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THE

MODERN PART

OF AN

Universal History,

FROM THE

Earliest Accounts to the Present Time.

Compiled from

ORIGINAL AUTHORS.

By the AUTHORS of the ANCIENT PART.

VOL. VII.

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CHAP. XXVIII.

History of the Eastern Tartars.

SECT. I.

Description of Eastern Tartary, and Account of its Inhabitants.

Eastern Tartary.

WE have already laid before our readers a description of Great Tartary in general, and of the Western in particular: we come now to present to their view a description of Eastern Tartary, with some account of the inhabitants, their manners and customs, before we enter into a detail of their history.

Extent and division.

Eastern Tartary is bounded on the west by Western Tartary, or rather by that part of it possessed by the proper Mungls and Kâlkâs; on the north, by Siberia; on the east, by that part of the oriental ocean called the Tartarian Sea; and on the south, by the same sea, the kingdom of Korea, and the Yellow Sea, which separates it from China. It is situated between 137 and 161 deg. of longitude, and between 40 and 55 deg. of latitude; being about nine hundred miles long from south to north, and eight hundred and eighty-four broad from west to east; yet but thinly peopled.

This vaſt region is, at preſent, divided into three great governments, Shin-yang or Mugden, Kirin-ula, and Tſitſikar.

Government of Shin-yang.

Shin-yang, extent. THE government of Shin-yang, called by the Manchews, Mugden, contains all the ancient Lyau-tong, named alſo Quan-tong, about two hundred and ſeventy miles long, and a hundred and twenty-five broad. It is bounded on the ſouth by the great wall of China and the Yellow Sea; on the eaſt, north, and weſt it is incloſed by a wooden paliſade, ſeven or eight feet high, fitter to mark its bounds, and keep out petty robbers, than to oppoſe an army. The gates are no ſtronger than the reſt, and guarded only by a few ſoldiers. As the ſubjects of Lyau-tong were not permitted to go out of their own country, even into China, without leave of the mandarins, this government was reckoned very profitable. It contained formerly ſeveral fortified places; but at preſent they are almoſt in ruins, being become uſeleſs under the Manchew emperors.

Shin-yang city. The capital of this country is Shin-yang, or Mugden, a city looked on by the Manchews as the metropolis of their particular nation; for this reaſon, ſince they became maſters of China, they have not only adorned it with ſeveral public edifices, and ſtored it with magazines; but have ſettled here the ſame public tribunals with thoſe at Peking, excepting that called Li-pû. None but the natives are employed in theſe tribunals, and all their acts are written in the Manchew language. Their juriſdiction extends over all the parts of Tartary immediately ſubject to the emperor. Mugden is likewiſe the reſidence of a Manchew general, who has here his lieutenants-general, with a conſiderable body of forces of the ſame nation. This circumſtance has brought hither a great reſort of Chineſe from the other provinces, who carry on almoſt all the trade of Tartary.

Imperial ſepulchres. Not far from the gates of this city are two magnificent burying-places, of the firſt princes of the Manchew family, now on the throne of China, who took the title of emperor from the time they began to reign in Lyau-tong. They are built according to the Chineſe architecture; but, what is ſingular, are incloſed by a thick wall with battlements, which is ſomewhat lower than that of the city. Several Manchew mandarins of all ranks are appointed to take care of them; and, at certain times, to perform the

ſame

ſame ceremonies of reſpect, as if the princes were ſtill alive.

Inden is more like a village than a city, although the Manchews began there to eſtabliſh their empire over China. The great grandfather of the late emperor Kang-hi lies interred in an ordinary burying-place at Inden. The other cities of this province are of little note, thinly peopled, ill built, and without any defence, except a mud wall; although ſome of them, as I-chew and King-chew, are very well ſituated for trade, and afford plenty of cotton. *Inden city.*

The city of Fong-whang-ching is the beſt, as well as moſt populous, and carries on a very conſiderable commerce, being, as it were, the key to the kingdom of Korea, and its trade, on whoſe borders it lies. This has drawn thither a great concourſe of Chineſe merchants, who have handſome houſes in the ſuburbs. The chief merchandize is paper made of cotton, of a very ſtrong and durable ſubſtance, but neither white nor tranſparent. It is uſed at Pe-king for ſaſhes in palaces, and houſes of faſhion. The city is governed by a Manchew, with the title of hotongta, who has under him ſeveral other mandarins both civil and military. It derives its name from Fong-whang-thang, the moſt noted mountain in all the country, where the famous fabulous bird, called Fong-whang, is ſuppoſed to breed. *Fong-whang-ching.*

The point of Sin-cha-ho, ſo much taken notice of by Chineſe authors, is no more than a concourſe of three ordinary rivers, which unite in this place, and under that common name diſcharge themſelves into the ſea. *Sin-cha-ho river.*

The lands of this province are, in general, very fertile, producing abundance of wheat, millet, roots, and cotton; they alſo afford paſture to great numbers of ſheep and oxen, which are rarely ſeen in any of the provinces of China: they have, indeed, but little rice; yet, to make amends, there is plenty of apples, pears, haſel-nuts, filberds, and cheſnuts even in the foreſts. The eaſtern part, which borders on the ancient country of the Manchews, and kingdom of Korea, is full of deſerts and bogs. This inconvenience obliged one of the emperors of the Tang family to make a cauſey, for twenty great French leagues together, in order to march his army into Korea. There are ſtill to be ſeen, in ſome parts of this country, the ruins of towns and villages which were deſtroyed in the wars between the Chineſe and the Koreans. *Soil and produce.*

Government of Kirin-ula.

Kirin-ula government.

THE ſecond great government is that of Kirin-ula-hotun, bounded weſtward by the paliſade of Lyau-tong; on the eaſt, by the caſtern ocean; ſouthward, by the kingdom of Korea; and on the north by the great Saghalian-ula; ſo that it extends in latitude no fewer than 12 deg. and almoſt 20 in longitude, being ſeven hundred and fifty miles in length, and in breadth ſix hundred.

Kirin-ula city.

This country is but thinly peopled, and contains only four cities, very ill built, and encompaſſed with no better than mud walls. The principal of them is ſituated on the river Songari, there called Kirin-ula, from whence the place takes its name. Here reſides the Manchew general, who has all the privileges of a viceroy, and commands the mandarins as well as the troops.

Pedne, or Petuna.

The next city, called Pedne, or Petuna, ſtands on the ſame river, forty-five leagues north-weſt from Kirin-ula-hotun. It is much inferior to the former, being inhabited moſtly by Tartarian ſoldiers and exiles.

Ningûla, or Ningûnta.

The third city, which the family now reigning in China conſiders as its ancient patrimony, is ſituated on the Hûrkapira, which runs northward into the Songari-ula. It is commonly called Ningûta, although its true name be Ningûnta, compounded of two Tartarian words, which ſignifies *ſeven chiefs*; to expreſs the riſe of the Manchew kingdom, which was firſt eſtabliſhed by the ſeven brothers of the late emperor Kang-hi's great-grandfather's father. The city at preſent is the ſeat of a Manchew lieutenant-general, who has juriſdiction over all the territories, both of the old and new Manchews, called alſo Han-hala Ta-tſe, and all the villages of the Yu-pi Ta-tſe, with ſome other nations of leſs conſequence along the ſea-coaſts, towards the mouth of the Saghalian-ula.

Putay-ula-hotun.

The laſt city is Putay-ula-hotun, which, although the leaſt of the four that are in this government, is by far the moſt agreeable, as ſtanding in a more fertile and better cultivated plain. It ſeems to have been built by the ancient Manchews, who reigned in the north of China, called Ki-tay, in the 12th century, under the name of Kin-chau; although nothing remains at preſent, excepting an ordinary pyramid, and the ruins of its walls, without which are the Manchew houſes. It lies about eight or nine leagues northward from Kirin-ula-hotun, on the Songari; which being there called Pûtay-ula, gives the town

town its name. Verbiest the Jesuit, who accompanied the emperor Kang-hi, in 1682, says it is the finest city in all the country, and was formerly the seat of the Tatar empire [a].

The trade of Ningûnta is the more considerable, as the precious plant jin-seng grows only in these countries; and the Yu-pi Tatars are obliged to pay a tribute of sables. These advantages draw thither a great number of Chinese from the most distant provinces; whose houses, with those belonging to the soldiers, make the suburbs at least four times larger than the city. The emperor Kang-hi took care likewise to re-people the country, by sending thither the Tatar and Chinese criminals condemned to banishment; so that the missioners, in their progress, found villages at a great distance from Ningûnta. They have abundance of millet; with a sort of grain unknown in Europe, called by the Chinese may-se-mi; as being of a middle kind between wheat and rice. *Soil and produce.*

Oats are here in such plenty that they are given to horses, instead of black beans, common to all the northern provinces of the Chinese empire; yet they have but little of either wheat or rice. *Kinds of grain.*

The cold begins much sooner in these parts than at Paris, whose latitude is near 50 degrees. On the 8th of September the missioners, being at Tondon, were obliged to put on cloaths lined with sheep-skin. They were afraid also that the Saghalian-ula, though so wide and deep, would be frozen over, as indeed it was every morning a considerable distance from its banks. The forests in this country are very thick and large, the nearer you advance to the eastern ocean. *Air very cold.*

After the missionaries had passed those woods, they arrived from time to time, in fine green vallies, watered with excellent rivulets; whose banks were enamelled with variety of flowers, common in Europe, excepting the yellow lilies, which were of a most lively colour. In height and shape they exactly resembled our white lilies; but, like the roses, are of a much weaker scent. The finest grow seven or eight leagues beyond the palisade of Lyau-tong. *Flowers.*

But the plant which is most esteemed, and draws a great number of herbalists into these deserts, is the jin-seng, called by the Manchews, orhota; that is, *the chief*, or *queen of plants*. It is highly valued for its virtues in curing several diseases, and all decays of strength proceeding from excessive labour of body or mind. For this *The jin-seng.*

[a] Regis ap. Du Halde's China, Engl. fol edit. vol. ii. p. 244. & seq.

reaſon it has always conſtituted the principal riches of Eaſtern Tartary; what is found in the north of Korea being conſumed in that kingdom. It ſells at Pe-king for ſeven times its weight in ſilver; by which its value might hitherto may be eſtimated [b] (A).

Formerly the Chineſe uſed to inſinuate themſelves into the jin-ſeng country, among the mandarins and ſoldiers; but in 1709 the emperor Kang-hi, ordered ten thouſand of his ſoldiers, encamped without the great wall, to go and gather it, on condition that each ſhould give him two ounces of the beſt, and take an equal weight of fine ſilver for the remainder. By which means the emperor got in that year twenty thouſand Chineſe pounds of it, for leſs than one-fourth of the price it bears at Pe-king.

Where it grows. This plant grows only on the declivity of woody mountains, on the banks of deep rivers, or about ſteep rocks. It is eaſily diſtinguiſhed from all other plants about it, by a cluſter of round red fruit, or a ſtalk that ſhoots above the branches: ſuch was that which the miſſioners ſaw at the village of Hon-chun, on the borders of Korea. This plant, which was about a foot and half in height, had but one knob, whence ſhot four branches, parting equally one from another, as if they did not ſpring from the ſame plant. Each plant had five leaves; the root is the only part uſed medicinally.

Hon-chun village. Hon-chun, two leagues from Korea, is the the principal village of the Quelka Tatars, who are at preſent confounded with the Manchews, both in language and habitation. It is alſo the fartheſt extent of their country, which is agreeable enough; and, what is very uncommon among Tatars, well cultivated.

Proſpect of Korea. It was a new ſight to the miſſioners, after they had croſſed ſo many foreſts, and traverſed ſo many frightful mountains, to find themſelves on the banks of the Tumen-ula, with nothing but woods and wild beaſts on one ſide, while the other preſented to their view walled cities, with all that art and labour could produce in the beſt cultivated countries.

The river Tumen. The Tûmen-ula falls into the ocean ten leagues below Hon-chun. The Koreans had built a wall on that bank, oppoſite to the Tatars, from whom the river divides them, almoſt like that of China; but the part towards Hon-

[b] Regis ap. Du Halde's China, Eng. fol. edit. vol. ii. p. 245.

(A) At preſent however, it is found in great plenty in Penſylvania and other parts of North America, and may be had in London, for three or four ſhillings the pound.

chun

chuh was quite ruined, when the Manchews ravaged Korea; which they made their firſt conqueſt. In parts more remote it continues almoſt entire.

Beyond the Tûmen-ula, in the ancient country of the Manchews, is the Swifond-pira, the moſt conſiderable river in it, and very famous among thoſe Tatars, although it ſcarce deſerves notice. Here the miſſioners ſaw the ruins of a city, called Furdan Hotun, ſituated in an open plain fit for tillage. It had only a ſlight mud-wall, defended by a ſhallow ditch [c]. *River Swifond.*

The river Uſuri is incomparably the fineſt, both for clearneſs and length of courſe. It falls into the Saghalian, and belongs to the Yu-pi Tatars, who dwell in villages along its banks. A great many large, as well as ſmall rivers, help to augment its ſtream; and its waters abound with fiſh, which ſerve the natives both for food and raiment. They have a way of dreſſing their ſkins, which they dye of three or four colours. *The Yu-pi Tatars.*

Theſe Tatars dreſs like the Manchews, in the Chineſe habit, with this difference, that the bottom of their long robes is commonly bound with a green or red border, on a white or grey ground. The women alſo hang ſmall pieces of braſs coin, or little bells, at the bottom of their mantles, which give notice of their approach. Their hair, parted into ſeveral treſſes, falls upon their ſhoulders; and is braided with bits of looking-glaſs, rings, and other baubles, which they prize as jewels. *Their dreſs.*

The manner of life among theſe Yu-pi is no leſs extraordinary. All the ſummer they ſpend in fiſhing; one part of what they catch is laid up to make oil for their lamps; another ſerves for their daily food; and the reſt, which they dry in the ſun, for they have no ſalt, is reſerved for their winter's proviſion, whereof both men and cattle eat, when the rivers are frozen. The animals uſed for food are very ſcarce in their country; and their fleſh is of a diſagreeable taſte. When the rivers are frozen, the ſledges are drawn by dogs, which for this reaſon, are highly valued. *Way of living.*

Theſe Yu-pi Tatars are in general of a peaceable diſpoſition, but heavy, unpoliſhed, and without any tincture of learning, or the leaſt public religious worſhip; the Chineſe idols themſelves not having, as yet, found their way among them. In all probability, the bonzas or prieſts cannot reliſh ſuch a poor wretched country, where they *Their manners.*

[c] Regis ap. Du Halde's China, Eng. fol. edit. vol. ii. p. 246.

ſow neither rice nor wheat, but only a little tobacco, in a few plats of ground near each village, on the banks of the river. All the reſt of the land is covered with thick woods, from whence the people are annoyed with ſwarms of gnats, and other troubleſome inſects, which they are obliged to drive away with ſmoke.

Fiſh, and fiſhing. Almoſt all the kinds of fiſh, common in Europe, are taken in the rivers of this country; but particularly ſturgeon, which conſtitutes the principal fiſhery of the Yu-pi; they ſay it is the king fiſh, and that it has no equal. Next to the ſturgeon, they highly prize a fiſh, which is unknown in Europe, but one of the moſt delicious that can be imagined. It is about the length, and almoſt of the ſhape, of a ſmall tunny, but of a finer colour. The fleſh is entirely red, a colour which diſtinguiſhes it from other fiſh; and it is ſo very ſcarce, that the Jeſuits could never meet with it above once or twice. The natives commonly ſpear the larger fiſh, and take the leſſer with nets. Their barks are ſmall, and their boats made only of the bark of trees; but ſo well ſewed as to keep out water.

Their language. "The language of the Yu-pi ſeems to be a mixture of that of the Manchews, who are their neighbours on the weſt and ſouth, and the Ke-ching Tatars, bordering on the north and eaſt; for to the chiefs of the villages, both languages were intelligible. Thus much concerning the Yu-pi Tatars, to whoſe country ſome of our geographers have given the name of a kingdom.

Ke-ching Tatars. That of the Ke-ching Tatars has no better title to the honour, although it extends along the Saghalian-ula, from Tondon, to the ocean; for in all this ſpace of near one hundred and fifty leagues, we meet with nothing but mean villages, which are for the generality ſeated on the banks of that great river. Their language differs from that of the Manchews, who call it Fiatta; and this Fiatta tongue, is alſo apparently that of the Tatars, who inhabit from the mouth of the Saghalian-ula, to the 55th degree of latitude; which in this part is the northern boundary of the Chineſe dominions in Eaſt Tartary. They do not ſhave their heads, according to the cuſtom of the empire, but wear their hair tied with a ſort of ribband, or in a bag behind. They ſeemed more ingenious than the Yu-pi Tatars; anſwered diſtinctly to the queſtions aſked them by the Jeſuits, concerning the geography of their country; and took great notice of their operations [d].

[d] Regis, ubi ſupra, p. 247.

Ger-

Gerbillon, from the information of the viceroy of the province of Solon, writes, that, beyond the Dog-drivers, along the same river Saghalian to the ocean, there is a nation called Fiattû, or Fiatta, who live on fish; and that from clothing themselves with their skins, the Chinese name them Yu-pi, that is, *Fish-skin*. According to this account, the Dog-drivers must be a different people from the Yu-pi, and the Yu-pi, or Fiatta, the same with the Ke-ching; but we ought to submit to the authority of Regis, who travelled the country. The former author adds, that the language of the Fiatta, is quite different from that of the Dog-drivers; and that both differ from the Manchews: that they do not understand agriculture, and live in huts without a king or sovereign; although every community elects a chief, whom they obey. They have canoes made of the bark of trees, or the trunks hollowed; and those inhabiting near the sea are frequently visited by boats from the islands. These lie pretty thick at the entrance of the river; which is not there above three leagues wide, but very deep in every part, and navigable when not frozen, for vessels of considerable burden, up to Nip-chû, or Nerchinskoy, about five hundred leagues distant [e]. *Gerbillon's mistake.*

From these Ke-ching, the missioners learned, that opposite to the mouth of the Saghalian-ula, there was a great island inhabited by people like themselves, with whom they traded. The emperor Kang-hi sent thither some mandarins, who surveyed the east and north sides of it, and would have measured the whole for the use of the missioners; but were obliged to return, for want of provisions. They informed them, that these islanders breed neither horses nor any beasts of burthen; but that in several parts they had seen a sort of tame stags, which drew their sledges, and by the description were like the rein-deer used in Norway. The inhabitants of the continent, gave this island various names, but that generally used is Saghalian-anga-hata, or *the Island of the Mouth of the Black River*. *Great island.*

The missioners heard nothing of the land of Jesso, which they suppose not to extend beyond the 45th degree of latitude; but, according to the discoveries of the Dutch, reaches above the 50th degree; so that the north part must lie in the same parallel with the south coast of the island, just now mentioned, and perhaps three or four degrees more to the east; as it is exhibited in Mr. Kyrillow's *Land of Jesso.*

[e] Gerbillon, ap. Du Halde, ubi supra, p. 256.

map

map of the Ruſſian empire. According to the accounts of the Jeſuits from Japan, confirmed by thoſe of captain Saris and the Dutch, it is divided from the north-eaſt part of that iſland, by a ſtreight of the ſea.

Country beyond the river.

Beyond the Saghalian-ula, there is nothing but a few villages, inhabited by the Ke-ching Tatars; the reſt of the country being a wild deſert, frequented only by ſable-hunters. It is croſſed by a famous chain of mountains, called Hin-kanalin. Here are alſo ſome pretty good rivers. The Tû-hû-rû-pira, which falls into the eaſtern ocean, ſprings from another chain of mountains, in the 55th degree of latitude, which marks the point whence the rivers flow different ways. Thus the Udi-pira runs towards the northern ſea, and belongs to the Ruſſians; whilſt the Silinſipira paſſes ſouthward into the country of the Ke-ching Tatars [f].

The Orochon people.

Among the rivers which augment the Saghalian-ula on the north-ſide, Gerbillon mentions the Chikiri, ſo called by the Manchews, and Zia by the Ruſſians. It is about half a league in breadth, near its fall into the Saghalian; and although the aſcent to its ſource is ſaid to be a journey of two months, yet the current is ſo rapid that boats may return in fifteen days. It riſes in a chain of mountains, which ſerve for a boundary between the two empires of China and Ruſſia. The Manchews call the people who dwell near this river, Orochon, from an animal named oron; a ſmall ſort of deer, which they train to draw their ſledges, or carry their baggage. Elks are common in this country, and that of Solon. The fine ſables, grey ermines, and black foxes, are found among the Chikiri [g].

Han-hala Tatars.

The Tatars call Han-hala, or the three Hala families, are true Manchews, who united together after the conqueſt of the reſt of their nation, from whom they lay at a great diſtance, being mixed with the Yu-pi Tatars. The emperor Kang-hi gave them lands near Ningûta, along the Hûrha-pira and Songari-ula; on the banks of which rivers almoſt all their villages are ſituated. Their cloathing is like that of the Yu-pi; but they have horſes and oxen, as well as good harveſts, which the others want.

Theſe ſeem to be the ſame Manchews, dwelling along the Songari, whom, according to Gerbillon, the Ruſſians name Dûchari; in winter they go a ſable-hunting in thoſe great foreſts; beſides which and mountains, there is nothing to the eaſt of that river, called by the Ruſſians, Sin-

[f] Regis, ubi ſupra, p. 247, & ſeq. [g] Gerbillon, ubi ſup. p. 256.

gula,

gula, or Shingala; in summer they return to spend their time at home about Ningûta [h].

The Manchews, who inhabit this part of Eastern Tartary, are called by the Russians, Bogdoy (B). They have neither temples, nor idols, nor regular worship, but what is offered to the Emperor of Heaven. They pay, indeed, to their ancestors a veneration mixed with superstition; and some of them, since their being in China, have embraced the idolatrous sects: but they are mostly wedded to their old religion, which they reverence as the basis of their empire, and the source of their prosperity [i]. *The Manchews.*

In all the province of Bogdoy, all the houses are of earth: the inhabitants drive a great trade in sables and black fox-skins, as well as the jin-seng root; but are not rich in cattle. Their horses too are very small, and never shod. The people exactly resemble the Krîm Tatars in features, shape, and size; but are much more polite and civilized, on account of the correspondence they have with the Chinese. Fire-arms, though known to them, are not much in use [k]. *Shape and manners.*

Although the Manchew language is as much used at the court of Pe-king as the Chinese, and all public acts are drawn up in the one as well as the other; yet it began to decline, and would probably have been lost, had not the Tatars used all precautions to preserve it, by translating Chinese books, and compiling dictionaries, under the emperor's encouragement. It is so very copious and musical, that they cannot listen to any of the European tongues, without discovering signs of contempt and uneasiness.

Besides names for each species of animals, they have words to express their several ages and qualities. Judagon, is the general name for a dog; but tayha, signifies *a dog that has very long and thick hair, both on his ears and tail*; yolo, *a dog with a long thick muzzle and tail, large ears, and hanging lips.* The horse, as more serviceable to them, has twenty times as many appellations; almost every motion of him giving occasion to a different name. Whence they derived that astonishing multitude of names and terms, it is not easy to determine. On the west are the Mungls; but in the two languages there are scarcely

[h] Regis, ibid. p 248.
[i] Gerbillon, ubi supra, p. 255.
[k] Avril's Travels, p. 147, & seq.

(B) And the emperor of China, who is a Manchew, Bogdoy Khân, and Amulon Bogdoy Khân.

eight

eight words alike, and those uncertain as to their origin. They understand nothing of the language of a few savage nations on the east and north. As to the Koreans, their language and letters are the same with those of the Chinese.

Characters and writing. The Manchew Tartars have only one sort of character, but four different ways of writing, according to the occasion, as in other countries. They commonly write with a pencil, though some use a kind of bambû pen; but the pencil holds ink better, and moving more freely on the paper, runs nimbly without stopping, in the hand of one of their writers [l].

Ruins of cities. In these parts are to be seen the ruins of several cities, as those of Penegha Hotun, on the Hûrha, five or six leagues from Ningûnta, now no more than a small hamlet. Odoli Hotun, on the river Lesuchi, was strongly situated, being accessible only through the waters by a narrow causey; in it are likewise found great stair-cases of stone, with some other remains of a palace. Hence it is probable, that all the monuments of antiquity in Eastern Tartary were not the work of the present Manchews, but of their ancestors the Kin, in the twelfth century. These built towns and palaces in several parts of their ancient country; which might fall to decay, after their dynasty was ruined by the Mungls, under Jenghîz Khân and his successors.

River Songari. There is nothing more celebrated in the Manchew history than the Songari-ula, and the mountain whence it springs, called by the natives Shanyen-alin, and by the Chinese, Chang-pe-shan, that is the *Ever White Mountain*, from whence they derive their origin. The truth is, the Manchews had no river in all their territories comparable to the Songari, which abounds with fish, and is large, deep, and navigable throughout; being but moderately rapid, even at its confluence with the Saghalian-ula.

Mountain Shanyen. As for the mountain Shanyen, it is the highest in all Eastern Tartary, and may be seen at a great distance. On the top are five rocks, like so many broken pyramids, exceeding high, which are continually wet with fogs and vapours, peculiar to this country. Between them lies a very deep lake, from whence the Songari takes its rise [m]. According to Verbiest, this mountain stands about four hundred miles southward of Kirin-ula [n].

[l] Parennin in Du Halde, ubi supra, p. 265. [m] Regis, ubi supra, p. 248. [n] Ibid. p. 269.

Govern-

Government of Tſitſikar.

THE third government into which Eaſtern Tartary is divided, is that of Tſitſikar. Gerbillon calls this province Solon, after the inhabitants; and ſays, the Ruſſians name it Dawra. It begins at the confluence of the river Ergona, or Argun, and the Saghalian-ula; along which latter it extends above one hundred and fifty leagues, towards Ningûta. The governor told Gerbillon, that there were not more than ten thouſand families in the whole province. The people are great hunters, dextrous archers, and pay their tribute in ſable ſkins. *Government.*

This province is inhabited by three ſorts of people; the Manchews, Solons, and Tagûri. This laſt nation, which is not very numerous, ſubmitted to the Manchews, under the father of the emperor Kang-hi, whoſe protection they implored againſt the Ruſſians; for theſe latter, paſſing in armed barks out of the Saghalian-ula into the Songari-ula, ſecured all the rivers communicating with them, and became terrible to the Tatarian nations dwelling on their banks. The Tagûri, who are a robuſt people, were always accuſtomed to ſow grain, and build houſes, though ſurrounded with Tatars, who never took that trouble [?]. *The Tagûri.*

Iſbrandt Ides, who calls theſe people Targazi, or Targazians, ſays, they are a ſeparate independent clan or tribe, paying tribute to the emperor of China; and though governed by their own chief, yet obey thoſe who are moſt potent in Tartary. That ambaſſador met with the firſt huts of them, made of thin canes, ſoon after he reached the river Yal, about half way from Argunſkoy, on the Argun, to Tſitſikar. They are heathens, and worſhip the devil. They are of a middling ſtature, and broad-faced, like the Mungls. Their ſummer dreſs is of blue China callico and tanned leather; but in winter they wear coats of ſheep-ſkin. Their language differs very little from that of the Tongûz, or Tungûzians, inhabiting Siberia. They cultivate chiefly barley, oats, and millet; ſelling to the villages of Tſitſikar what they do not conſume among themſelves. Their cattle are principally horſes, dromedaries, bulls, cows, and ſheep. Theſe laſt are very fine and large: their tails being above one ſpan thick, and two long, conſiſt chiefly in fat, and are ſo very heavy as to encumber the animal in its motion. The Tagûri make uſe *Manners and cuſtoms.*

[?] Gerbillon, ibid. p. 256.

of

of oxen, to ride on, and are very expert archers; they likewiſe make abundance of bows, which being eſteemed the beſt in all Tartary, bear a great price [p].

Solon Tatars.

The Solons are originally Eaſtern Tatars, deſcended, as they ſay, from thoſe who eſcaped the general deſtruction of their nation by the Mungls in 1204. They are more robuſt, brave, and ſkilful, than the other inhabitants of theſe parts. Their women ride on horſeback, drive the plough, hunt ſtags, and other game. A great number of Solons now reſide at Nierghi, a pretty large town, not far from Tſitſikar and Merghen. The miſſioners ſaw them ſet out from thence, the 1ſt of October, 1711, to hunt ſables, the ſkins of which are highly valued by the Tatars. They were clad in ſhort jackets of wolves-ſkins, with caps of the ſame, and their bows at their backs. They had with them ſome horſes laden with millet; and their long cloaks, made of fox or tigers ſkins, to defend them againſt cold, eſpecially in the night. Their dogs are made for the game, clamber well, and are acquainted with the wiles of the ſables. Neither the ſeverity of the winter, nor the fierceneſs of the tigers, can reſtrain them from this dangerous exerciſe. The fineſt ſkins are reſerved for the emperor, who pays a fixed price. The reſt bear a great rate even in the country itſelf, as being pretty ſcarce; and are immediately bought up by the mandarins in thoſe quarters, and the merchants of Tſitſikar.

Sable hunting.

Tſitſikar city, or Nonni-koton.

There are, beſides the country towns or villages, three cities in the province of Tſitſikar; namely, Tſitſikar, Merghen, and Saghalian-ula-hotun. The capital, Tſitſikar, a new city, was built by the late emperor Kang-hi, to ſecure his frontiers againſt the Ruſſians. It is ſituated near the Nonni-ula, a conſiderable river, falling into the Songari, and incloſed with a ſtrong paliſade, not very high, but lined with a pretty good rampart. The garriſon conſiſts principally of Manchews; but the inhabitants are moſtly Chineſe, drawn thither by traffic, or baniſhed for crimes. The houſes are without the wooden wall, which incloſes little beſides the courts of juſtice, and palace of the Manchew general. They are built of earth [q], ranged into pretty wide ſtreets, and cloſed with a mud wall. This city is called Tſitſikar, from the province of which it is the metropolis; but its proper name ſeems to be Naun-koton, or Nonni-koton, that is,

[p] Iſbr. Ides, Trav. to China, p. 55. [q] Regis in Du Halde, p. 248.

the

the *City of the Naun*, or *Nonni*, the river on which it is situated; at least it went by the appellation of Naun-koton in the time of Isbrandt Ides, who speaks of Tsitsikar, or Xixigar, only as a country town or village, a little short of that city. Naun-koton, according to him, is encompassed with walls of earth, but well lined and covered on the outside with massy timber, the houses very commodious and neat.

The inhabitants. The inhabitants of this city, and the six southern villages, are called Doari, or Old Dauri, and the country Dori, by the Tatars, who dwell along the Naun and Yal, as far as Albazin, or Yaksa. They have very rich manured lands, all sorts of garden-fruit, and plantations of tobacco. They, by their own account, are all shammaus, or conjurers, who invoke the devil with frightful cries, which the ambassador heard every night. They give their dead two burials: after the first they leave a hole in the grave, through which the relations daily convey victuals and drink to the deceased. This ceremony lasts for several weeks, at the expiration of which they bury the body deeper in the ground.

Their houses. They live in houses made of earth, covered with reeds or small bambûs, somewhat like thatched cabins in Europe. The walls within are plaistered with lime. In the middle stands a pillar, with the entrails of beasts wound about it, and by them are hung a little bow and arrows, pikes, and other arms; to all these, from time to time, they bow and prostrate themselves. Their houses are neither divided into chambers nor furnished with upper rooms; about one half is taken up by a bench, which runs round the walls, about an ell high, and two broad, covered with red mats. Under this bench there passes a chimney, or funnel; so that the fire being made at one side of the door, the smoke enters the funnel, and passes out at the other side. This in winter serves instead of a stove; and those who sit on the bench in the day, and lie on it at night, find benefit from the warmth.

Abject submission. The natives are generally well-shaped, and wear the same dress as the Manchews in China; but they live in such submission to the mandarins sent from thence, that the secretary of those officers seize both their wives and daughters at pleasure[r].

Merghen city. The governor of Tsitsikar has jurisdiction over the other new cities, Merghen-hotun, and Saghalian-ula-hotun.

[r] Isbrandt Ides, ubi supra, p. 53, & seq.

Merghen

Merghen lies above forty leagues north-eaſtward of Tſitſikar, but is much thinner of people, and incloſed with only a ſingle wall.

Saghalian-ula city. Saghalian-ula-hotun, that is, *the City of the Black River*, ſtands on the ſouth-ſide of the river Saghalian, built like Tſitſikar, equally populous, but richer in merchandize. The lands belonging to this town and Merghen are but indifferent; yet thoſe of Saghalian-ula-hotun yield good crops of wheat; they conſiſt of a plain, extending along the river Saghalian, and containing ſeveral Manchew villages. Thoſe few villages which are on the river belong to the city, beſides ſeveral large foreſts, where there is excellent hunting for ſables. Theſe the Ruſſians, from Albazin or Yakſa, would have become maſters of, had not that city been demoliſhed by the treaty of Nipchu in 1689. The Tatar hunters ſtill keep a ſtrong guard on the frontiers, and armed barks on the Saghalian-ula[s]. As the garriſon of that fortreſs diſturbed the ſable-hunters, it occaſioned a war between the two empires; but at length the fort was razed, and the country yielded to the Chineſe, by the ſaid treaty [t].

The ruins of Aykom. About thirteen furlongs higher, on the north ſide of the river, are the ruins of an ancient city, called Aykom, built by the firſt emperors of the Chineſe dynaſty Tayming, which preceded that of the Manchews: for the Mungls, after they were expelled China by Hong-vû, having been driven beyond the river Saghalian, Aykom was built under Yong-lo, to prevent their return. However, twenty years after their expulſion, they rallied and deſtroyed it, ravaging likewiſe, in revenge, the northern provinces of China.

Pearl fiſhing. Into the Saghalian-ula fall the San-pira, Kirſin-pira, and ſeveral other rivers, conſiderable for pearl-fiſhing; which is performed without much art. They fiſh for them likewiſe in ſeveral other little rivers, which fall into the Nonni-ula and Songari; as the Arom and Nemer, in the road from Tſitſikar to Merghen; but affirmed they never found any in thoſe weſt of Saghalian-ula-hotun, towards the Ruſſian territories. The pearls, though much eſteemed by the Tatars, would be little valued by Europeans, on account of their defects in ſhape and colour. The emperor Kang-hi had ſeveral chaplets or ſtrings of theſe pearls, each containing one hundred, which were very large, and exactly matched.

[s] Regis, ubi ſupra, p. 148. [t] Gerbillon, ibid. p. 256.

The

The bounds of this government to the weſt, and on the ſide of Ruſſian Tartary, are two rivers of a moderate ſize, the Ergona and Aygha-kerbechi. The firſt riſes to the ſouth, a little below the 50th degree of latitude, and joins the Saghalian-ula in 4 degrees of longitude eaſt of Peking. The Kerbechi deſcends, with a ſhorter courſe, from the north, and falls into the Saghalian, a little north-weſt of the Ergona's mouth; from whence it is reckoned fifty leagues to Nipchu or Nerchinſkoy, the firſt city of the Ruſſians, almoſt under the meridian of Pe-king, and in 50 degrees 45 minutes of latitude [x]. *River Ergona.*

SECT. II.

The Empire of the Lyau, or Ki-tan.

THE empire of China, as appears from the abſtracts of its hiſtory, tranſmitted to us by the Jeſuit miſſionaries, particularly Martini and Couplet, had been from very early times threatened with invaſions, and its northern provinces actually ravaged, by the nations bordering on the north and weſt, known to the Chineſe, by the names of Ta-ta, Ta-tſe, and Tan-yu. Theſe became ſo formidable, that at length, to prevent their incurſions, the famous wall was built by the emperor Tſin-ſhi-wang-ti, two hundred and twenty-three years before the Chriſtian æra. But no conſiderable part of China was ever conquered, or held for any ſpace of time, by either them, or any other neighbouring people, till the tenth century; when the Ki-tan, or Lyau, after ſubduing their neighbours in Tartary, invaded the empire; and having joined ſome of the northern provinces to their other dominions, founded a new monarchy, but ſtill reſided in Lyau-tong. *The origin of Ki-tan or Lyau.*

Theſe Ki-tan, were a people of Eaſtern Tartary, who dwelt to the north and north-eaſt of the province of Peche-li in China, particularly in Lyau-tong. They are called Sye-tan, or Si-tan, by Couplet, and after him by Du Halde; but by Gaubil and Guiges, Ki-tan. In the century above mentioned they ſubdued all the countries between Korea and Kâſhgar, beſides ſeveral northern provinces of China.

This large dominion is the famous Katay, or rather Kitay, hitherto ſo little known to Europeans. As it was *Kitay their empire.*

[x] Regis, ubi ſupra. p. 148.

divided into two parts, with reſpect to the different countries which compoſed it, and one was much inferior in all reſpects to the other; that part which belonged to Tartary was, by way of diſtinction, called Kâra-kitay. For the ſituation hereof our authors have been no leſs to ſeek than for that of Kitay itſelf, which, in ſtrict ſenſe, contains only the northern provinces of China, ſubject to the Ki-tan, or Lyau, and their ſucceſſors the Kin.

Their hiſtory imperfect.

We are informed by Gaubil, one of the Jeſuit miſſioners, that the Chineſe have particular hiſtories of theſe two nations; but as yet nothing of them has been tranſmitted to us, more than what we find occaſionally mentioned in the reigns of the Chineſe emperors, by Couplet, and that of Jenghîz Khân, by Gaubil himſelf. This latter gives only a brief account of the riſe and fall of their dynaſties; and the former only takes notice of the wars, or other affairs of importance, which ſome of their kings had with the Chineſe, without giving ſo much as a regular liſt of their names. However theſe fragments relating to the Lyau and Kin, imperfect as they come to us, are valuable in their kind; and the rather, as they ſerve for a proper introduction to the hiſtory of the Moguls or Mungls.

Their dominion founded.

The empire of the Ki-tan began in Lyau-tong, where they had two royal ſeats, Tong-king and Pe-king, that is, the *Eaſtern* and *Northern Courts*. The firſt is the ſame with Lyau-yang, the ſecond with Mugden, the preſent capital, called by the Chineſe, Shin-yang [y]. Theſe people having been formerly augmented by many colonies from Korea, began to extend their territories, and gave more trouble to China than all the other inhabitants of Tartary. Their empire is reckoned to commence from the thirteenth year of the ſixty-firſt Chineſe cycle, which anſwers to that of Chriſt 916, and continued one hundred and ſeventeen years, under nine princes; at what time thoſe people changing their name from Ki-tan to that of Lyau, laid the foundation of their government. This event happened in the fourth year of Mo-ti Kyun-ti, ſecond emperor of the fourteenth Chineſe dynaſty, or race of princes, called Hew-lyang.

A.D. 916.

A.D. 946.

Seventeen years after this period, in the thirtieth year of the cycle, Ming-tſong, ſecond emperor of the fifteenth dynaſty, Hew-tang being dead, She-king-tang, his ſon-in-law, rebelled againſt his ſon and ſucceſſor, Ming-tſong.

Called into China.

[y] Gaubil Hiſt. De Gentchiſan, p. 87.

With

With an army of fifty thouſand men, furniſhed by the Lyau, he made himſelf maſter of the palace, and deprived Ming-tſong of his crown and life, in the firſt year of his reign, and forty-fifth of his age. His ſon, Fi-ti, being unable to reſiſt the uſurper, fled to the city Gheychew, where ſhutting up himſelf and family, with every thing he had of value, in a palace, he ſet it on fire and periſhed in the flames. By his death She-king-tang became emperor, and founded the ſixteenth dynaſty of Hew-tſin, under the name of Kau-tſu. But the general of the Lyau, who ſo much contributed to the advancement of Kau-tſu, refuſed to acknowlege him for emperor, intending that dignity for himſelf. Kau-tſu, in order to avoid a new war, purchaſed a peace at the expence of the honour of his country, by giving up to the Tartarian chief ſixteen cities in the province of Pe-che-li, beſides a yearly preſent of three hundred thouſand pieces of ſilk.

Cities yielded them.

This donation greatly increaſed the power and ambition of theſe reſtleſs people, and was the occaſion of numberleſs wars, which ravaged China for more than four hundred years. In the forty-third year of the cycle, two years after Kau-tſu's death, the Lyau, in violation of treaty, invaded the empire when leaſt expected. Tſi-vang, his nephew and ſucceſſor, oppoſed them with an army ſufficient to have repulſed them; but Lyew-chi-ywen, the general, cloking his ambition with the appearance of zeal, made ſhort marches; and, by affected delays, gave the enemy time to make the emperor priſoner. Being thus dethroned, he was contented to accept of a ſmall ſovereignty, while the traitor-general ſeized the crown, by the name of Kau-tſu, and founded the ſeventeenth dynaſty of Hew-han [z].

A.D. 959.

In the mean time, the army of Lyau-tong, finding no reſiſtance, ravaged all the northern provinces of China, and then marched into the ſouthern. But they were ſtopped by conſiderable bodies of troops, which oppoſed their paſſage; their general contenting himſelf with a rich booty, retired into Tartary. Kau-tſu dying in the forty-fifth year of the cycle, was ſucceeded by his ſon In-ti, whoſe youth afforded the eunuchs opportunity to raiſe commotions, eſpecially as the army was at a diſtance, employed in oppoſing the invaſion of the Tatars of Lyau-

A.D. 960.

They ravage China.

A.D. 962.

[z] Couplet Tabl. Chron. Sinic. p. 65. Du Halde's China, vol. i. p. 203, & ſeq.

tong. This army was commanded by Ko-ghey, who defeated the enemy in ſeveral battles, and thereby reſtored peace to the northern provinces. In the mean time In-ti being ſlain by thoſe eunuchs, the empreſs placed his brother on the throne; but Ko-ghey, returning with triumph, proclaimed himſelf emperor, and founded the eighteenth dynaſty, called Hew-chew.

Oppoſed by the Song with various ſucceſs.

However, this dynaſty laſted but nine years; after the expiration of which the Ta-jin, or grandees of the empire, ſetting aſide Kon-ti, the third in ſucceſſion, on account of his nonage, enthroned in his room the Ko-lau Chau-quang-yu, who was his guardian. This prince aſſuming the name of Kau-tſu, founded the nineteenth dynaſty of the Song or Tſong; which continued three hundred and nineteen years, under eighteen emperors; till deſtroyed by the Moguls or Mungls. Although the empire began to recover itſelf during the reign of this monarch, who had all the qualities which the Chineſe require in their emperors; yet the Lyau continued to invade and harraſs the northern provinces, and the Chineſe oppoſed them with various ſucceſs. Tay-tſong, ſecond emperor of the Song, earneſtly deſired to recover the cities which had been yielded by his predeceſſors to the Lyau; but his general, Chang-tſi-hyen, wiſely adviſed him to defer his deſign till the empire ſhould be well eſtabliſhed, at which time they ſhould have more leiſure and leſs difficulty to reduce the enemy. Tay-tſong, however, in the ſecond
A. D. 978. year of his reign, and the fourteenth of the ſixty-ſecond cycle, marched againſt them, and in ſeveral actions had the advantage. At length he by a ſtratagem drew them into an ambuſcade, and made ſuch a ſlaughter that very few of them eſcaped.

A. D. 999. Tay-tſong dying in the thirty-fourth year of the cycle, was ſucceeded by his ſon Ching-tſong; who hearing that the Lyau had beſieged a city in the province of Pe-che-li, came on them ſo ſuddenly with his army, that they were ſeized with a panic and fled. He was adviſed to take advantage of their conſternation, and recover the country which had been yielded to them; but inſtead of purſuing his victory, he bought a peace, by ſubmitting to pay yearly one hundred thouſand tael (C) and two hundred thouſand pieces of ſilk. The youth and pacific diſpoſition of his ſucceſſor Jin-tſong, revived the courage of the Lyau; who, in the

Ching-tſong beats them; yet he becomes tributary.

(C) A tael, called by the Chineſe lyang, is a piece of ſilver, the value of ſix ſhillings and eight pence.

eleventh

eleventh year of his reign, would have renewed the war, if the emperor had not bought a peace, on as ſhameful terms as his father had agreed to. The Lyau being encouraged by this puſillanimity, their king Hyen-tſong ſent ambaſſadors to demand the reſtitution of ten cities in the province of Pe-che-li, which had been taken by Ko-ghey, founder of the 18th dynaſty. Jing-tſong, who loved peace, in order to procure it, engaged to pay the Tatar prince yearly, two hundred thouſand taels in ſilver, and three hundred thouſand pieces of ſilk, in lieu of thoſe cities. A.D. 1035.

Shin-tſong, the ſixth emperor of the Song, who aſcended the throne in the forty-fifth year of the ſame cycle, had a ſtrong deſire to deliver the northern provinces from the yoke of the enemy, but was diverted by the counſel given him by his mother at her death, to ſacrifice every thing to preſerve peace. Neither do we find any ſteps taken to drive them out, by his ſucceſſor Che-tſong. But Whey-tſong, eighth emperor of the Song, impatient of their ravages, reſolved on a remedy, which at length proved worſe than the diſeaſe. This was to call in the Nu-che, or Nyu-che, to deſtroy the kingdom of the Lyau. From this meaſure he was diſſuaded by the king of Korea, and moſt of his miniſters; but, contrary to their prudent remonſtrances, in the ſixteenth of his reign, he entered into a league with thoſe Eaſtern Tartars, who joined him with a powerful army. Several battles were fought, in which the army of Lyau-tong was always defeated, and reduced at laſt to ſuch extremity, that they who remained were obliged to quit their country, and fly for ſafety to the mountains of the weſt. Thus ended the kingdom or empire of the Lyau, which had ſubſiſted in Lyau-tong two hundred and nine years [a]. However, their monarchy was in ſome ſort reſtored ninety-four years after this period by Jenghîz Khân; who, in 1211, raiſed a Ki-tan prince called Lyew-ko, to the throne of Lyau; and on his death, Pi-tû, one of his ſons, was appointed to ſucceed him in the ſovereignty. A.D. 1069. *Lyau empire deſtroyed by the Kin Tatars.* A.D. 1117.

Mean while Ye-lû Tache, prince of the Lyau, finding his houſe deſtroyed by the Nu-che, or Kin, departed from Tay-tong-fû, a city of Shan-ſi, with a few followers; and retired to the Pe-tata, who encamped to the ſouth-eaſt of Mount Altay. From thence he removed to the neighbourhood of the city Ho-chew, ten miles to the eaſt of Tur- *Empire of the Weſtern Lyau, or Ká-a-kitayan.*

[a] Couplet, ubi ſupra, p. 68, et ſeq. Du Halde, p. 208, & ſeq.

ſân, in Little Bukharia, ſtill called Pe-ting-tû-hû-ſû. There, by means of eighteen hords, he was ſupplied with ten thouſand choice men, and prepared all ſorts of arms. Pe-li-ko, king of the Whey-hû, who dwelt about Turfân, allowed him to paſs through his territories. Ta-che, having vanquiſhed all who oppoſed him, arrived with an inеſtimable booty at Sun-fe-kan, ſuppoſed to be Kojend, on the river Sîr, in Great Bukharia; the Whey-hû princes, who dwelt in thoſe parts, advancing to give him battle, were entirely defeated. He ſtayed at that city ninety days, and then marched weſtward to Kirman; where his generals proclaimed him emperor. Then turning eaſtward, after twenty days march, he fixed his ſeat at Huſe-wa-eul-tu (D). Thus was the dominion of the Weſtern Lyau, or Ki-tan, founded in the year 1124, by Yelû Tache; and ſubſiſted till it was deſtroyed in the year 1212, by Kuchluk, prince of the Naymâns [b], after it had flouriſhed eighty-eight years.

The Perſian, and other hiſtorians of the weſt of Aſia, call theſe people Kâra-kitayans, and their country Kâra-kitâ; although we cannot fix its ſituation with any certainty, for it has been already obſerved, that all the country weſt of Lyau-tong, as far as Kâſhgar, had been conquered by the Ki-tan; and that part of the Ki-tan empire called Kitay, which belonged to Tartary, had the name of Kâra-kitay.

Kâra-kitay Kûr Khân.

The hiſtorians among the Mohammedans, Tatars, and Perſians, mention two kings of Kâra-kitay, under the title of Kûr Khân, or Gûrkan. With regard to the firſt of theſe, we are told by Mîrkhond, that the khân of Balâſagûn (E), which the Moguls call Khâm-bâlig, that is, *the Good Town*, of the poſterity of Afraſiab, in order to defend himſelf againſt the Turkiſh tribes of Karluk, Kipjâk, and Kânkli, ſubmitted to Gûrkhân, king of the Kâra-kitayans; who changing his name from Illuk Khân, gave him that of Illuk Turkmân. In the year 536 of the Hejra, he conquered Kâſhgar, Khoten, Biſhbâlig, Turkeſ-

A.D.1141.

[b] Gaubil, ubi ſupra, p. 34. 127.

(D) This is the Chineſe word for ortû, i. e. *the palace of the king*; a city in the eaſt of Little Bukharia, towards Hâmi or Khamil.

(E) A city in about 46 degrees of latitude, and four eaſt of Samarkand; one hundred and fifty miles north-eaſt of Tonkat on the river Sîr, in the eaſt borders of the preſent Turkeſtân, of which it was then the capital; but is now probably in ruins.

tân,

tân, and Mawaral'nâhr. Upon his death he was ſucceeded by Kujang, who alſo aſſumed the title of Gurkhân, and reigned eighty-one years. The ſucceſſor of Kujang was Kuchluk Khân, who ſubdued Kâſhgar and Khoten [c].

Quits his country.

Abûlghazi Khân ſpeaks of only one king of Kâra-kitay, but ſeems to have joined the two firſt together. He tells us, that the inhabitants of Kâra-kitay having revolted againſt the emperor of Kitay, great part of them left their country, and retired towards the Kerghis; but theſe latter having pillaged inſtead of welcomed them, they went and dwelt in the country of Atil, where they built a city. They applied themſelves to agriculture; and as they throve by their induſtry, many neighbouring people went and joined them; ſo that at length they increaſed to forty thouſand families. About the ſame time the khân of Jûrjût, declared war againſt the inhabitants of Kâra-kitay; and having defeated them, made himſelf maſter of the country. This diſaſter obliged the prince of Kâra-kitay, called Nuſi Tayghir Ili, to retire among the Kerghis, and from thence to a town of Kitay, called Imil; about the year 573. A.D. 1177.

Aſſiſts Illik Khân.

Two years after his departure, when the place of his retreat was known, one Illik Khân, of the poſterity of Afraſiab Khân, who reſided in the town of Balâſagûn, or Khâmbâlik, finding himſelf hard preſſed by the Kankli, who dwelt in his neighbourhood, and had deſtroyed all his cultivated lands, ſent to Nuſi Tayghir Ili to deſire his aſſiſtance, offering, on that condition, to reſign his city. The offer having been accepted, Nuſi Tayghir Ili went, and taking the government into his hands, changed the name of Illik Khân into that of Illik Turkmân, and aſſumed the title of Kavar, or Kûr Khân, that is, *Great Lord*. He likewiſe reduced the cities of Andijân, Tâſhkunt, and Turkeſtân; but raiſed the ſiege of Samarkunt, becauſe the inhabitants obliged themſelves to pay him an annual tribute. Some time after he returned to his own dominions, he ſent Avîs, one of his generals, towards Urghens, the capital of Karazm, with a numerous army; which having plundered all the adjacent country, Vighiſh Khân was obliged to ſubmit to a yearly tribute of twenty thouſand gold dinârs. This he punctually paid to Kavar Khân; but his ſon Mohammed; ſucceeding him, refuſed any longer to perform the agreement. This refuſal occaſioned a war between theſe two potentates; and although Soltân Mohammed, whoſe dominions extended as far as the

Grows very powerful.

[c] Mirkhond. ap. Horn Arca Noæ. p. 287.

country of Rûm, had aſſembled all his forces; yet he was defeated by Kavar Khân, and conſtrained to fly for ſhelter to the Kankli, till he had found means to effect a new accommodation with his enemy [d].

Proteſts Kuchluk;

Kuchluck, prince of the Naymâns, having, after ſeveral defeats, been cloſely purſued by Jenghîz Khân, who had already ſubdued moſt of the tribes in the eaſt parts of Tartary, fled to Turkeſtân, where he was received with great marks of diſtinction by Kavar Khân; who gave him his daughter in marriage, and looked on him as his own ſon. Thoſe who knew Kuchluk did not approve of this match, for he had neither good-nature nor gratitude. Notwithſtanding his obligations to his father-in-law, he daily excited commotions among his ſubjects, and even held intelligence with Soltân Mohammed Karazm Shâh, his greateſt enemy. At laſt in 611, under ſome pretence of diſcontent, he retired from court with ſuch as he had ſeduced to his party; and being joined by the eaſtern tribes, who had refuſed to acknowlege Jenghîz Khân for their ſovereign, he ſuddenly attacked Kavar Khan, and deprived him of the better half of his dominions eaſtward; whilſt Soltân Mohammed invaded his dominions on the weſt [e].

A.D. 1214.

who plots againſt him and impriſons him.

Kavar Khân reſolving to chaſtiſe Kuchluk for his ingratitude, took the field, and defeated him in the country of Quakaj. Then he turned his arms againſt Soltan Mohammed, who had already ſeized on all the provinces of Turkeſtân bordering on Great Bukhâria and Karazm; but had not the ſame ſucceſs as againſt Kuchluk, for he narrowly eſcaped being taken priſoner. The weakneſs attending his old age encouraged ſeveral lords of his kingdom to form conſpiracies, and excite commotions in different parts of his dominions. To complete his misfortunes, his ungrateful ſon-in-law hazarding another battle, gained the victory, and took him priſoner. It is true he treated him in appearance with reſpect, but took poſſeſſion of all his kingdom and treaſures; which reverſe of fortune ſo affected the aged kûrkhân, that in two years he died of grief. In him ended the dominion of the Weſtern Lyau, or Kara-kitayans, which this prince had extended over one-half of Great Tartary, from Mount Altay, which then bounded the conqueſts of Jenghîz Khân, to the Caſpian ſea, containing the ſpace of 40 deg. in longitude [f].

His death.

[d] Abulghazi Khân, Hiſt. Turks, p. 44. 93. De la Croix, Hiſt. Geng. p. 93, 114. ubi ſupra, p. 114, & ſeq.

[e] Abulgh. p. 85,

[f] De la Croix,

SECT.

SECT. III.

The Empire of the Nyu-che, or Kin.

THE empire of the Eaſtern Lyau, or Ki-tan, having been deſtroyed by the powerful aſſiſtance of the Nyu-che Tatars, their prince Agûta grew ſo elated with this conqueſt, that he aſſumed the title of emperor, and gave the name of Kin (A) to his new dominion. Afterwards, extending his views of aggrandizing himſelf, he broke his treaties with the emperor of the Song, who reigned in China; and invading the provinces of Pe-che-li and Shen-ſi, made himſelf maſter of them, more by treachery of ſome mal-contents, than by force of arms. Whey-tſong, in danger of loſing the greater part of his dominions, made ſeveral advantageous propoſals to the Tatar, who ſeeming to hearken to them, invited the Chineſe monarch to come in perſon and ſettle the limits of the two empires. This propoſal Whey-tſong complied with, and new articles of peace were agreed on between them; but on that prince's return to his capital city, his miniſters induced him to change his mind, telling him that the treaty could not ſubſiſt, and that the moſt cruel war was preferable to ſo ſhameful a peace. The Kin monarch, who was informed of all that paſſed, had immediate recourſe to arms; and taking ſeveral cities, entered the province of Shan-ſi in triumph, where he once more invited the Song emperor to come and ſettle their limits. This unhappy prince, who dreaded nothing ſo much as war, was weak enough, after this new breach, to meet his enemy, who ſeized his perſon, and detained him in cuſtody.

The Kin prince.

Invades the empire.

Whey-tſong died in the deſert of Sha-mo, where he was confined under a ſtrong guard, in the fifty-fourth year of his age, having firſt nominated Kin-tſong, his eldeſt ſon, to ſucceed him on the throne. This prince began his reign by executing the orders of his father, in putting to death ſix of his miniſters, who had baſely betrayed him to the Kin Tatars. Mean while theſe latter purſued their conqueſts, and invaded the province of Ho-nan, paſſing the Whang-ho, or Yellow River, without oppoſition.

A.D. 1126.

Reduce Ho-nan.

(A) Kin ſignifies *gold*; whence the Moguls tranſlating the word into their own language, gave the emperor of this dynaſty the name of Altun Khân, that is, *the King of Gold*, or *the Golden King*.

They

They proſecuted their march directly to the imperial city, which they took and plundered; then ſeizing the emperor and his conſort, carried them away; but the principal lords, and ſeveral miniſters, preferring death to ſuch ignominious bondage, ſlew themſelves. The Kin being informed by the empreſs Meng, that ſhe had been divorced and had no hand in the management of affairs, they left her behind; and this circumſtance proved the means of preſerving the empire; for by her wiſdom and conduct ſhe placed the crown on the head of Kau-tſong, ninth ſon of Whey-tſong by his divorced empreſs.

Seize the emperor.

A.D. 1128. Kau-tſong fixed his court at Nan-king, capital of Kyang-nan, but ſoon after was obliged to remove it to Hang-chew in Che-kyang. Although of a peaceful diſpoſition, yet he gained ſome victories over both the Kin and his own rebellious ſubjects, who took advantage of the preſent troubles to plunder the provinces. Kong-ye, who commanded his forces, had ſeveral times repulſed the Kin, but could recover none of the conquered countries.

The Song retire.

Hi-tſong. Hi-tſong, the Kin monarch, to gain the love of his new ſubjects, expreſſed great regard for learning and learned men. He likewiſe viſited the hall of Kong-fu-tſe, or Confuſius, and, in imitation of the Chineſe, paid him regal honours; ſaying to his courtiers, who thought a perſon of his mean parentage did not deſerve ſo much homage, "If he does not merit theſe honours by his birth, he merits them for the excellent doctrine which he hath taught." He marched with his forces to Nan-king, from whence the emperor had retired, and took it; but receiving intelligence that Yo-ſi, general of the Song, was advancing by long marches to relieve that city, he ſet fire to the palace, and retreated northward. However Yo-ſi arrived time enough to fall upon his rear-guard, which ſuffered very much; and from that time the Kin never ventured to croſs the Kyang [g] (B).

Takes Nan king.

The Song tributary. A few years after this event, the emperor made peace with the Kin monarch on very diſhonourable conditions;

[g] Couplet, Tabl. Chron. Sinic. p. 72. Du Halde's China, vol. i. p. 211.

(B) The greateſt river in China, through the middle of which it runs from weſt to eaſt. Kyang ſignifies *the river*, by way of eminence. It is alſo called Yang-tſe Kyang, which ſignifies *the river which is the ſon of the ſea*; in alluſion to its extraordinary magnitude.

for

for in ſigning the treaty he ſubmitted to uſe the word chin, that is, *ſubject*, and kong, *tributary*. The Tatar, in conſideration of theſe ſubmiſſive terms, engaged to ſend the emperor the bodies of eight of his relations, who had died within ſo many years, whoſe arrival he ſolemnized with a general pardon. In the thirty-fifth of his reign, the Tatar king broke the peace, and invading the ſouthern province with a formidable army, took Yang-chew. Afterwards approaching the Kyang, which is not far from that city, he commanded his troops to paſs near the mouth of the river, where it is moſt wide as well as rapid, threatening with his drawn ſword to kill thoſe who refuſed. The whole army mutinied; and the king being killed in the beginning of the tumult, they immediately retired towards the north, where ſeveral diſturbances began to appear. A.D. 1163.

Next year Kau-tſong reſigned the crown to his adopted ſon, Hyau-tſong, but lived twenty-five years longer, and died without children at the age of eighty-four. Hyau-tſong enjoyed a peaceful reign, and ſo did his ſucceſſor Quang-tſong, becauſe the Kin Tatar, She-tſong, was of a mild and pacific temper: but in the reign of Ning-tſong, thirteenth emperor of the Tſong, the Kin again violating the peace, invaded the Chineſe territories. *New invaſions.*

In the mean time Jenghîz Khân, chief of the Weſtern Tatars, or Mungls, who had begun to lay the foundation of his empire, having in the year 1204 attacked the kingdom of Hya, which ſprung up in the weſt parts of Kitay, during the dynaſty of the Lyau, and obliged the king to pay him tribute, reſolved to turn his arms againſt the Kin, in order to revenge the injuries which the Moguls, or Mungls, had received at their hands. At the ſame time the king of Hya, diſguſted with the Kin emperor for having refuſed to aſſiſt him with troops, when attacked by Jenghîz Khân, invaded his dominions on the weſt ſide [b]. A.D. 1204. *Jenghîz Khân offended with Yong-tſi.*

Yong-tſi, finding himſelf threatened by two formidable enemies at once, raiſed forces in order to defend himſelf: but on the news he received in 1211, that Jenghîz Khân was marching ſouthward with his whole army, he was ſeized with conſternation, and offered propoſals of peace, which were rejected. The Mungls forced the great wall to the north of Shan-ſi; and made incurſions as far as Yen king, now Pe-king, the capital of the Kin empire. At the ſame time great part of Lyau-tong, the *Forces the great wall.*

[b] Gaubil's Hiſt. Gentch. p. 12, & ſeq.

bulwark

bulwark of the Kin empire, was reduced by ſeveral Kitân lords, who had revolted to Jenghîz Khân. This prince, in 1212, took ſeveral ſtrong places, and defeated an army of three hundred thouſand Kin; but being wounded at the ſiege of Tay-tong-fu in Shan-ſi, returned to Tartary. Next year he re-entered Kitay, and gained two great battles.

A.D. 1213. *Yong-tſi ſlain.*

The ſame year Yong-tſi was ſlain by his general Hujakû, and Sun, a prince of the blood, advanced in his room. The Mungls attacking the Kin with four different armies at once, laid waſte Shan-ſi, Ho-nan, Pe-che-li, and Shan-tong. In 1214, Jenghîz Khân ſat down before Yen-king, the capital of the Kin empire; but inſtead of aſſaulting the city where the emperor then was, offered him peace on certain conditions, which were accepted, and he withdrew into Tartary. After the departure of the Mungls, the emperor Sun, leaving his ſon at Yen-king, removed his court to Pyen-lyang, called Nan-king, or the *South Court*, near Kay-fong-fû, the preſent capital of Ho-nan. Jenghîz Khân, offended at this removal, immediately ſent troops to beſiege Yen-king. At the ſame time the emperor of the Song refuſed to pay the Kin tribute. The capital held out till the fifth month of the year 1215, and then ſurrendered [i]. This year alſo the Mungls finiſhed the conqueſt of Lyau-tong, and the king of Hya continued the war againſt the Kin.

Yen-king ſurrenders.

In 1216 Jenghîz Khân returned into Tartary to purſue his conqueſts in the weſt of Aſia, where he continued above ſeven years. Mean while his chief general Muhuli, whom he had left to take care of his acquiſitions in Kitay [k], made great advances, both againſt the Kin and the king of Hya. He was aſſiſted in his progreſs againſt the former by the motions of Ning-tſong, emperor of the Song, or ſouthern China, who, incenſed by their frequent perfidies, had already declared war againſt the Kin. Nor would they hearken to peace on any terms, though very advantageous propoſals had been made. When the Kin monarch was informed of Ning-tſong's inflexible temper, he is reported to have ſaid, "To-day the Weſtern Tartars will deſtroy my empire, to-morrow they will conquer your's [l]."

The Kin diſtreſſed.

Make great efforts.

Nevertheleſs, the Kin exerting themſelves, in 1220 raiſed two great armies, one in Shen-ſi, where they baffled the attempts both of the Song and the Hya, who were

[i] Gaubil's Hiſt. Gentch. p. 21, & ſeq. [k] Ibid, p. 32. [l] Coupl. p. 74. Du Halde, p. 203.

united

united againſt them. In Shang-tong they ſet on foot an army of two hundred thouſand men; but were entirely defeated by Muhuli. In 1221, that great officer marched weſtward, and paſſing the Whang-ho, ſtruck terror through the dominions of Hya, which he entered; but bent his arms ſolely againſt the Kin, from whom, that year and the next, he ſubdued great part of Shen-ſi, then returned to Shan-ſi, where he died, after he had reduced ſeveral cities.

In 1224, the Kin emperor dying in the ninth month, his ſon Shew ſucceeded him, and made peace with the king of Hya, promiſing to ſend his ſon for a hoſtage. Next year Jenghîz Khân arriving in his own dominions from his expedition in the Weſt, reſolved to chaſtiſe the king of Hya, who had given ſhelter to two of his keeneſt enemies. With this view he marched againſt him, and ravaged the greater part of his dominions, to ſuch a degree, that the king died for grief in the year 1226. He was ſucceeded by Li-hyen, who being reduced to the laſt extremity in his capital Ning-hya, ſurrendered at diſcretion in 1227. Thus a period was put to the kingdom or empire of Hya.

A.D. 1224.

The Hya ruined.

While Jenghîz Khân was employed in ſubduing the kingdom of Hya, his ſon Oktay marched into Ho-nan, and beſieged Kay-fong-fû, capital of the Kin empire; but was obliged to deſiſt, and withdraw into Shen-ſi, where that prince took ſeveral cities. The king, fearing his return into Ho-nan, made new overtures of peace; but they were rejected by Jenghîz Khân, who, leaving forces to beſiege Ning-hya, ſent another body to conquer the country of Koko-nor. This conqueſt being finiſhed, they reduced Ho-chew and Si-ning in Shen-ſi, cut in pieces an army of thirty thouſand men, and then went to beſiege Lin-tau-fû, a city belonging to the Kin, fourteen or fifteen leagues to the ſouth-eaſt of Ho-chew.

Progreſs in Shen-ſi.

Jenghîz Khân, who had gone to paſs the ſummer heats at the mountain Lu-pan, or Lyew-pan, fell ſick and died in Auguſt, after having named his ſon Oktay for his ſucceſſor, and given him inſtructions for the more ſpeedy reduction of the Kin dominions.

In the mean time war was carried on between the two nations, with various ſucceſs. In 1228, the Kin, commanded by a prince of the blood, defeated the Mungls in battle, and ſlew eight thouſand men. Next year the Kin emperor, under pretence of complimenting the new khân upon his advancement, made propoſals of peace by his ambaſſadors; but Oktay refuſing to enter into any negociations

A.D. 1228.

Peace rejected.

ciations on that ſubject, puſhed the war in Shen-ſi, where
A.D.1230. ſeveral cities were taken; and at length, in 1230, he reduced the capital of Si-gan-fû, then called Kin-tau. Oktay, and his brother Toley, or Tuli, at the head of a formidable army, entered Shen-ſi; but although ſixty important poſts were taken, they could not force Tong-quan, which they had ſo often attempted, in order to penetrate effectually into Ho-nan. The army, therefore, ſeparating, the emperor marched with one part into Shan-ſi, the other part remained in Shen-ſi with Toley, who beſieged Fong-tſyang-fû; and after having defeated the Kin army, which came from Tong-quan to relieve the place, took it in
A.D.1231. April 1231 [m].

Ho-nan entered.

Here one of the Kin officers told the prince, that he loſt time, as well as his troops, in attacking the Kin by the way of Tong-quan, and the Whang-ho; but aſſured him he might enter Ho-nan in leſs than a month by the country of Han-chong-fû. This advice being approved, in January, 1233, Toley marched towards that city; but being denied a paſſage by the governor for the Song emperor, to whom it belonged, he took it by aſſault, and a great number of the inhabitants were put to the ſword. At length Toley entered Ho-nan, to the great conſternation of the Kin, who did not expect an attack on that ſide. However, two generals were ſent with a great army to ſtop their progreſs: Toley feigning a flight, the Kin purſued. Mean while a detachment of Mungls ſeized the heavy baggage of the Kin; a diſaſter which obliged the generals to retire to Tong-chew; from whence, concealing their loſs, they ſent the emperor word that they had gained the battle. While the inhabitants of Kay-fong-fû were ſtill rejoicing for the ſuppoſed victory, the van-guard of the Mungl troops, ſent by Oktay Khân, appeared in the plain, and the khân himſelf, paſſing the Whang-ho,

Pyen-king beſieged.

encamped in the diſtrict of Kay-fong-fû, then called Pyen-king, which he ſent his general Sûpûtay to beſiege.

The two Kin generals advanced with a hundred and fifty thouſand men to ſupport that great city; but dividing their troops near Kun-chew, to avoid in part the great road, which the Mungls had encumbered with trees, Toley attacked them with his forces, and after ſome ſmall reſiſtance, the Kin, weakened by want of proviſions, were entirely routed, with the loſs of both their generals, one killed, the other taken. In February the army at

[m] Gaubil, ubi ſupra, p. 48, & ſeq.

Tong-

Tong-quan, and other fortified places, marched, by order of the Kin emperor, to assist Kay-fong-fû, to the number of a hundred and ten thousand foot and fifteen thousand horse; but many of these troops having deserted to the enemy, and the rest being enfeebled by the fatigues of the march, dispersed on the approach of their pursuers, who killed all whom they found in the highways, with the two generals. After this they took Tong-quan, and other considerable posts; but were obliged to raise the sieges of Quey-te-fû and Lo-yang [n]. *Great slaughter.*

Oktay Khân having resolved to return into Tartary, sent to offer the Kin emperor peace, on condition that he would become tributary, and deliver up to him twenty-seven families, whose names he mentioned. These overtures were very acceptable to the emperor; but Sûpûtay taking no notice of the treaty, pressed the siege of Pyen-king more vigorously than ever; and by help of the Chinese slaves in his army, soon filled up the city ditch with fascines, trees, and other materials. These measures threw the inhabitants into a great consternation, and induced the emperor Shew to send the prince, his heir, as a hostage. Mean while Sûpûtay redoubled his attempts to take the city, and the Kin seemed to assume new vigour. The Moguls, at that time, made use of artillery (C), but the bullets could make no impression on the walls. The Mungls likewise raised ramparts round those which they besieged, fortified with ditches, towers, and battlements. They proceeded also to sap the walls; but were greatly obstructed by the artillery of the besieged, and especially their bombs filled with powder, which sinking into their galleries, and bursting under ground, made great havock among the miners. *Peace concluded.*

For sixteen days and nights the attacks continued without ceasing, in which an incredible number of men were destroyed on both sides; but at length Sûpûtay finding that he could not take the city, withdrew, under pretence that the conferences were begun. Soon after his retreat the plague broke out in Kay-fong-fû, where, in fifty days, nine hundred thousand biers were carried out, besides an infinite number of poor who had no burial. When the *Prodigious mortality.*

[n] Gaubil, ubi supra, p. 64, & seq.

(C) Fire-pau, engines which shot not only fire but stone bullets, by means of powder, which the Chinese have had the use of above sixteen hundred years. Gaubil.

contagion

contagion was over, the emperor Shew-ſu beſtowed large rewards on the officers who had defended the city, retrenched the expence of his table, reduced the number of his women, and ſtruck out of his titles that of holy, wiſe, or perfect.

War renewed. The peace might have continued, but two unlucky accidents re-kindled the war, which put an end to the dominion of the Kin. Gan-yong, a Mungl lord, having aſſumed the government of ſome cities taken by him from the Kin in Kyang-nan, and killed the officer ſent with troops by one of the Mungl generals to take poſſeſſion of them, declared for the Kin. The emperor Shew-ſu, deceived by falſe hopes, took Gan-yong into his ſervice, and gave him the title of prince. Oktay Khân ſent an envoy attended by thirty other perſons, to enquire into that affair; but the Kin officers ſlew them all, without being puniſhed by the emperor. Sûpûtay having informed Oktay of theſe proceedings, the khân ordered him to continue the war in Ho-nan. The Kin emperor, on his part, commanded his officers to unite their troops, and form an army to defend the capital; but the Mungls attacking them before they could join, defeated them one after the other. Theſe defeats obliged him to raiſe ſoldiers from among the peaſants and common people, for whoſe ſubſiſtence the inhabitants were taxed three tenths of the rice they were poſſeſſed of; which order was executed with great rigour.

A.D. 1233. In the mean time proviſions became extremely ſcarce in the city. Towards the end of the year the Mungls made a treaty with the Song emperor, who engaged to join them with his forces, on condition that they would cede to him the province of Ho-nan, as ſoon as the dynaſty of the Kin ſhould be deſtroyed. In the beginning of the year 1233, Sûpûtay preparing to beſiege Pyen-king, which was but in a bad poſture of defence, the emperor reſolved to take the field, and paſſing the Whang-ho, ſent part of his army to beſiege Wey-chew, ſouth-weſt of the capital; but being attacked by the Mungls, it was cut to pieces. At the ſame time Sûpûtay ſat down the ſecond time before the city, where the empreſſes and princes remained. The emperor, on hearing theſe bad tidings, repaſſed the Yellow River, and retired to Quey-te-fû [a].

Pyen-king beſieged.

Surrendered by a traitor. Tſuli, general of the troops which defended the weſtern wall of Pyen-king, on pretence of ſaving the people, aſſumed the management of affairs. Having played the

[a] Gaubil, ubi ſupra, p. 69, & ſeq.

tyrant

tyrant for a while, he went in great pomp, and delivered up the city to the Mungl general, before he had formed the ſiege of it, with all the princes and princeſſes of the blood, the treaſures and jewels. Sûpûtay put to death all thoſe who were of the imperial race; but the inhabitants, amounting to one million four hundred thouſand families, were ſaved by the khân's order. He ſent the empreſs-mother, empreſs-regent, the queens, and their attendants, to Ho-lin, or Kârakorom, where Oktay kept his court.

While Tſu-li was acting in this manner at Pyen-king, Pû-cha-quen, another general, behaved with no leſs inſolence at Quey-te-fû. He put to death ſeveral great men, and even confined the emperor to his chamber; but coming to confer with him one day, he was ſlain by three faithful officers, who had offered their ſervice for that purpoſe.

The emperor Shew-ſu, leaving troops at Quey-te-fû, removed to Ju-ning-fû, whither his preſence brought crouds of people; but the united armies of the Chineſe and Mungls came in October, and inveſted Ju-ning-fû. The garriſon, terrified at the works which were raiſed to incloſe the city, would have ſurrendered it; but the emperor, ſeconded by the brave general Hû-ſye-hû, encouraged them to hold out to the laſt extremity [p]. *Ju-ning-fû beſieged.*

The chief fortifications of Ju-ning-fû being taken or ruined, the emperor diſtributed all his valuable effects among his attendants, and put on an ordinary habit. Then inviting his beſt troops to follow him, ſallied out of the eaſtern gate, and made extraordinary efforts, with a reſolution either to die, or break through the enemy; but, in ſpite of all his endeavours, he was forced back into the city; where, for three months, the beſieged had endured extreme famine, and were reduced to feed on the fleſh of the old, the feeble, and the priſoners. *King emperor's bravery.*

The Mungls made a general aſſault in 1234, on the weſtern ſide, which they continued from morning till evening, but without ſucceſs. The beſieged, however, loſt all their beſt officers and ſoldiers in the action. At night the emperor Shew, aſſembling the lords, reſigned the throne to Cheng-lin, a prince of the blood. Next morning, while the ceremony of inveſting the new emperor was performing, the Chineſe and Mungl troops mounted the ſouth walls, defended only by two hundred A D. 1234. *The city taken.*

[p] Gaubil, ubi ſupra, p. 78, & ſeq.

men; and the ſouth gate being at the ſame time abandoned, the whole army broke in. However, the prince Hû-ſye-hû, with a thouſand ſoldiers, met them in a ſtreet, and fought with amazing intrepidity.

The emperor's death. The emperor Shew-ſu, ſeeing all irreparably loſt, cauſed a particular houſe to be ſurrounded with ſtraw and other combuſtibles, and ordered his people to ſet it on fire as ſoon as they ſhould find he was dead. Then entering the place, he hanged himſelf, and his commands were executed by his domeſtics. Hû-ſye-hû being informed of the emperor's tragic end, bad adieu to his officers, and drowned himſelf in the river Jû. The officers who were with the prince, and five hundred of the moſt reſolute ſoldiers, threw themſelves alſo into the ſame river, and periſhed [q].

His ſucceſſor ſlain. The new emperor Chang-lin, at the head of a few mandarins, performed the Chineſe ceremonies for the death of Shew-ſu, and gave orders to bury his body by the river ſide. Mean while the emperor, having ſeized on the palace, the two generals divided between them all that could be found of the royal ornaments. The ſame day Chang-lin was ſlain in a tumult: and thus ended the dynaſty of the Kin, after it had ſubſiſted one hundred and ſeventeen years.

The empire founded. Aguta, or Ogota, according to Gaubil, revolted againſt the emperor of the Lyau in 1114: and having obtained ſeveral victories over him, to the north of Lyau-tong, at length cleared his way to the throne in 1115; which was the firſt of his reign. The princes of this houſe were adopted by the lord of the tribe of Wan-yen; and Wan-yen was the name of the imperial family of the Kin. The tribe of Wan-yen was one of the principal among the Eaſtern Tatars, called Nuche, or Nu-chin, who encamped to the north of Korea, and along the oriental ocean. There were likewiſe other Nu-che, who dwelt to the north of Lyau-tong.

Its extent. The empire formed by theſe people, under the name of Kin, was very extenſive: for, beſides thoſe regions above mentioned, which they inhabited originally, at the time when attacked by Jenghîz Khân, they poſſeſſed Lyau-tong, with the parts to the north and north-eaſt, as well as to the weſt, bordering on the great wall; as far as to the north-weſt of Tay-tong-fû in Shan-ſi, and north of the country of Ortûs. In ſhort, both Tartaries

[q] Gaubil, ubi ſupra, p. 84, & ſeq.

to

to the 49th or 50th degree of latitude, and 19th or 20th of longitude, west of Pe-king, which were then full of petty princes, paid tribute to the emperor of the Kin. In China they possessed the provinces of Shan-tong, Pe-che-li, Shansi, and Ho-nan; some cities of Kyang-nan to the north of the Kyang; the territories of Koug-chan-fû, Lyu-tau, Fong-tiyang, Si-gan-fû, Ping-lyang, Kin-yang, and Yen-gan in Shen-si [s].

Compared with the Lyau.

According to the above mentioned limits, the Nyu-che, or Kin, had larger possessions in China than the Ki-tan or Lyau; who, although we hear of their ravaging the northern provinces, and once entering the southern, yet seem to have had no acquisitions in any of the provinces, excepting Pe-che-li: besides, the emperors of Hya were possessed of the greater part of Shen-si, with the countries of Tartary, adjoining on the north and west. However, to make amends, their dominions in Tartary were much larger than those of the Kin; for they they stretched 16 degrees farther westward, reaching to Kâshgar, which is above 36 degrees west of Pe-king. Andi n this part they retained a considerable territory after their empire in the East had been destroyed: so that the empire of Kitay in general, as well as Kâra Kitay in particular, was more extensive under the Lyau than the Kin; but that of the latter exceeded it for grandeur, opulence, and number of people, as having a much greater portion of China belonging to it. However that be, both nations improved in manners, as well as power and riches, by their conquests from the Chinese.

The Kin remains.

The Kin-chau, after their establishment in the northern provinces of China, built towns and palaces in their native country, the ruins of which are still to be seen, as Feneghi-hotun, Odoli-hotun, and Putay-ula, before mentioned [t].

In like manner, at the beginning they had neither characters, books, nor history: but in 1119 they made characters, in imitation of those used by the Kit-an or Lyau, whom they had subdued. Afterwards the Kin emperors erected tribunals for astronomy and history, after the example of the Chinese [u].

When their dynasty came to be ruined by the Mungls, in confederacy with the Chinese, those who escaped the slaughter were obliged to fly into the western parts of their

[s] Gaubil, ubi supra, p. 3. 46. 87. 164. Souciet, Obs. Math. &c. p. 86. Du Halde, vol. ii. p 247.

[u] Gaubil, ubi supra.

ancient country, now inhabited by the Solon Tatars, who say they were originally Manchews.

Manchews, their descendants.

The late emperor Kang-hi said, that his family was descended from the imperial family of the Kin: but if one may judge by several words of the Kin language, that of the Manchews now reigning in China is a different tongue; although it must be acknowleged, that the territory whence the Manchews came, is the country of the ancient Nyu-che, or Kin.

SECT. IV.

The History of the Si-fân, or Tu-fân.

An account of the Si-fân, or Tu-fân; and the country inhabited by them.

The Si-fân's country.

THE country of the Si-fân, or Tu-fân, is differently represented with regard to its situation and extent, by the missioners who surveyed China, in which these people are included.

Scite and extent.

According to the Jesuits map of Tibet, the country of the Si-fân, or Tu-fân, lies between 29 deg. 54 min. of latitude; and between 12 deg. 30 min. and 18 deg. 20 min. of longitude west of Peking. Its shape is triangular; the base, which lies to the north, being about three hundred miles long; and the other two sides, which make an angle to the south, about two hundred and forty-five miles each. This is all that remains to the Tu-fân, of a very large dominion they formerly possessed, comprising all Tibet, and even some neighbouring territories of China.

The Si-fân have not now one town in their possession, and are pent up between the rivers Ya-long on the west, Whang-ho on the north, and Yang-tse Kyang on the east; whereas anciently their kingdom had fortified cities, well peopled, and powerful [w].

Black Si-fân.

The Chinese distinguish the Si-fân, or Tu-fan, into two sorts of people: the He Si-fân, or Black Si-fân, and the Whang Si-fân, or Yellow Si-fân, from the colour of their tents, not their complexions, which are in general swarthy. The Black Si-fân have also some pitiful houses; and are governed by two chiefs, who depend on a third; but are very uncivilized. The women wear their hair

[w] Du Halde's China, vol. i. p. 22, & seq.

parted

parted into treſſes, hanging down on their ſhoulders, and glittering with a number of glaſs mirrors.

The Yellow Si-fân are ſubject to certain families, whereof the eldeſt is made a lama, and wears a yellow habit. Theſe lama are all of the ſame family, and govern in their reſpective diſtricts: they have the power of deciding cauſes, and puniſhing criminals; they inhabit the ſame canton, but in ſeparate bodies, without forming large families of the ſame kindred, which appear like ſo many little camps. The greater part of them dwell in tents; but ſome have their houſes built of earth, and a few build with bricks. They want none of the neceſſaries of life; and have numerous flocks of ſheep. Their horſes, though ſmall, are well ſhaped, mettleſome, and ſtrong. *Yellow Si-fân.*

The lamas, who govern theſe people, do not vex or oppreſs them, provided they render them certain honours, and punctually pay the dues of Fo, which are very trifling. Theſe dues ſeem to be a kind of tythes exacted on a religious account. The religion of Fo hath ever been that of the Si-fân, who always choſe their lamas to be miniſters of ſtate, and ſometimes to command their armies. There is ſome difference in the language of theſe two ſorts of Si-fân; but as they underſtand each other well enough to trade together, they probably differ only as dialects of the ſame tongue. The book and characters uſed by their chiefs are thoſe of Tibet. They have cuſtoms and ceremonies very different from the Chineſe, though bordering on them. They have likewiſe the ſame cuſtoms as the Kâlka Tatars, and others which reſemble the uſages of the Tatars of Koko-nor. *Their government.* *Odd cuſtoms.*

Theſe two nations are little more than half ſubject to the neighbouring Chineſe mandarins, whoſe citations they ſo little regard as rarely to appear before them when ſummoned; nor dare thoſe officers treat them with rigour; the frightful mountains which they inhabit, whoſe tops are covered with ſnow, even in July, ſecuring them againſt all purſuits. Beſides, as the rhubarb grows in abundance on their lands, they are courted by the Chineſe, for the ſake of that precious commodity [x]. *Nearly independent.*

Hiſtory of the Si-fân, or Tu-fân, intermixed with that of the Hya.

THE Si-fân, or Tu-fân, according to the Chineſe authors had formerly a very extenſive dominion, and *Formerly famous.*

x Du Halde's China, vol. i. p. 22, & ſeq.

Princes of great renown, who made themſelves formidable to their neighbours, and even to the emperors of China. On the eaſt ſide they not only poſſeſſed many territories, which at preſent belong to the provinces of Se-chwen and Shen-ſi; but extended their conqueſts ſo far within them, as to ſubdue ſeveral cities of the ſecond rank, whereof they formed four great governments. Weſtward they were maſters of all the countries from the river Ya-long to the borders of Kâſhmîr, in the great mogul's empire.

Refuſed a princeſs.

A. D. 630.

In the ſeventh century, Ki-tſon, king of the Tû-fan, poſſeſſed this vaſt dominion, and had ſeveral kings who paid him tribute, and from him received their inveſtiture, with patents, and ſeals of gold. This prince, in 630, coveting an alliance with Tay-tſong, that famous emperor of the Tang dynaſty in China, ſent him a pompous embaſſy; which having been received with great marks of diſtinction, he, by a ſecond, demanded a princeſs of the imperial blood for his ſon Long-tſong. The council of ſtate looking on this as a very arrogant propoſal, rejected it with diſdain. Long-tſong, on the death of his father, came at the head of twenty thouſand men to demand the princeſs; and having defeated ſome princes tributary to China, who oppoſed his paſſage, penetrated to the borders of Shenſi, where the emperor then kept his court. From thence he ſent one of his officers with a haughty letter to his majeſty, demanding the princeſs to be immediately yielded to him, with a large quantity of gold, ſilver, and ſilks, by way of portion.

Invades China.

A. D. 640.

The emperor amuſed the envoy with hopes, till his forces were aſſembled, and then diſmiſſed him, without returning any anſwer to his maſter's letter. At the ſame time his army attacked that of the Si-fân, and routed it. However, as the loſs Long-tſong received was not conſiderable, he rallied his troops; and the emperor finding that prince was in a condition to give him much uneaſineſs, ſent the princeſs, by advice of his council, with great pomp to the Si-fân monarch. Thus ſatisfied, he retired, and became very ſerviceable to the empire on ſeveral occaſions; particularly, when the general Alena uſurped a tributary kingdom of China, he joined the imperial army with all his forces, which he commanded in perſon, and had a great ſhare in the victory, by killing the rebel with his own hand[y].

[y] Du Halde's China, &c. vol. i. p. 23.

Ki-lo-ſo,

Ki-lo-ſo, who ſucceeded Long-tſong, improved the peace he was in with all his neighbours, by the treaties which he made with ſeveral nations of Tatars. This prince dying without iſſue, Su-ſi, his next heir male, who ſucceeded him, was called in with his Tatarian confederates, to ſuccour the emperor When-tſong, at that time conſtrained to quit his court at Chang-gan-fû, and abandon it to the rebel Gan-lo-ſhan, a foreign prince, whom the emperor, againſt the advice of his miniſters, had advanced to the higheſt poſts, and even intruſted with the command of his army. This traitor, finding himſelf maſter of great part of the north, aſſumed the title of emperor, and marched to attack Chang-gan-fû; which having entered, he plundered the imperial palace, and carried the Lo-yang; but by the aſſiſtance of Su-ſi he was routed, and ſoon after killed in bed by his own ſon. *Aſſiſt the Chineſe.* A. D. 766.

The Tu-fân, in reward of their ſervice, beſides the rich plunder of Lo-yang, and other rebellious cities, were preſented with great quantities of ſilks, and the choiceſt commodities which China afforded: but whether through rapacity, or pride, as ſoon as they heard of the emperor's death, they advanced with a formidable force; and arriving on the borders of the empire, before there was the leaſt ſuſpicion of their invaſion, obliged the governors of Ta-chin-quan, Lan-chew, and all the country of Ho-ſi-û, to ſubmit. The prime miniſter, who at firſt could not believe this intelligence, ſent Ko-tſey, the moſt experienced general then at court, with three thouſand horſe, to learn the truth. Ko-tſey being informed at Hyen-yang, a city not far from the capital, that the enemy's army, conſiſting of three hundred thouſand men, would be there that day, diſpatched a courier to the miniſter, to appriſe him of the danger, and preſs for ſuccours; but that officer of ſtate did not aſſiſt him. Mean time the generals of the enemy arriving at Hyen-yang, detached a conſiderable body of troops to take poſſeſſion of a bridge over the river. The emperor, from whom the miniſtry had till then concealed the danger which threatened him, terrified at the news, forſook his palace. The great men of his court, the officers, and people, followed his example, and fled. Thus the Tû-fan entered the city without reſiſtance; and having carried away immenſe riches, ſet it on fire [z]. *Break the peace.* A.D. 772. *Burn the capital.*

[z] Du Halde's China, &c. vol. i. p. 23, & ſeq. & 199.

Forced by ſtratagem to retreat.

Ko-tſey, who had withdrawn to join the troops which on the firſt alarm left Chang-gan, ſeeing himſelf now at the head of forty thouſand men, yet unable to cope with the enemy in the field, to ſupply by policy what he wanted in ſtrength, ordered a body of horſe to encamp on the neighbouring hills, and there ranging themſelves in one line, to make a dreadful noiſe with their drums, as well as light up great fires every night in different places. This artifice had the deſired ſucceſs; for the Tu-fân, apprehenſive of being ſurrounded by the united forces of the empire, conducted by a general of known bravery and ſkill, retreated, and blocked up the city of Tong-tſy-ang.

Ma-lin, who had commanded in that diſtrict, came to the relief of the place, and forcing his way through a body of the enemy's troops, threw himſelf into the town. As ſoon as he entered, he ordered all the gates to be ſet open, to let the Tu-fân ſee that he did not fear them. This extraordinary ſtep confirming them in their firſt ſuſpicions, they reſolved to retire with the ſpoil which they had already gained. After their retreat, the Chineſe repaired Chang-gan, whither the emperor returned ſome months after his ſhameful flight.

Invade afreſh.

Theſe troubles no ſooner ſubſided, than the Chineſe were obliged to take the field againſt a new rebel named Pû-kû, who had confederated with the Tu-fân and Whey-he Tatars: but Pû-kû being very fortunately taken off by a ſudden death, the Chineſe had the addreſs to diſunite the two nations, by raiſing a contention about the chief command. Yo-ko-lo, general of the Whey-he, inſiſted on commanding the whole army; this claim the Tu-fân oppoſed, as being contrary to their orders, and diſhonourable to their kingdom, which was much ſuperior to the petty ſtate poſſeſſed by the Whey-he. The Chineſe generals, who were encamped in their view, ſecretly ſupported the pretenſions of Yo-ko-lo; and at length openly joined him. Upon this junction the Tu-fân were attacked as they were marching off, and loſt ten thouſand men in their retreat.

Defeated again.

While the Tu-fân king meditated how to retrieve his loſſes, he was informed that the Whey-he had retired much diſſatisfied with the Chineſe. In conſequence of this intelligence, he ſent his forces to beſiege Ling-chew, the governor of which having but a few troops, carefully ſhunned an engagement. The courſe he took was, at the head

head of five thouſand men, to attack the magazines of the beſiegers; accordingly he not only burnt them, but alſo carried off all the ſpoil they had taken, with part of their baggage This loſs compelled the Tu-fân to return in haſte, where they remained quiet for five years, and then brought a formidable army into the field; which, dividing into two bodies, fell almoſt at the ſame time on the diſtricts of King-chew and Ping-chew. Theſe troops being numerous, eaſily defeated ſeveral bodies of the imperial forces; but at length, in 779, Ko-tſey routed them entirely by means of an ambuſcade. A.D. 779.

Sue for peace.

This defeat inclining the king of the Tu-fân to peace, he ſent an ambaſſador, attended with no fewer than five hundred perſons in his retinue, to the emperor; who, to mortify him, detained him a long time at court without an audience. His maſter, greatly incenſed at ſuch contempt, was preparing to take revenge, when Tay-tſong departed this life. His ſon Te-tſong, who ſucceeded in 781, feaſted the ambaſſador and his retinue, gave them rich habits, and loading them with preſents, ſent them back under the conduct of Wey-ling, one of his officers [a].

Break it, and routed.

Wey-ling was received and diſmiſſed with honour, as well as magnificence, which ſurpriſed the emperor himſelf, and inſpired him with an eſteem for the Tu-fân court, which promiſed an inviolable regard to peace; but this king dying in 786, Tſang-po, who ſucceeded, ordered his army to invade Shen-ſi. They entered that province without being diſcovered, and defeated all the imperial troops which they met with, until they arrived at Kyen-ching, called at preſent Kyen-yang: but the Chineſe general, Li-ching, coming up with his troops, as the enemy were on the point of beſieging the city, obtained ſo complete a victory as compelled them to ſue for peace, which was ratified by oath.

A. D. 791.

Another defeat.

This firſt expedition having miſcarried, the king of the Tu-fân prepared for a ſecond; and, in 791, ſent an army ſufficient to oppoſe both the Chineſe and their new allies the Whey-he-Tatars. In their way they took ſome conſiderable forts; but at Pe-ting, which lies to the ſouth of Ning-hya, they were ſurpriſed and defeated by the Whey-he. Nevertheleſs, they continued their march towards the court with incredible reſolution; but the general Wey-kau attacking them unexpectedly, cut ſeveral bodies of them in pieces, in the place where afterwards, to hin-

[a] Du Halde's China, &c. vol. i. p. 24.

der

der the incurſions of the enemy, the fortreſſes of Tong-ka, Ho-taw, Mu-pu, and Ma-ling, were built in the diſtrict of Ning-yang-fû, belonging to Shen-ſi.

A. D. 801. This precaution, however, proved uſeleſs; for ſcarce were thoſe towns finiſhed, when, in 801, the Tu-fân returned, and at length reduced Lin-chew, which they had before attempted ſeveral times in vain: but on the approach of Wey-kau, with his army, they abandoned the city, and marched towards Wey-chew in Se-chwen, which was one of the ſtrongeſt places they had. Wey-kau purſued them, and laid ſiege to that town. The king of the Tu-fân, ſtartled at this enterprize, ſent Lun-ming, his prime miniſter, with conſiderable ſuccours; but being met by Wen-kau, he was routed and taken priſoner. Upon this victory that general was received into Wen-chew, which he made a place of arms, and went to beſiege the fortreſs of Quen-min-ching; but was baffled through the bravery of the governor.

Chief city taken.

Recovered again.

Wey-chew was one of the royal cities, and the Tu-fân kings, ſince the time of Ki-lo-ſo, reſided there one part of the year; for this reaſon I-tay, who ſucceeded his brother, reſolving by all poſſible means to recover it, raiſed an army of a hundred and fifty thouſand men next year, in order to beſiege it. On the report of their march, the Chineſe general threw himſelf into the city; but the expected ſuccours not arriving, he was conſtrained, by continual aſſaults, to ſurrender, after a ſiege of twenty-five days. The Tu-fân, elated with their ſucceſs, advanced towards Ching-tu-fû, the capital of Se-chwen. The emperor's general, unable to oppoſe their march, ſpread a report that he was gone to poſſeſs himſelf of the defiles of the mountain through which they had paſſed, and cauſed his little army to make ſuch motions as ſerved to confirm the report. This artifice had the deſired effect; for, through fear of having their retreat cut off, they retired to Wey-chew.

Peace concluded.

I-tay, who was a mild prince, being ſatisfied with having recovered the place, ſent to acquaint the imperial generals on the frontiers, that he was willing to live in peace; and, as a proof of his ſincerity, enjoined his officers to act ſolely on the defenſive. The Chineſe, on their ſide, acted with great generoſity on ſeveral occaſions.

Flouriſhing ſtate.

I-tay took the opportunity of peace to make new laws, and advanced none to employments but men of approved merit. If he heard of any perſon remarkable for his

his knowlege and application to ſtudy, he preferred him to thoſe who were equally experienced in the management of affairs, without thoſe talents[a].

I-tay died without iſſue, and was ſucceeded by Ya-mo, his next of kin, who devoted himſelf wholly to pleaſures. He lived in peace with his neighbours, but became ſo execrable to his ſubjects, by his oppreſſions and cruelties, that they forſook their country in multitudes. In effect, he was the firſt cauſe of the kingdom's falling to decay. The public diſtractions greatly increaſed after his death: for as he neither left iſſue; nor had nominated a ſucceſſor, one of the miniſters, gained by the widow-queen, procured the ſon of Pay-va, her favourite, a child of only three years old, to be proclaimed king. *Cauſe of its decay.*

The report of this election brought Kye-tû-na, the firſt miniſter of ſtate, to the palace to oppoſe it, in behalf of the royal family; but his fidelity coſt him his life, for he was killed in his return. However, this conduct of the court loſt them the hearts of all the people. Lû-kong-je, the great general, who was then with the army near the frontiers, refuſed to obey the orders ſent him by the new government, and even conceived thoughts of aſcending the throne. He was extremely ambitious, proud, and vain, paſſionate, and often cruel; but, on the other hand, was brave, ſkilful, and capable of the greateſt undertakings. He firſt cauſed a report to be ſpread, that he was going to root out the uſurpers of the crown; and then marched againſt the new king's army, which he defeated. He likewiſe took and plundered Wey-chew. By this time his forces, by the acceſſion of mal-contents, were increaſed to one hundred thouſand ſtrong. But before he attempted any thing farther, he tried to bring the provincial governors into his meaſures. *Lû-kong-je rebels.*

Shang-pi-pi being one of the principal, and his troops, by the care he took to augment them, the beſt in the whole kingdom, Lû-kong-je was willing to ſound his inclinations firſt, and after having written a deceitful letter, advanced towards the city. Shang-pi-pi, who ſaw through the general's deſign, wrote him an anſwer which flattered his hopes: at the ſame time taking the field with all his forces, he came upon the rebels ſo unexpectedly, that he defeated them entirely. Lû-kong-je retreated with rage in his heart. But in 846, having recruited his army, he reſolved, in order to regain his authority and *Is routed.*

[a] Du Halde's China, &c. vol. i. p. 25, & ſeq.

gain

gain the affections of his nation, to enter the territories of China, and give them up to be plundered. He met with ſome ſucceſs indeed at the beginning; but was ſoon after routed by the Chineſe generals, who alſo took from the Tu-fân the city of Yen-chew, and ſeveral ſtrong fortreſſes.

A.D. 849. *Submits to China.*

The rebel, who judged theſe loſſes might eaſily be retrieved, if once he was ſole maſter of the kingdom, having augmented his army with Tartars, to whom he promiſed the plunder of the provinces of China, bent all his thoughts on reducing Shang-pi-pi. With this view he began his march, and arriving near Chen-chew, compelled that officer to abandon his camp, though well fortified. However, this latter, after he had paſſed the river, broke down the bridge, and followed the enemy ſtep by ſtep on the other ſide, without ſuffering himſelf to be drawn to an engagement by Lû-kong-je, who made great ravages in his march for that purpoſe. Mean while the natural brutality of the rebel general, inflamed by the ill ſucceſs of his enterprizes, rendered him ſo inſupportable to his ſoldiers, that they deſerted in troops to Shang-pi-pi, while the Tatars, for the ſame reaſons, returned home. At length Lû-kong-je, deſpairing of compaſſing his deſigns, ſubmitted to the emperor on certain conditions, and retired to Ko-chew, a Chineſe city, where he ſpent the remainder of his days.

The Tu-fân divided.

During theſe troubles, the princes of the blood retired to different parts of the kingdom, where they had ſmall patrimonies; and ſome took ſhelter in ſome forts, which belonged to them, towards Se-chwen, chuſing rather to ſubmit to the emperor of China, than to an uſurper. Others fortified themſelves in the mountains; while many of the moſt conſiderable remained in the territories which they poſſeſſed, bordering on the government of Shang-pi-pi. Hence aroſe an infinite number of diſtractions in the ſtate, which continued many years, and proved the ruin of this monarchy at laſt.

United again.

The Tu-fân, divided into ſeveral parties, went to war among themſelves; and when they were weary of fighting, many officers and ſoldiers liſted under Pan-lo-chi, prince of Lû-kû, a place in the borders of the diſtrict of Chen-chew, which the children of Shang-pi-pi, had preſerved for the royal family. As ſoon as the Tu-fân beheld a prince of the blood, they formed an army, and reſolved to attack the king of Hya, who had ill requited their ſervices.

This

This new king was a Tartar, originally of To-pa, who by the assistance of the Tu-fân, about the year 951, founded a new dominion near the Whang-ho, under Li-ki-tsyen, the capital of which was Hya-chew, at present Ning-hya, from whence the kingdom took its name of Hya [b], or Si-Hya, given to it by the Chinese. This kingdom sprung up to the west of Kitay, and by degrees became very potent under a prince who assumed the title of emperor. This dominion, which extended over part of China and Tartary, contained the provinces of Shen-si, all to the north of Ping-lyâng-fû, as far as Kya-yu-quan, with the country of Ortûs and Etsina, the country of Koko-nor, and also that lying between Kya-yû-quan and Sha-chew, besides several other places to the north and west of Kya-yû-quan [c].

A D. 951. *Kingdom of Hya.*

The king of Hya had, in the year 1003, renewed the war with the empire, at that time governed by the Song race; by suddenly invading the western part of Shen-si, which bordered on the small dominion that the Tu-fân were still possessed of. Pan-lo-chi offered to join the Chinese commander with his forces to crush this growing power; provided the emperor would honour him with a title, which might give him more authority among those of his own nation. The proposal being approved of, his imperial majesty sent him patents as governor-general of the Tû-fan. The king of Hya, who knew nothing of these private contracts, besieged the city of Si-lyang, and having taken it, put the governor to death. He intended to push his conquests farther, in a belief that Pan-lo-chi was advancing to join him with his troops; but that prince arriving, at the head of sixty thousand men, attacked him with so much valour, that he entirely defeated his numerous forces. However, he died soon after the victory, by a wound which he received in the battle.

A.D. 1003. *Its growing power.*

So-tso-lo, his successor, formed the design of recovering the ancient monarchy possessed by his ancestors. His little dominion consisted of no more than seven or eight towns; particularly Tsing-ko-ching, Li-tsing-ching, Ho-chew, I-chwen, Tsing-tang, Hya-chen, and Kan-kû, with some neighbouring territories; but he was in hopes that the rest of the Tû-fan would join him, as soon as they should see that he was powerful enough to defend them from their enemies. He fixed his court at Tsing-ko-ching,

A.D. 1015. *So-tso-lo's ambition.*

[b] Du Halde's China, &c. vol. i. p. 26, & seq. [c] Gaubil. Hist. Gentch. p. 10.

where

where he appointed the ſame number of officers which the kings his predeceſſors had employed. He alſo levied new forces throughout his dominions, and invaded the territories of the empire ſeveral times, but was always defeated, and at length concluded a peace.

Divides his ſtates among his ſons.

As the growing power of the king of Hya, who had aſſumed the title of emperor, gave So-tſo-lo ſome uneaſineſs, the Chineſe monarch, to engage that prince more firmly in his intereſt, made him governor-general of Pau-ſhun, which lay very conveniently for his purpoſe; but So-tſo-lo dying, the diviſion which enſued among his children haſtened the entire ruin of the Tu-fân ſtate. That prince had, by his firſt wife, two ſons, Hya-chen and Mo-chen-tſu. He had afterwards the prince Ton-ſhen by a ſecond venter, who prevailed on him to impriſon his two other ſons; but they having found means to eſcape, the people, who had helped to deliver them, declared in their favour.

So-tſo-lo, who had by this time recovered from his infatuation, approved of this change, and gave Tſing-ko-ching to Mo-chen-tſu for his maintenance; for he had removed his court from thence to Chen-chew, or Si-ning. To Hya-chen he aſſigned Kan-ku for the place of his abode; and to Ton-ſhen, whom he judged moſt capable of keeping up his family, he ſurrendered all his authority, with the government of Pau-ſhun, and the reſt of his dominions. Ton-ſhen reſided at Li-tſing-ching, where he was beloved by his ſubjects and feared by his neighbours, inſomuch that all the Tu-fân, who dwelt to the north of the Whang-ho, were under his ſubjection.

Two ſubmit to the emperor.

The great power wherewith the younger brother was inveſted, gave the two elder, and their families, apprehenſions of being one time or other oppreſſed by him. Mû-ching, ſon of Hya-chen, more uneaſy than his father, ſurrendered Kan-ku, Ho-chew, and all the lands which were in his poſſeſſion, to the Song emperor, who granted to him and his deſcendents whatever they demanded, in order to ſupport themſelves with honour in his dominions.

Kyau-ki-ting, heir of Mo-chen-tſu, the eldeſt brother, was much beloved in his little ſtate, but did not long ſurvive his father. His ſon, Hya-chen, who ſucceeded him, incenſed his ſubjects to ſuch a degree, by his violence and cruelty, that they formed a deſign to depoſe him, and ſet up his uncle Sû-nan in his room; but the plot being diſ-

covered

covered, Sû-nan, and almoſt all his accomplices, were put to death.

Tſyen-li-ki, one of the principal officers, having found means to eſcape, carried with him Cho-ſa, one of the family, and ſeizing the city of Ki-kû-ching, proclaimed him prince of that petty ſtate. But Hya-ching haſtening thither with his forces, took the place, and put Cho-ſa to death. Tſyen-lo-ki, however, made ſhift to reach Ho-chew, and having perſuaded the governor, Van-chau, to conquer the country of Tſing-tang, he attacked the little city of Mo-chwen, which he took without any difficulty. Prince Hya-ching finding himſelf hated by his people, and at the ſame time vigorouſly preſſed by the Chineſe, in 1099, ſurrendered all his territories to the emperor on certain terms. His example was followed by Long-ſû, a ſon of Mû-ching, whom one of the Tu-fân chiefs had put in poſſeſſion of the city of Hi-pa-wen; for after ſeveral battles fought with various ſucceſs, againſt Van-chau, wherein he diſtinguiſhed himſelf by ſurpriſing acts of valour, he ſubmitted likewiſe upon advantageous conditions.

The Tu-fân ruined.

In the midſt of the troubles which aroſe in the twelfth century, between the Chineſe emperors of the Song dynaſty, and the Nyu-che, or Kin Tatars, the family of Ton-ſhen, which continued longeſt in ſplendor, made an alliance with the kings of the Hya, and, under their protection, enjoyed their territories in tolerable peace, till at length they were involved in the common ruin, by the prevailing arms of Jenghîz Khân. The year 1227, according to the Chineſe hiſtory, is the æra of the entire ruin of the Tu-fân, from which time they have remained in their ancient country without either name or power [d].

This hiſtory, as tranſmitted by the miſſioners, is very defective, eſpecially in the latter part, in which they ought to be moſt particular. They not only omit the Tu-fân affairs for more than a whole century downwards, from the year 1099, but paſs ſlightly over the deſtruction both of their decayed ſtate and the empire of Hya; which is the moſt curious and intereſting part of all their hiſtory, as being connected with that of Jenghîz Khân. We ſhall therefore briefly ſupply the deficiency, eſpecially with reſpect to the Hya, from the hiſtorians who have written the reign of that conqueror of Aſia.

The khân of the Mungls began in the year 1205 to make incurſions on the territories of the king, or emperor of A.D 1209.

[d] Du Halde, ubi ſup. p. 26, & ſeq.

Hya,

King of Hya ſubmits to Jenghiz Khân.

Hya, and in 1209 formally attacked his dominions, with a deſign to reduce them under his power. He began hoſtilities by forcing ſeveral poſts near the great wall of China, to the weſt of Ning-hya, the capital city: then he took the city of Ling-chew, and intended to reduce Ning-hya itſelf; but its king, Li-gan-tſyen, to avoid the ſtorm, ſubmitted to become his tributary, and gave him a princeſs to wife. Hereupon the Mungls made a peace with him, and, withdrawing their forces, returned into Tartary [f].

A.D. 1210.

The Hya ſucceſſes.

The kingdom of Hya had been at peace above eighty years, when Li-gan-tſven, ſeeing himſelf preſſed by the Mungls, demanded ſuccours of the Kin; but the latter excuſed themſelves, alleging, that they could not ſpare any. The Hya, after making peace with the Mungls in 1210, declared war againſt the emperor Yong-tſi, who then reigned in Kitay, and in April, attacked Kya-chew, a city of Shen-ſi; but they were defeated, and obliged to raiſe the ſiege. Li-gan-tſven dying, was ſucceeded by Li-tſun-hyu, a relation of his, who was more ſucceſsful

A.D. 1213.

in his war againſt the Kin; for in December 1213, he took King-chew, a city in the ſame province. He afterwards offered to join his troops to thoſe of the Chineſe emperor againſt the Kin; but that propoſal not being accepted of, he continued the war ſeparately; and in De-

A.D. 1215.

cember, 1215, took from them Lin-tau-fu, a conſiderable city, alſo in Shen-ſi [g].

Provoke the Mungls.

While Jenghîz Khân was on his expedition in the weſt of Aſia, the emperor of Hya took ſeveral ſteps, that were contrary to his engagements as a tributary prince. In conſequence of theſe provocations Mûhûli, who had been left as the king's lieutenant-general in Kitay, invaded his dominions, and gained great reputation in the war which he maintained againſt that monarch and the emperor of

A D. 1221.

the Kin. In 1221 that general paſſed the Whang-ho, and ſtruck terror through the whole country of the Hya, whoſe king thought it his wiſeſt courſe not to oppoſe his paſſage, and thus avoided being attacked for that time by Mûhûli, who turned his arms ſolely againſt the Kin. In the year 1224, Shew, ſucceeding in the empire of Kitay, made peace with the Hya, who had been at war for many years with his father Sun [h].

Their country reduced.

Li-te, king of Hya, among other cauſes of offence given to the Mungls, had afforded a retreat to Sun-quen-ſi and

[f] Gaubil, ubi ſupra, p. 12, & ſeq.
[g] Ibid. p. 20, & ſeq.
[h] Ibid. p. 43, & ſeq.

Che-

Che-la-ho, two of their greateſt enemies. Of this conduct Jenghîz Khân, on his return from his weſtern expedition, in 1226, complained loudly; but Li-te was ſo far from making him any ſatisfaction, that he even took them into his ſervice: The Mungl emperor, enraged at this indignity, marched from Karakorom, and took the cities of Yetſina, Ning-hya, Khya-yu-quan, and Kan-chew; Sû-chew, Gan-chew, and Si-lyang were alſo reduced. In November he ſubdued Ling-chew, to the ſouth of Ning-hya, and encamped twenty or thirty leagues to the north. Li-te, king of Hya, was ſo afflicted to ſee his dominions become a prey to the Mungl troops, that he died of grief.

Jenghîz Khân having left an army to beſiege Ning-hya, detached a great body of forces, who ſeized on the country of Koko-nor, Qua-chew, and Sha-chew. He marched in perſon at the head of another body to take Ho-chew and Si-ning. Having cut in pieces an army of thirty thouſand men, he went and beſieged Lin-tau-fû, a city which belonged to the Kin. Mean while Li-hyen, king of Hya, being reduced to the laſt neceſſity in his capital city Ning-hya, ſurrendered at diſcretion. He began his journey to humble himſelf before Jenghîz Khân, who was gone to paſs the hot ſeaſon on the mountain Lu-pan; but was ſlain as ſoon as he left the city, which was plundered by the ſoldiers. *And ſtate deſtroyed.*

Thus fell the kingdom or empire of the Hya, after it had exiſted two hundred and ſeventy-ſix years[1].

This is the account given of this great revolution by the Chineſe hiſtorians; but thoſe of the weſt of Aſia relate it with ſome conſiderable variation.

[1] Gaubil, ubi ſupra, p. 48, & ſeq.

CHAP. XXIX.

The Empire of China.

SECT. I.

A general View of the Chineſe Empire.

Its ſituation, extent, &c.

THIS vaſt and opulent empire is ſituate on the moſt eaſtern verge of Aſia, comprehending the kingdom of China, properly ſo called, and the Chineſe, or, as it ſometimes ſtyled, Great Tartary. We have, in the Ancient Hiſtory, given a ſhort account of its foundation, ancient ſtate, extent, religion, and laws, and have brought down its hiſtory to the ninth monarch Shun, in whoſe family the crown became hereditary; we ſhall now proſecute the ſubject from that period. The whole extent of China, from the fortreſs of Caypim, in the province of Pe-king, ſituate under the 41ſt degree, to the moſt ſouthern part of the iſland of Hay-nan, under the 18th degree of north latitude, amounts to 23 degrees from north to ſouth. According to the beſt and lateſt ſurveys, it is found to be of an oval figure, extending moſt from north to ſouth. And its leaſt extent, which way ſoever meaſured in a ſtrait line, amounts to three hundred and ſixty leagues, of twenty to a degree, or to ſixty of our miles[k].

Boundaries. China is bounded on the north by Tartary, from which it is parted by the famous Chineſe wall; and on the eaſt, by the eaſtern or Chineſe ocean; on the ſouth by the ſouthern or Indian ſea; and on the weſt by a vaſt ſandy deſart, and a long ridge of inacceſſible mountains, which dividide it from weſtern Tartary and the kingdoms of Tibet. It contains fifteen provinces, excluſive of that of Lyau-tong, which is ſituate without the great wall, though under the ſame dominion; each of which might, for largeneſs, fertility, populouſneſs, and opulence, paſs for a diſtinct kingdom. Their names and ſite are as follows: 1. Shen-ſi; 2. Shanſi, and 3. Pe-che-li, which extend themſelves on on the north, along the Chineſe wall: four more are ſituate along the eaſtern ocean; viz. 4. Shantong; 5. Kyan-nang; 6. Che-kyang; and 7. Fo-kyen:

Provinces.

[k] Du Halde, vol. i. p. 2. See alſo Magaillan, Le Compte, Martiniere, & al.

four

four others ſtretch themſelves towards the ſouth and weſt; viz. 8. Quang-tong; 9. Quang-ſi; 10. Yu-nân, and 11. Se-chuen: the four laſt, viz. 12. Ho-nan; 13. Huquang; 14. Quey-chew; and 15. Kyang-ſi, take up the middle part.

As China extends from the ſecond to the fifth climate, its temperature muſt vary accordingly. The difference of the length of its days is little more than four hours; the longeſt in the moſt northern parts, being about fourteen hours and three quarters; and the ſhorteſt, in the moſt ſouthern, about ten hours and three quarters; and the night proportionable [1]. It is, however, generally reckoned very moderate, except only towards the north, where the cold is extremely piercing, not ſo much from its northern ſituation, as from ridges of mountains that interſect thoſe parts, and are vaſtly high, and moſtly covered with deep ſnows. Even in thoſe parts which lie under the tropics, the winds that blow thither from the large and mountainous parts of Tartary, render the weather exceeding cold and piercing, during the three, and ſometimes four, winter months. The ſouthern parts, on the other hand, muſt be ſuppoſed to be exceedingly hot and dry; but thoſe heats are the more eaſily borne by the help of their grottos, groves, and cooling ſhades, to which they retire during the heat of the day; at which time there is the ſame univerſal ſilence, and ceſſation from buſineſs, as if it was midnight. In theſe ſouthern parts there is neither froſt nor ſnow; but they are much troubled with ſtorms, and violent rains, about the time of the equinoxes; all the reſt of the year is crowned with a ſerene ſky, and a moſt delightful verdure. Upon the whole, it is univerſally owned by thoſe who have viſited that large empire, that where nature hath been moſt unequal in the diſtribution of her gifts, the Chineſe induſtry has ſo far ſupplied that defect, by levelling whole ridges of mountains in ſome provinces, and raiſing the land in others; by providing proper fences againſt exceſſive colds in ſome, and heats and droughts in others; and by varying their agriculture, according to the different ſoils and climates, that every ſpot almoſt of that vaſt territory produces enough to maintain its inhabitants, rendering the whole country delightful, populous, healthy, and opulent. It is farther improved by the vaſt number of canals cut from one river

Climate.

How improved.

[1] Vide Magaillan, Le Compte, Martiniere, & al. Gordon Gram. part. ii. chap. 2. ſect. 2.

to another, and the innumerable carriages, by which each canton may easily communicate its own peculiar product to all the rest, as we shall see more fully in the sequel.

Upon all these accounts, the Chinese entertained such a high opinion of themselves and country, that they looked upon all the rest of the world, and its inhabitants, with the utmost contempt. We have formerly spoken of the various names which ancient authors, and the neighbouring nations, gave to this country. That of Chong-qua, by which they themselves style it, signifies *the Kingdom of the Middle*; for they suppose it to be situate in the centre of the world; to this they not only joined the names of the head of each dynasty, as often as the government passed from one family to another, an account of which the reader will see in the following note (D); but added likewise some pompous title to the qua, which signifies *a Kingdom*; such as Tum-ming-qua, *the Kingdom of Brightness*, or

Various names.

Pompous titles.

(D) We have in the Ancient History given a short account of the first dynasty, from Fo-hi and his eight successors, down to Shun. The others, in number, twenty-two, together with the number of emperors belonging to each family, and the number of years they reigned, may be seen at one view in the following table.

Dynasties.	Emperors.	Years.
1. Hya	17	458
2. Shang	28	644
3. Chew	35	873
4. Tsin, al. Chin	4	43
5. Han	25	426
6. Hew-han	2	44
7. Tzin, or Chin 2d	15	155
8. Song, or Soun	8	59
9. Tzi, or Chi	5	23
10. Lyang	4	55
11. Chin, al. Kin	5	32
12. Swi, Soui	3	29
13. Tang Tam	20	89
14. Hew-lyang	2	16
15. Hew-tang	4	13
16. Hew-tzin	2	11
17. Hew-han	2	4
18. Hew-chew	3	9
19. Song, or Soum	18	319
20. Ywen	9	89
21. Ming, or Mim	17	276
22. Tzin, Chim	2	53

See Du Halde in English.

Per-

Perfection; Tayn-chin-qua, *the Kingdom of Purity*; Tyen-hu-qua, or *the Kingdom which contains all that is under Heaven*; and others of the like import. The Tartars, though they naturally hated the pompous pride of the Chineſe, are yet fond of thoſe ſwollen titles, ſince they have made themſelves maſters of that noble kingdom, and become leſs and leſs averſe to the ſoftneſs, eaſe, and luxury of their new ſubjects. As to the name of China, ſome derive it from Cina, or Tſin, one of their ancient monarchs; and others from their ſilk, which is called chin [m]: the Europeans, in all probability, brought it originally from Perſia, or India, whither that commodity was firſt imported, and where it is called chin, or tſin [n]. *China, whence ſo named.*

The firſt European traveller that we know of, who viſited this empire, was Fra. Paulo, a Venetian, more commonly known by the name of Paulus Venetus, or Paul the Venetian, about the end of the thirteenth century: but his account of the great cham, or emperor, of his capital, which he calls Cambalu, and other extraordinary particulars which he related of that country, not only led his readers to imagine, that he deſcribed the empire of Tartary; but that the greateſt part of it was too exaggerated to deſerve any credit. The whole, however, was afterwards ſufficiently verified by the diſcovery of China by the Portugueſe; when it plainly appeared, that it was this noble empire he had been deſcribing; and that Cambalu, by the particular account he had been giving of it, was no other than the Chineſe metropolis, now called Peking. *When firſt diſcovered by the Europeans.*

When the Portugueſe firſt diſcovered this country by ſea, they were ſo ſurpriſed at the beauty and opulence of it, as well as at the ingenuity and politeneſs of its inhabitants, that they ſcarce knew whether they ought to believe their own eyes. Neither could their firſt accounts of them meet with any greater credit in Europe, than thoſe of Paulus Venetus, till they were confirmed by a cloud of other eye-witneſſes, whom either curioſity, commerce, or religion, invited into this new and ſurpriſing world; eſpecially ſince the year 1580, when the pope began to ſend a great number of Jeſuits and other prieſts into it, in order to bring as many of that poliſhed nation as he could into the pale of his church. It was no leſs matter of wonder to the Europeans than to the Chineſe, to find a part of the *The Chineſe ſurpriſed at their learning and politeneſs. The Europeans no leſs ſo at that of the Chineſe.*

[m] Navaretta Martini Hiſt. Sinic. lib. vi. ſub. init. Vide et La Martiniere, & al. ſup. citat. [n] See the Engliſh Tranſlation of Du Halde, p. 1. not. (E).

world, at such a distance from them, so like themselves in learning and politeness; while all the vast tracts that lay between them, were so far inferior in both respects. It must be owned, however, that the Chinese found us much superior to them in the liberal sciences; but in point of richness, opulence, manufactures, handicrafts, and agriculture, it cannot be denied, that they exceed any country in Europe.

China how divided. The Chinese empire hath been long since divided into northern and southern; the former commonly known among the Indians, Persians, and Russians, by the name of Chatai, or Katai, contained six of its provinces; and the latter, distinguished by the name of Mangi, comprehends the other nine.

How defended. China is peculiarly divided by art and nature from the rest of the world, as if designed to have been still contained within its own limits; bounded on the east and south, by the ocean; on the west, by deserts and inaccessible mountains; and, on the north, by a wall of such length, height, and strength, that it is justly esteemed one of the greatest efforts of human art and labour. The sea coast is defended either by prodigious high rocks, shelves, and small islands, or by a vast number of sea-ports equally strong and commodious; and their frontiers on the west and north by fortified towns, castles, and other fortresses, and large garrisons; so that one would imagine the Chinese monarchs had no other view than to secure themselves from all foreign invasions, without any design of enlarging their dominions.

Another peculiarity of this empire, is the vast number of its inhabitants; a circumstance that proves its great antiquity. The cities and villages in most provinces, are so thick, and close to each other, that the whole seems but one continued town; and all of them swarm with inhabitants; every one employed in some manufacture, or traffic. Their roads are crouded with passengers night and day, with coaches, carriages, waggons, and sometimes with whole caravans, all of them employed in carrying on some useful commerce, and in conveying all sorts of merchandizes, provisions, and other wares, from one end of the kingdom to the other. Vast standing armies are kept in constant pay, and numerous garrisons are maintained on their frontiers and sea-ports.

Army. We are told by some authors, that the number of families, exclusive of soldiers, and those that pay no taxes to the government, amounted to eleven million five hundred

dred and two thouſand eight hundred and ſeventy-two; but, including the army, the whole number of males was computed to amount to fifty-nine million ſeven hundred and eighty-eight thouſand three hundred and ſixty-four; the army, then, conſiſted of nine hundred and two thouſand and fifty-four men, who guarded the frontiers, and nine hundred and eighty-nine thouſand one hundred and ſixty-ſeven horſes, always ready for auxiliary forces, beſides ſeven hundred and ſixty-ſeven thouſand nine hundred and ſeventy men for garriſons [o]. For the accommodation of the mandarins, and other officers of the court, as well as poſts and meſſengers that are ſent to different parts of the empire, there are one thouſand one hundred and forty-five inns, or places of entertainment; and if we believe the accounts of ſome of the Jeſuit miſſionaries, ſome of their capital cities contain little leſs than two millions of inhabitants [p]. *Horſe, &c.*

The number of barges appointed by the government for the conveyance of proviſions, ſilks, rice, and other neceſſaries, from the ſouthern provinces to the metropolis of Pe-king, amount to nine thouſand nine hundred and ninety-nine; which number is kept up with a kind of religious punctuality. Thus much may ſuffice to give our readers an idea of the populouſneſs of this vaſt empire; we might indeed add to it the many myriads of families which live almoſt continually on the water along the coaſts, on the rivers and canals, and carry on a conſiderable traffick in their large flat-bottom boats, or, as they call them, floating villages; and are reſorted to from thoſe that live at land in ſuch great crowds, that they appear like ſo many fairs kept on that element. *Barges that ſupply Pe-king.*

The number of walled towns in China amounts to four thouſand four hundred and two; and theſe are divided into two orders, civil and military, of which two thouſand forty-five belong to the former, and two thouſand three hundred and fifty-ſeven to the latter. The civil are again divided into three different ranks, ſtyled by the Chineſe Fû, Chew, and Hyen; of which a hundred and ſeventy-five are reckoned of the firſt rank, ſtyled Fû; two hundred and ſeventy of the ſecond, or Chew; and a hundred and ſixty of the third order, or Hyen.

Some of thoſe military cities are aſſigned to the ſoldiery, together with a quantity of land in their neighbourhood, for their maintenance. As to the caſtles on

[o] Magaillan, Le Compte, La Martin. & al. Dion-Koo, Gemel, Martin, & al. ſup. citat.

[p] Navaretta,

the coasts, which are computed at four hundred and thirty-nine, some of them are very large, and come little short of walled cities for the number of their inhabitants: all of them strong by nature and art, and defended by good garrisons; besides which, they reckon no less than two thousand nine hundred and twenty towns, or boroughs, along the sea-coasts, most of them equal in size to walled towns. The inland towns and villages are almost numberless, and every where crowded with inhabitants: from all these the emperors receive an immense income, as will be seen in the sequel [q].

SECT. II.

A topographical Description of the Fifteen Provinces of China.

Fifteen provinces described.

THE situation, limits, extent, and division of the Chinese empire, have been shewn at the beginning of the last section, where we mentioned its being divided into fifteen provinces, six styled northern, and nine southern; exclusive of Lyau-tong, which being situated without the wall, will be spoken of in a more proper place; the other fifteen are reckoned in the following order.

1. *The Province of Pe-che-li, alias Lipa-fú,*

First, the province of Pe-che-li.

IS most commonly called, from its great metropolis, Pe-king, which is now the seat of the empire, is bounded on the east, by the Yellow Sea; on the north, by the great wall, which divides it from the eastern Tartary; on the west, by the province of Shan-si; and on the south, by those of Shang-tong and Ho-nan. It is now the first and chief of the whole empire, and extends in a kind of triangular form, from the 36th to the 41st degree of latitude, and from the 113th to the 119th of east longitude. It is divided into nine districts, each of which is under its capital city, styled by the Chinese Fû, or city of the first rank, on which a number of other cities depend; for example, twenty of the second rank, or Chew; and a hundred and twenty of the third, or Hyen; besides a great many large towns, and villages without number [r].

The climate, soil, and product.

This province, though the most northern next to that of Lyau-tong, in the whole empire, is blessed with a very

[q] Le Compte, ubi supra, & p. 2. let. 1. Magaillan, Kao. & al.

[r] Le Compte, ubi supra, lett. 3. Du Halde, p. 65, & seqq. & al. sup. citat.

clear

clear air; and though exceſſive cold in winter, enjoys a perfectly ſerene ſky. The rains are not very frequent; but that defect is amply compenſated by the fruitful dews. The country affords little rice; but abounds with other grain, pulſe, and variety of cattle. The inhabitants are ſtout and warlike; but more unpoliſhed and ignorant than in the ſouthern provinces. The rivers are often frozen from November to March, and yet the weather is not ſo piercing as it is in Europe under the ſame climate.

Its cities.

This province contains about a hundred and forty cities, amongſt which thoſe ſtyled Fû, or of the firſt rank; are, Pe-king, al Shun-tyen-fû, the metropolis of the whole, under which are twenty-ſix diſtricts, or cities of the ſecond and third rank: they are for the moſt part built of a ſquare or oblong-ſquare form, as much as the ground would permit. Their walls are high, thick, and ſtrong, adorned with lofty towers; the gates are ſpacious, and ſtately; the great ſtreets ſtrait and broad, interſected with others which croſs them at right angles, and both ſides filled with houſes: the ſquares, or piazzas are wide, and adorned with noble ſtructures, and ſome of them with triumphal arches, and other decorations, particularly with ſtately towers, from ſix to nine ſtories high, embelliſhed with galleries, carving, gilding, and a variety of other ornaments.

General view of them.

Their public buildings, ſuch as temples, palaces, and monaſteries, are more remarkable for their great extent, than for their magnificence; their private houſes are likewiſe large, but low, few of them exceeding one ſtory in height, without any windows towards the ſtreet. The ſhops are delightfully ſet out with all their rich merchandize, ſuch as china-ware, ſilks, japan cabinets, ſcreens, a variety of gold and ſilver work, jewels, and all other commodities both domeſtic and foreign. Before each door ſtands a pedeſtal, to which is faſtened a board, from twenty to twenty-two feet high, on which is either carved or painted the ſhopkeeper's name, his ſign, and ſome of his principal wares, with theſe words at the foot, pû-hû, in large characters, that is, he will not cheat you. This double row of pilaſters, ſet up at equal diſtances, affords likewiſe a very agreeable proſpect[a]. The misfortune is, that the ſtreets, being generally unpaved, prove ſo duſty in dry weather, as to be not only offenſive to the great crowds that continually throng them, but hurtful likewiſe to the fine merchandize that is expoſed. Theſe clouds of

Shops finely ſet out.

Streets duſty and dirty.

[a] Le Compte, ubi ſup. lett. 3. Du Halde, ubi ſup. p. 64.

duſt,

duſt, which are ſtill increaſed by multitudes of horſes, chaiſes, carts, waggons, and other carriages, not only ſoil their clothes, but penetrate into the houſes, and deſtroy their furniture, notwithſtanding all their caution, and the great care they take to water the ſtreets from time to time. In rainy weather they are ſtill more incommodious, from the mud and dirt; ſo that winter or ſummer they are very troubleſome, and even unhealthy to walk in. This great inconvenience is not confined to inferior towns, but prevails in all their moſt conſiderable cities, even the capital itſelf[t].

Cities of the firſt rank.

The cities of the firſt rank in this province are, 1. Shun-tien-fû, ſince called Pe-king; 2. Pau-ting-fû; 3. Ho-kyen-fû; 4. Ching-ting-fû; 5. Shun-te-fû; 6. Quang-ping-fû; 7. Tay-ming-fû; 8. Yung-ping-fû; 9. Swen-wha-fû.

Firſt, Pe-king deſcribed.

1. Shun-tyen-fû, ſince ſtyled Pe-king, or the *Northern Court*, on account of its being the imperial reſidence, and metropolis of the whole empire, is pleaſantly ſituated on a large and fertile plain, in the 40th degree of north latitude, and 117 deg. 30 min. of eaſt longitude, about twenty miles ſouth from the great wall. It was formerly of a ſquare figure, and about four leagues in compaſs; but ſince the conqueſt of the empire by the Tartars, the Chineſe being excluded, and permitted to build a new town adjoining to it, it is now of an oblong ſquare form, and about ſix leagues of three thouſand ſix hundred paces each in circuit; or rather it conſtitutes two cities, the old is called the Tartar, and the other the Chineſe town; and this laſt, though the leaſt, is reckoned the moſt populous (A).

Old and new city.

The city walls.

The walls of both cities are ſtately and ſtrong, computed by ſome forty, by others fifty cubits high, which quite obſtruct the ſight of their fineſt and ſtateſieſt edifices, and are thick enough for ſeveral men on horſeback to ride abreaſt upon them; they are beſides flanked with ſtately towers, at the diſtance of a bow-ſhot from each other, and all kept in good repair; a horſeman may aſcend thoſe of the new city by means of a ramp, or ſlow aſcent, and in ſeveral places there are houſes built to ſerve for a corps

[t] Le Compte, ubi ſupra. La Martiniere, & al.

(A) Father Le Compte, who meaſured it by the emperor's order, reckons it to be about four times as big as Paris. He computes, that each of thoſe capitals contains about two millions of people.

de

de garde; and ſome of the towers are capacious enough to lodge a corps de reſerve.

The gates are nine in number: three on the ſouth front, and two on the other three ſides. Their ſtructure is altogether magnificent. They are of a ſurpriſing height, and incloſe a ſpacious court within four ſtout walls; over two of them are built ſtately lodgings, or rather caſtles, which yield a very noble proſpect, being about eight or nine ſtories high, each ſtory perforated with windows and loop-hools. The loweſt ſtory is a large hall for the officers and ſoldiers, who are upon duty; and before ſome of thoſe gates, in the city of Chin-ting-fû, is a ſpacious area, or parade, about three hundred and ſixty feet, encompaſſed by a ſemicircular wall of the ſame height with thoſe of the city. *Stately gates.*

The ſtreets are all laid out with the line; moſt of them at leaſt a league in length, and about one hundred and twenty feet wide, with ſhops for the moſt part on both ſides; but the houſes, which are but one ſtory high, bear no proportion to the breadth of the ſtreets: however, they are very ſpacious within, and ſo crouded with inhabitants, that it is ſurpriſing to ſee what a number of families they contain. The city is thronged with people, as well as horſes, mules, camels, aſſes, carts, and waggons, that people of quality are forced to have men on horſeback to clear the way before them; and the very tradeſmen chuſe to ride in their chaiſes, not only to break through the crouds, but likewiſe to avoid the duſt and dirt of the ſtreet. But among thoſe vaſt crowds of men, there is not a woman to be ſeen. *Noble ſtreets thronged with people.*

All the great ſtreets, which run in a ſtrait line parallel with the walls from gate to gate, have their guard-houſes, where the ſoldiers, with ſwords by their ſides, and whips in their hands, keep watch day and night; and chaſtiſe, without diſtinction, all that cauſe any diſturbance, and confine ſuch as make any reſiſtance. There is alſo a watch kept in the leſſer or croſs-ſtreets; ſo that except in the hurry of the day, both cities enjoy uninterrupted quiet and ſecurity. *Guard.*

What is the moſt ſurpriſing circumſtance of all, in this great city, is the plenty and cheapneſs of all ſorts of commodities and proviſions; eſpecially conſidering its vaſt concourſe and number of its inhabitants, and that it is ſituate on one of the moſt barren ſpots in the empire. But it muſt be remembered, that all the merchandizes and treaſures of the Indies are tranſported hither from all *Plenty of all things.*

How ſupplied. all parts by means of the Eaſtern or Yellow Sea, and of the royal canals; that ſeveral thouſands of the emperor's veſſels, beſides a much larger number of others belonging to private perſons, are continually employed in ſupplying both court and city with every thing that can be wiſhed for, either for the ſupport or pleaſure of life; ſo that it is a common ſaying among the Chineſe, that, though nothing grows about Pe-king, it never knows the want of any thing. The governor of the city has the direction not only of the ſoldiery and guards, but his juriſdiction extends over all the people, in whatever concerns the civil ſtate, and the public peace and ſafety (B).

The governor's office.

The imperial palace deſcribed. The imperial palace being one of the greateſt curioſities in the whole empire, is ſituate in the very heart of the Tartar city, fronting the ſouth; a prodigious groupe of edifices, vaſt courts, gardens, parks, and ponds, ſurrounded with a ſtately brick wall, of an oblong ſquare form, about twelve Chineſe lis, or furlongs, in compaſs. This wall hath battlements along the curtains, and is adorned at each angle with little pavilions; over each of the gates is alſo a pavilion, ſtronger and more lofty than the former, and ſurrounded with a gallery ſupported by pillars. It contains all the apartments of the emperor and his family.

The inner incloſure, and its apartments. The outward wall which ſurrounds the incloſure, is fifteen lis, or furlongs, in circuit; and the ſpace between it and the inner wall is chiefly taken up with the houſes or apartments of the chief officers of the emperor's houſhold, with the ſeveral tribunals, treaſury, ſtorehouſes, wardrobes, and eunuchs belonging to it: theſe laſt, in the time of the Chineſe monarchs, we are told, amounted to ten thouſand, and were at length become ſo powerful and corrupt, that they proved the chief cauſe of their ruin; for which reaſon the wiſe Tartars have ſuppreſſed them by degrees, ſo that there is but an inconſiderable number of them left.

Eunuchs ſuppreſſed.

To ſome of theſe officers is committed the care of providing neceſſaries for the ſervice of the prince; while others are appointed to preſerve good order, decide the

(B) This grand officer, who is a Manchew Tartar, is ſtyled Kyu-men-ti-tu, or general of the nine gates, and hath a number of miniſters under him, anſwerable to his great poſt. And ſuch ſtrict diſcipline is obſerved, both by the ſoldiery and citizens, that one hardly hears, in ſeveral years, of a houſe being broken open, or a man murdered.

differences,

differences, or even puniſh offences committed by the domeſtics of the imperial family. Theſe apartments are ſpacious and ſtately; but thoſe of the inner incloſure much more magnificent; ſupplied with parks, gardens, baths, pleaſure-houſes, and halls of ſtate, particularly an artificial lake of about a mile and quarter in compaſs, full of variety of fiſh, and ſurrounded with ſumptuous buildings, gardens, and baths. In the middle of it is the imperial and a number of other barges, for the court to take the diverſion of fiſhing. Each ſide of the double incloſure hath a lofty gate, or rather three gates, one in the middle, and one at each end; the former is only opened to the emperor, and the others ſtand open from morning till night. Each gate hath a draw-bridge, and a proper guard; and none are admitted to go over them but mandarins, officers in the higheſt poſts, or ſuch as bring ivory tickets from them, ſpecifying their buſineſs.

Inner apartments deſcribed.

An artificial lake.

The gates ſtrictly kept.

The great hall of audience, or, as it ſtyled by them, the Hall of the great Union, is a lofty building about one hundred and thirty feet long, almoſt ſquare; the ceiling is all of carved work, varniſhed with green, and adorned with gilt dragons in bas-relief. The pillars that ſupport the roof are about about ſix or ſeven feet in compaſs, embelliſhed with a kind of raiſed work made of paſte, and japanned over with vermilion. The pavement is covered with a kind of tapeſtry, aud the walls are white-waſhed; without hangings, looking-glaſſes, branches, or any other ſort of ornament. The throne ſtands in the centre of the hall, and conſiſts of a lofty alcove, very neat, but neither magnificent in ornaments or inſcriptions, except it bears the word Shing, which ſome writers have tranſlated *holy*, though it more properly ſignifies *excellent*, *moſt wiſe*, or *perfect*. On the platform before it ſtands a very large and thick veſſel of braſs, wherein are burnt ſome fine perfumes during the whole ceremony; and candleſticks, caſt in the ſhape of birds, are made to hold a number of lighted flambeaux. On this platform, which is continued northward beyond the hall of audience, are reared two leſſer halls, one a handſome rotunda, with windows all round, and ſhining with varniſh of divers colours; and here they ſay, the emperor repoſes ſometimes, either before or after the audience, and changes his clothes[u].

Hall of audience.

The throne.

Leſſer halls behind the great one.

[u] Le Compte, letter 2. Martiniere, ſub voc. Pe-king. Du Halde, p. 67, & ſeq. & al. plur.

But

But the moſt magnificent is that which they ſtyle the innermoſt court of all; in which the emperor and empreſs, his wives of the ſecond rank, and ſome of his favourite concubines, live, in all imaginable ſplendour. The aſcent to this court, from the next, is by a flight of ſix ſteps on all ſides, ſurrounded by a noble baluſtrade, adorned with lions, dragons, and other embelliſhments. In this laſt quadrangle, amongſt other inſignia of the Chineſe magnificence and luxury, ſtands a tower of gilt braſs, fourteen or fifteen feet high, finely wrought, in which were conſtantly burnt the moſt coſtly gums and perfumes, the ſmoke of which iſſued from a great number of little holes or windows of curious workmanſhip, and diffuſed itſelf all over the palace: but whether the Tartarian monarchs keep us this cuſtom conſtantly, or only in times of audience, and on other ſolemn occaſions, we cannot be certain.

The pagods, or temples. Next to the imperial palace, the pagods, or temples, are the moſt ſplendid and magnificent, both in the city, ſuburbs, and parts adjacent; and, indeed, both Chineſe and Tartars, nobles and people, are ſo ſuperſtitious, that they rear and adorn theſe ſtructures, at immenſe charge. The roofs are particularly remarkable for the luſtre of their yellow tiles, figures of dragons, lions, and other creatures, curiouſly wrought, painted, and gilt, and other decorations, after the Chineſe taſte; ſome of them ſumptuous and coſtly, beyond deſcription. Thoſe that are in the country, commonly ſtand on eminences, either natural, or artificial, and, by their height, and ſumptuous ornaments, yield a moſt delightful proſpect. As it would be an endleſs taſk to particularize theſe temples, we ſhall content ourſelves with deſcribing that of the ſun; which is a very curious edifice, not only on account of its richneſs and grandeur, but as it is that to which the emperor repairs once a year, at the winter ſolſtice.

The temple of the ſun. This vaſt and noble pile of building ſtands about half a mile from the eaſt gate of the city, and is ſurrounded with a wall near a mile in circuit. Within this incloſure, are ſeveral ſtately apartments, and groupes of lofty trees, and in the centre a ſpacious round hall, of a conſiderable height. The dome, or roof, is ſupported by eighty-two columns, curiouſly painted with gold and azure, repreſenting the ſky. Hither the emperor repairs, at the ſeaſon, in a homely garb, and ſacrifices a great number of bullocks, rams, goats, and hogs. The whole ceremony is performed in a proper manner, to expreſs the deepeſt humility.

mility. The three other temples, for the other cardinal points, are no leſs curious and rich, and ſtand at the ſame diſtance without the wall; and in theſe are likewiſe performed ſome particular ceremonies, at the ſun's entrance into each of thoſe cardinal ſigns: beſides theſe, they have alſo a number of others, for the ſun, moon, the ſeven planets, twelve ſigns, twenty-eight conſtellations. There is a remarkable ceremony performed yearly, at that which is called the temple of the earth, by every new monarch, upon his acceſſion to the throne. *Of the Earth.*

Immediately after his coronation, he is conducted, with all the royal formality to this temple, which ſtands on the weſt ſide of the city, and at a ſmall diſtance without the wall. In this place he depoſits his imperial robes, and clothes himſelf in the habit of a common ploughman, and, in this humble guiſe, proceeds, with his numerous retinue, to a ſpot of ground, kept for that purpoſe, within the cincture of the temple. Here he finds a plough, finely varniſhed and gilt, to which two oxen with gilded horns, are yoked; and taking the plough in his hand, drives it the length of two or three furrows. Whilſt he is thus employed, his empreſs, attended with her ladies, prepare ſome homely diſh for his dinner, and bring it to him, into ſome private apartment, in the moſt ordinary veſſels, and ſit down and eat with him. This excellent cuſtom is of Chineſe extract, and great antiquity, and was deſigned to put their new monarch in mind, that his revenue was owing to the ſweat and labour of his ſubjects; and that he ought to abſtain from all ſuperfluous expences, and eaſe them of all needleſs burdens. [x]. *A remarkable ceremony performed by the new monarchs.*

As to the palaces of the noblemen, mandarins, and other officers of diſtinction, they have nothing worth deſcribing, being but one ſtory high, and rather convenient than ſumptuous. Neither are they more curious in furniture, and houſhold ornaments; and, indeed, conſidering how liable they are to be deprived of their dignities, upon the leaſt ſuſpicion, or diſlike, it would be imprudent for them to expend great ſums in this manner; becauſe theſe palaces belonging properly to the emperor, whatever additional furniture they bring into them muſt remain there, for the uſe of thoſe that ſucceed them in their employments. *Noblemen's houſes mean.*

Before we leave this metropolis, it would not be improper to give our readers ſome ſhort account of its ſo *The imperial obſervatory.*

[x] Le Compte, Martiniere, Du Halde, ubi ſupra.

much

much boaſted imperial obſervatory. The Chineſe had thought nothing in the univerſe could equal it; and one of the moſt celebrated mathematicians of the royal academy of Paris, hath made no ſcruple to repreſent it as one of the greateſt prodigies of art and ingenuity, of beauty and magnificence; and yet, when this celebrated ſtructure came to be viewed, by more proper and unbiaſſed judges, it appears to have been of little worth as to its ancient machines, and leſs as to its ſituation; and that all that is now valuable in it, is owing to the improvements made by father Verbieſt, a Flemiſh Jeſuit, who cauſed a new ſet of inſtruments to be made, with extraordinary care, neatneſs, and preciſion.

Improved by father Verbieſt.

Deſcribed.

This fabric ſtands in a court of a moderate extent, and is built in the form of a ſquare tower, contiguous to the city wall on the inſide, and raiſed but ten or twelve feet above its bulwark. The aſcent up to the top is by a very narrow ſtaircaſe; and on the platform above, were placed all the old inſtruments, which, though but few, took up the whole room, till father Verbieſt introduced his new apparatus, which he diſpoſed in a more convenient order. Theſe are large, well caſt, and embelliſhed; and, were the neatneſs of the diviſions anſwerable to the work, and the teleſcopes faſtened to them, according to the new method, they would be equal to thoſe of Europe; but the Chineſe artificers were, it ſeems, either too negligent, or incapable of following his directions. As to the old inſtruments, they were, by order of the emperor Kang-hi, ſet aſide, as uſeleſs, and laid in the hall near the tower, where they may be ſeen through a croſs-barred window, all covered with ruſt, and buried in oblivion.

Five perſons employed in making obſervations.

In this famed obſervatory, there are five mathematicians employed night and day, each in a proper apartment on the top of the tower, to obſerve all that paſſes over their heads; one of them is gazing towards the zenith, and the others towards the four points of the compaſs, that nothing may eſcape their notice. Their obſervations extend not only to the motions of the heavenly bodies, but to fires, meteors, winds, rain, thunder, hail, ſtorms, and other phænomena of the atmoſphere; and theſe are carefully entered in their journals, and an account of them is brought, every morning, to the ſurveyor of the mathematics, and regiſtered in his office[y]. All that needs be added con-

[y] See Le Compte, Martiniere, Du Halde, and others above cited.

cerning

cerning Pe-king, is, that it hath juriſdiction over ſix cities of the ſecond, and twenty of the third rank, beſides the general ſupremacy which it hath over the whole realm, by its ſix tribunals, an account of which will be given when we come to ſpeak of their government. The other cities of this province, are as follow:

2. Pau-ting-fu, the reſidence of the viceroy; which hath three cities of the ſecond, and ſeventeen of the third rank. It hath a lake in the middle of it, which is chiefly famed for producing vaſt quantities of a ſort of flowers, called by the Chineſe, lyen-wha; ſuppoſed to be the nymphea or water-lily, which is admired and eſteemed by the Chineſe, for its beauty and medicinal virtues. *The city of Pau-ting-fû.*

3. Ho-kyen-fu, ſo called, becauſe it is ſeated between two rivers, is near four miles in compaſs; and hath two cities of the ſecond, and fifteen of the third rank, under its juriſdiction. *Ho-kyen-fû.*

4. Chin-ting-fu, ſeated near a fine river, is of an oblong figure, well walled, and near four miles in circuit. It hath thirty-two cities under it, five of the ſecond, and twenty-ſeven of the third rank. North of it are mountains which produce a great variety of medicinal herbs; upon theſe are ſeen ſeveral ſtately monuments reared to their heroes, and one in particular conſecrated to the memory of the firſt emperor of the dynaſty of Han. *Chin-ting-fû.*

5. Shun-te-fu hath but nine cities under it, all of the third rank; but they are very conſiderable, and fully peopled. The whole territory is fertile, and well watered; and produces a fine ſand, uſed for poliſhing precious ſtones, and the beſt touchſtones for gold in the whole empire. *Shun-te-fû.*

6. Quang-ping-fu, ſituate on the ſouthern part of the province, hath only nine cities of the third rank under its juriſdiction, and nothing particular worth mentioning. *Quang-ping-fû.*

7. Tay-ming-fû hath one city of the ſecond, and eighteen of the third rank, under it. *Tay-ming-fû.*

8. Yung-ping-fû is advantageouſly ſituated, being encompaſſed by the ſea, by rivers, and mountains covered with very beautiful trees. It hath only one city of the ſecond, and five of the third rank. *Yung-ping-fû.*

Not far from it is the fort of Shang-hay, the key of the province of Lyau-tong: it is ſituate near the great wall, which extends from the bulwark built in the ſea, for the ſpace of a league, in a plain country, before it aſcends the hills.

Swen-wha-fû. 9. Swen-wha-fû is a large well built city, full of inhabitants, ſeated among the mountains, not far from the great wall. It hath two cities of the ſecond, and eight of the third rank; beſides ſome forts along the wall, ſtrongly garriſoned, to guard the entrance between China and Tartary. Its mountains produce fine cryſtal, marble, and porphyry, and a ſort of yellow rat, larger than thoſe of Europe, whoſe ſkins are in great requeſt among the Chineſe.

2. *The Province of Kyang-nan.*

Kyang-nan. The next province in dignity, is that now called Kyang-nan, or Nan-king, the moſt fertile, trading, and wealthy, of the empire. It is bounded on the weſt by thoſe of Ho-nan and Hû-quang; on the ſouth by Che-kyang and Kyang-ſi; on the north by Shan-tong; and, on the eaſt, by the gulf of Nan-king. It extends from the 25th to the 29th deg. of latitude, and from the 112th to the 119th of eaſt longitude. We have already obſerved, that the ancient emperors, kept their conſtant reſidence at Nan-king, till, for reaſons of ſtate, they removed it to Pe-king; notwithſtanding which conſiderable loſs, it hath, by the advantage of its maritime commerce, as well as the richneſs of its ſoil, and vaſt number and induſtry of its inhabitants, been enabled to maintain its ancient ſplendor and rank; inſomuch that the yearly tribute it pays to the emperor in rice, ſilks, cotton, and ſalt, amounts, communibus annis, to near thirty-two millions of taels, or ducats, excluſive of the duties ariſing from all that is imported or exported, for the receiving of which there are proper officers aſſigned [z]. The number of families in it is computed, according to the Chineſe regiſters, to amount to one million nine hundred and ſixty-nine thouſand eight hundred and ſixteen; and the men to nine million nine hundred and ſixty-ſeven thouſand four hundred and twenty-nine, or near ten millions; among whom, the city of Shang-hay, and villages belonging to it, are ſaid to contain two hundred thouſand, employed in weaving callico.

Vaſt tribute to the crown.

Juriſdiction. Kyang-nan hath fourteen fû's, or cities of the firſt rank; under which are ninety-three of the ſecond and third, beſides towns and villages without number, all of them large, populous, and wealthy; for all the commo-

[z] See Le Compte, Martini, Du Halde, and others above cited.

dities

dities that come from any of the cities, but especially from the capital of this province, such as those of japan-work, ink, paper, and other manufactures, in which they drive a vast trade, are more esteemed, and bear a greater price, than those of any other provinces. The inhabitants of Kyang-nan are polite and courteous, and have a more than ordinary disposition for the sciences; insomuch that it is famed for the great number of doctors it produces, who, by their merit, attain the highest posts and dignities of the empire. It hath but few mountains, except towards the south; all the rest is a fruitful champain, producing all the necessaries and conveniencies of life. It abounds with convenient sea-ports, resorted to by an innumerable quantity of vessels from most parts of Asia; and a great number of canals, and some navigable rivers, for the convenience of import and export. The most considerable of these are the Yang-tse, which runs quite through the middle of it; and the Whang-ho, which bounds it on the north.

Manufactures esteemed.

Learned men.

Great trade.

This province, besides its fourteen districts, is divided into two governments, the eastern and western, each under a respective viceroy; the former of whom hath his residence at Sû-chew-fû, and the latter at Ngang-king-fû. The order in which they stand is as follows: 1. Nan-king; 2. Sû-chew; 3. Song-kyang; 4. Chang-chew; 5. Chin-kyan; 6. Whay-ngang; 7. Yang-chew; 8. Ngan-king; 9. Whey-chew; 10. Ning-que; 11. Chi-chew; 12. Tay-ping; 13. Fong-yang; 14. Lyu-chew.

To these may be added the island of Tsong-ming, which likewise belongs to this province, and of which we shall speak at the end of this article, after we have given a short description of what is most remarkable in those fourteen capitals, and especially in that of Nan-king.

Nan-king, or Kyan-ning-fû, capital of the whole province, and once styled the spacious, stately, opulent, and matchless, stands in lat. 32, and east longitude 116, or 2 deg. 38 min. east from the meridian of Pe-king. It is by far the largest city in the whole empire, though much reduced from its ancient extent; of which the Chinese tell us, that if two horsemen set out in the morning at one of the gates, and galloped around it at different ways, they would not meet till the evening (B). The imperial palace,

Nan-king described.

Extent.

(B) The last survey which was taken of it, gives its wall no more than sixty-seven Chinese lis, or five leagues and a half,

lace, once a most magnificent structure, hath nothing now left but ruins. The stately monuments of its ancient monarchs, and other public buildings, are all run to decay; and even its once-famed observatory lies now neglected, and almost demolished, most of those superb edifices being destroyed by the avarice of the Tartars, by whom it was first invaded.

Number of vessels. About one third part of the city hath since lain waste; the rest, however, is not only well built and inhabited, but drives a very considerable commerce by means of the Yang-tse, which being a large navigable river, is ever bringing in a prodigious number of barges. All these come into that river, from other parts of the empire, by means of canals, and in such numbers, that a stranger cannot help being surprised at the great hurry that reigns through the whole city.

Present grandeur. The streets of the city, though narrower by much than those of Pe-king, and other Chinese towns, are however curiously paved, and consequently free from dust and dirt. Some of them are covered in the middle with large marble slabs; and in the sides with variety of pebble and other stones, so neatly inlayed, that it would be a delight to walk through them, if they were not so greatly thronged from morning to night. The city-gates, some of the pagods, palaces, arches, towers, and other public buildings have a splendid appearance; especially the palace of the viceroy, who always resides here: but the most curious and stately fabric in this city is its octagon tower, which will be more properly described in the sequel, among the rarities of this country. The number of its inhabitants is no less surprising, and hath been computed by Dionysius Kao, father Le Compte, and others, to amount to two millions of souls, exclusive of its great garrison (C). The tribute which it pays to the crown, and the customs for imports and exports, amounts to an immense sum; but besides these, the city sends every year to Pe-king five large vessels laden with the finest silks, cloths, and other rich commodities as presents to the emperor.

Public buildings.

Number of inhabitants.

half, of twenty to a degree, and about four hundred and sixty-six fathom over, which is short of eighteen miles (1).

(C) We must, however, observe, that some later writers have struck off near half that number, exclusive of its garrison, which consists of forty thousand men.

(1) Du Halde, ubi sup. p. 73.

No-

Nothing is more pleaſant than the territory about this city, which not only abounds with all neceſſaries, but is moreover adorned with a great variety of villas, pleaſure-houſes, turrets, gardens, orchards, and other embelliſhments. The moſt delightful object of all theſe is a wood of about twelve miles in compaſs, planted with ſtately pines, in the heart of which is raiſed a mount of a ſufficient height to overtop them, covered with temples, and other ſepulchral monuments of the ancient Chineſe monarchs. It ſtands about ſix miles from the city; and about the ſame diſtance from it, on the ſame plain, is another mount, upon which is raiſed a ſpacious terrace of large ſquare ſtones, with four flights of marble ſteps, and on that a temple truly royal and magnificent. The roof is ſupported by two rows of marble pillars, finely carved and poliſhed, twenty-four feet high, and of a proportionable thickneſs: the gates are loſty, and curiouſly carved in bas-relief, and inlaid with gold and ſilver: the windows are fenced with a ſmall kind of wire-net, of the ſame metal, and ſo ſurpriſingly fine, that it can hardly be perceived. Within-ſide are ſeveral ſtately thrones, enriched with pearls and other precious ſtones of immenſe value, and the moſt excellent workmanſhip. This city abounds with men of learning in all ſciences, and with many noble libraries, as well as rich bookſellers ſhops, furniſhed with plenty and variety of valuable books. The paper, ink, and other inſtruments for writing and printing, in this place, excel all others in the empire. Nan-king hath only eight cities of the third rank under its juriſdiction [a].

Territory about it.

Learned men.

2. Sû-chew, the ſecond city in the province of Kyang-nan, and capital of the eaſtern diviſion called I-tong, is large, populous, rich enough to vie with Nan-king, and for its commodious and pleaſant ſituation eſteemed an earthly paradiſe. It is compared to Venice, on account of the many canals that run through its ſtreets; but with this difference, that the one ſtands in the ſea, and this in freſh water. The canals are capacious enough to carry the largeſt barges, and are continually crowded with them. Sû-chew may be reckoned three cities; one of which, within the walls, is computed about four leagues in compaſs; another in the ſuburbs, which extends a great way on both ſides of the canals; and a third in the barks, which are ſo many floating houſes, ranged on the water

Sû-chew.

[a] De hac vide Le Comte, Corneille, Martiniere, Atlas Sinenſ. Duten Ambaſſ. to China, Du Halde, & al plur.

in ſeveral rows, above a league in length, many of which are equal in bulk to our third-rate ſhips [b].

Commerce. The territory about it, and of the cities under its juriſdiction, is fertile and delightful, rich and opulent, and carries on a conſiderable commerce not only with other parts of China, but with Japan, from which this province is divided by a narrow channel, which the trading veſſels commonly croſs in two or three days, with a fair wind.

Manufactures. The chief manufactures here are brocades and embroidery, the fineſt and cheapeſt in the whole empire. The city hath ſix ſtately gates towards the water, and as many to the land; a juriſdiction over one city of the ſecond, and ſeven of the third rank.

Mines of gold, &c. The other cities of this province have nothing more remarkable than what hath been already obſerved, except that of Whay-chew, whoſe mountains have mines of gold, ſilver, and copper, and whoſe territory is ſaid to produce the beſt tea: that of Fong-yang-fû, the birth-place of Hong-vû, the firſt emperor of the preceding dynaſty, was once deſigned by that monarch for his imperial reſidence, and a plan was drawn for making it one of the nobleſt cities in the empire; but the unfitneſs of the ground, ſcarcity of water, and other reaſons, induced him to exchange it for that of Nan-king. It retains, however, ſome marks of the royal munificence, ſuch as a ſtately temple, ſome pagods, and monuments.

Iſland of Tſong-ming deſcribed. The laſt thing to be mentioned of this province, is the iſland of Tſong-ming, ſeparated from it by a ſmall channel of five or ſix leagues. It is about twenty leagues long, and five or ſix in breadth, and was formerly a barren deſert, to which robbers and banditti were baniſhed, and left to ſtarve; to avoid this fate, neceſſity ſoon drove them to cultivate it. Some poor Chineſe families went over, and helped to improve it as far as the ground would allow; ſo

Its produce. that now ſome ſpots of it yield wheat, rice, and barley; cotton, lemons, and other fruits; but the greateſt product is ſalt, which is here made in plenty, and tranſported in vaſt quantities to the continent. This ſalt is made out of a ſort of greyiſh earth, diſperſed in ſpots here and there on the north ſide of the iſland.

Another part of it, towards the north, produces great plenty of reeds, in which they drive a conſiderable commerce; with ſome of them they build very handſome

[b] Du Halde, ubi ſup. p. 74. Le Compte, Martiniere, Corneille, ſub voc. & al.

country

country-houſes, and the reſt is ſold for fuel. Their other lands yield two harveſts, one in May, of corn, rye, barley, and rice; and the other in September, which chiefly conſiſts of cotton and rice; which laſt is here moſt carefully cultivated.

There is but one city in the whole iſland, which is of the third rank, encompaſſed with high walls ſupported by ſtrong terraces, and ſurrounded with a ditch full of water; but there are in the arable lands ſuch a vaſt number of villages, that they ſeem contiguous to each other. The air is wholſome and temperate, and the country pleaſant, but interſected with a great number of canals, to prevent its being laid under water [c]. *City and towns.*

3. *The Province of Kyang-ſi*

IS bounded on the north, by Kyang-nan; on the weſt, by Hû-quang; on the ſouth, by Quang-tong; and on the eaſt, by Fo-kyen and Che-kyang. It extends from the 24th deg. and one-half to the 30th of latitude, and from the 110th deg. to the 115th deg. 10 min. of eaſt longitude. The mountains, which part it from Quang-tong and Fo-kyen are almoſt inacceſſible and barren (D). The whole province is well watered and fertile; but ſo populous, that *Kyang-ſi deſcribed.*

[c] Du Halde, ubi ſup. p. 78, & ſeq. Lettres Cur. & Edif. vol. xi. p. 234, & ſeq.

(D) The vaſt ridges of mountains which run between this province and thoſe of Fo-kyen and Quang-tong, or Canton, are inhabited by a rude and ſavage ſort of people, who pretend to be independent from either the Chineſe or Tartars, and keep themſelves ſo by the inacceſſible height and ruggedneſs of their habitations, which are for the moſt part in deep caverns on the tops of thoſe mountains. From theſe they come frequently down in bands to plunder the lower grounds; but dare not venture far from their dens, for fear of falling into the hands of ſome of the garriſons, which are here kept in ſtrong caſtles in conſiderable numbers, and from whom they can expect no mercy.

Great pains have been taken at different times by the government, either to ſubdue or extirpate theſe wild free-booters, but as yet without ſucceſs; though their reduction would be ſo much more advantageous, as the vallies between them are very fruitful; and ſome of the mountains have mines of gold, copper, and lead (1).

(1) Corneille Dict. Le Martiniere, Du Halde, & al.

Its populousness the cause of scarcity.

the lower lands can scarce furnish them with a sufficiency of corn and rice; so they are forced to live very parsimoniously, and are, on that account, become the subject of scorn and raillery among their neighbours; yet they commonly are endowed with an excellent genius, and many of them advance themselves to the highest posts by their learning and merit [d].

Lakes, rivers, &c.

The country abounds with lakes, brooks, and rivers; some of the last very large and navigable, particularly the Can, Kan, or Kyang, which runs through the whole province, and receives a great number of others in its course. All these yield great plenty and variety of fish, particularly salmon, trout, and sturgeon; and the mountains which encompass it are either covered with woods, or are famed for their mineral and medicinal herbs. The lake called Po-kyang-bû is particularly remarkable for its largeness and depth, being three hundred miles in circuit, and navigable by the largest ships: it is said to receive all the rivers in the province; and its borders are covered with large towns and villages. What renders this lake most famous, is the fine china-ware that is made in its neighbourhood, particularly in the town of King-te-ching, in the district of Zhau-chew-sû; the finest, and most in request of any in the whole empire. The cause of its extraordinary beauty is supposed to be some peculiar property in the water; for we are told, that the same materials and workmen will not produce the like in any other place [e].

Lake of Po-yang.

Fine porcelaine manufacture at King-te-ching

That noble town described.

This justly-famed borough, which is as populous as most cities in China, and only wants the walls to merit the name of one, is computed to have above a million of inhabitants, mostly employed in that manufacture; the rest being the merchants who deal in that ware, whose houses take up a great deal of room, and who employ a vast number of workmen. The town extends along the banks of a fine river, a league and half; the streets are long and strait, though rather too narrow, crowded, and noisy, and intersect each other at certain distances in a very regular manner. They reckoned anciently but about three hundred porcelaine furnaces in the place, which, we are told, are now encreased to above five hundred. Strangers are not admitted to stay, or even lodge one night at King-te-ching, unless some responsible persons of

Number of furnaces.

[d] Le Compte, Martin. Corneille, & al.

[e] Navaretta, Le Compte, Martin. Du Halde, & al.

the

the town will anſwer for their good behaviour. This regulation, joined to the other precautions of police taken in the great cities, keeps all things in good order, and ſecures the place from the attempts of an infinite number of robbers [f].

This province hath thirteen fus, or capitals, which, with the diſtricts of the ſecond and third order, are as follow:

1. Nang-ſhang, the metropolis, which hath one city of the ſecond, and ſeven of the third rank, under its juriſdiction. *Nang-ſhang.*

2. Zhau-chew hath only ſeven diſtricts of the third order, beſides towns and villages in great number. *Zhau-chew.*

3. Quang-ſin, which though ſituate in the midſt of high mountains, is yet well cultivated and inhabited. It manufactures a good ſort of paper, and the beſt candles in all the empire, and hath only ſeven diſtricts of the third rank under its juriſdiction. *Quang-ſin.*

4. Nang-king, or Nan-kin-fû, is pleaſantly ſituate on the lake Po-yang lately mentioned, and abounds with fiſh, corn, and rice, and a kind of hemp, of which the inhabitants make a good ſummer cloth. Its juriſdiction extends only over four cities of the third rank. *Nang-king.*

5. Kyew-Kyang is ſituate about four miles on the north-weſt ſide of the lake Po-yang, and on the ſouth ſide of the famed river Yang-tſe, which, though here at the diſtance of near a hundred leagues from the ſea, furniſhes it with plenty of ſalmon, dolphins, and trout. The river, which runs along the walls of it, ebbs and flows at the new and full moon, and runs ſo ſlowly into the ſea, that its courſe is hardly perceived. *Kyew-kyang.*

6. Kyen-chang hath but three cities of the third rank under it, and is only noted for a good ſort of wine made of rice, and a kind of linen much eſteemed, and worn during the ſummer-heats. *Kyen-chang.*

7. Fû-chew, or Vû-chew, hath ſix cities of the third rank. Its walls are of a large extent; yet it contains hardly fifty thouſand inhabitants; for it was ſacked, and almoſt deſtroyed, by the Tartars in the late wars; and a great part of its ancient buildings lie in ruins. *Fû-chew.*

8. Lin-Kyang hath no more than four cities of the third rank. Its chief traffick conſiſts in oranges, with which the ſurrounding mountains are covered; and from hence they are ſent into the neighbouring provinces. *Lin-kyang.*

[f] Du Halde, ubi ſup. Le Compte, & al.

Ki-ngan

Ki-ngan. 9. Ki-ngan hath nine cities of the third rank. The Kan, or Kyang river, on which it is ſituate, runs there ſo rapid, among a number of rocks which are even with its ſurface, that it requires all the ſkill of a good pilot to paſs the current ſafely.

Shwi-chew. 10. Shwi-chew is divided into two parts, or cities, by the river Kan, which have a communication with each other by two ſtout bridges, one of ſtone with ten arches, and the other of boats, which riſes and falls with the water. The north ſide is ſtyled the mandarin city, becauſe both the great and ſmall of that dignity dwell in it, whilſt the other is chiefly inhabited by burghers and tradeſmen. How far its juriſdiction extends we are not told; but it is ſo well ſituated both for health and fertility, that it is ſtyled the Happy.

Yven-chû. 11. Yven-chû hath only four cities of the third rank under it, but is bleſſed with every convenience of life, and furniſhes the reſt of the empire with vitriol and alum.

Kang-chew. 12. Kang-chew hath twelve cities of the third rank under it, and is, beſides, a place of great traffick, ſituate on the river of its name, which receives another at a ſmall diſtance: at the confluence of theſe is a large bridge, built with boats, and near it the cuſtom-houſe, where veſſels are ſearched, and examined whether they have paid duty. The country about it abounds with thoſe trees from which the gyran, or varniſh for japanning, diſtils, and is ſome of the beſt that China affords.

Nan-ngan. 13. The laſt, and moſt ſouthern capital of this province, is called Nan-ngan, and hath four cities under it. It is large, populous, and rich, on account of the great reſort of veſſels to it, becauſe all the merchandizes that go to, or come from the province of Quang-tong are obliged to land in this place [g].

4. *The Province of Fo-kyen*

Fo-kyen deſcribed. IS bounded on the eaſt by the ſea; on the weſt, by Kyang-ſi, laſt deſcribed; on the north, by Che-kyang; and on the ſouth, by Quang-tong. It is one of the ſmalleſt provinces in the empire, extending only from the 23d deg. and a half to the 28th deg. 20 min. of latitude, and from the 114th to the 118th deg. of eaſt longitude; but it is ſo advantageouſly ſituate for navigation and com-

g De his vide Le Compte, Corneille, La Martiniere, Du Halde, & al.

merce,

merce, as to be eſteemed one of the richeſt of the empire. The great number of its bays on the ſea-coaſt, afford the inhabitants opportunities of carrying on an illicit trade with ſtrangers, in diamonds and other precious ſtones, gold, quickſilver, ſpices, amber, and various commodities, of which they make a vaſt traffick and gain. They maintain ſuch a great number of ſhips, that when the emperor of China threatened to make war upon Japan, this province is ſaid to have offered to furniſh him with ſuch a number of them as ſhould be ſufficient to make a bridge from one country to the other. And indeed moſt of their mountains, which are here in great number (D), are covered with foreſts full of large and lofty trees fit for ſhip-building. Some of them have rich mines of iron and tin, and others of gold and ſilver; but theſe two laſt are forbidden to be opened under pain of death.

Site and commerce.

Vaſt number of ſhips.

The commodities with which this province abounds, beſides thoſe already named, are muſk, ſilks, hempen and callico cloths, ſteel, and all ſorts of utenſils curiouſly made. Thoſe imported are cloves, cinnamon, pepper, ſanders-wood, coral, and amber. The countries this trades with, are Japan, Formoſa, the Philippine iſlands, and Siam. The climate is hot and ſultry in ſummer, but ſerene and healthy; ſo that it produces the ſame grains and

Chief commodities.

(D) The Chineſe have an excellent way of improving theſe mountains, by cutting thoſe that are of a ſoft nature into the form of amphitheatres and terraces, one above another, and ſowing them with corn and rice; and as the latter only grows in water, they take care to ſupply each ſpot with it, either from the ſprings that come down from the mountains, or from thoſe of the plains, which they have the art of raiſing up to the higheſt mountains, and of conveying from one mountain to another, by pipes made of bambû, which this province takes care to cultivate in great quantities for that purpoſe; ſo that every ſtage or terrace from the top to the bottom is plentifully ſupplied with water to nouriſh whatever grain is ſown upon it.

And here it muſt be obſerved, that the mountains which are formed in this ſhape are commonly of a ſoft nature; but where the rock is too hard to be ſo cut, or where the water cannot be eaſily conveyed in the manner above mentioned, they content themſelves with planting it with variety of trees for building and fuel, according to the nature of the ſoil, or their own exigencies; ſo that no ſpot of ground on them is left uncultivated (1).

(1) De his vide Navretta, Martini, Le Compte, Martiniere, Du Halde, & al. mult.

fruits

fruits with the other parts of the empire, and ſome in greater perfection, particularly oranges, which are here much larger, and of a more beautiful red, and have beſides a fine muſcadine taſte and flavour.

Diſtinct language. The people of this province not only ſpeak a language quite different from the Chineſe; but, what is ſtill more incommodious to thoſe that travel through it, every diſtrict hath a dialect of its own; even the mandarin language, which is generally ſpoken through the empire, is underſtood but by few of them; but it muſt be obſerved, that Fo-kyen was formerly a ſeparate kingdom, and the prince who governed it at the time of the Tartaric invaſion, held out againſt thoſe invaders long after the reſt of the provinces had ſubmitted to their yoke. They were at length ſubdued, not by ſuperior ſtrength or valour, but by downright treachery, and to this day brook their ſubjection very unwillingly; and hence that difference of language, and their averſion to the Chineſe. They have, however, many learned men among them, who are not a little fond of the ſciences. The reſt of the people are generally induſtrious, witty, and affable; but, according to common report, given to all manner of vices, and notorious, above all the Chineſe, for cheating thoſe they deal with.

Fo-kyen hath nine fûs, or cities of the firſt rank, amongſt which they reckon Tay-wan, or Tayovan, the capital of the iſland of Formoſa, of which we ſhall ſpeak at the end of this article, and ſixty hyens, or cities of the third rank.

Capitals of Fo-kyen. The fûs, or cities of the firſt rank, are, 1. Fû-chew, the metropolis; 2. Tſwen-chew; 3. Kyeng-ning; 4. Yeng-ping; 5. Ting-chew; 6. Hing-wha; 7. Shau-û 8. Chan-chew; 9. Tay-whan; to theſe may be alſo added Hya-men, or the port of A-mwy, or Amoy; and the iſland of Pong-hû, which belongs to this province.

Tſwen-chew's two ſtately towers. Tſwen-chew is famed for a fine temple, adorned with two ſtately towers built of ſtone and marble, ſeven ſtories high; each ſtory hath a gallery on the outſide, around which one may walk, and view the beauties of the city and country. It hath likewiſe a bridge of extraordinary length and breadth, ſupported, not with arches, but with three hundred ſtone pillars, ending on the two ſides with an acute angle, to break the force of the ſtream.

Chang-chew, the eighth and moſt ſouthern city in this province, is ſituate on a river which ebbs and flows; over which it hath a ſtately bridge, of thirty-ſix very high arches, broad enough to admit of ſhops on both ſides, which are ſtored with all ſorts of rich merchandize, both

of

of China and the Indies. Its vicinity to Amoy, a place of vaſt commerce, occaſions a conſtant traffic to be continually carried on between them. The neighbouring mountains produce the fineſt cryſtal, of which they make buttons, ſeals, figures of animals, &c. [h].

Port of Amoy deſcribed.

Hya-men, or the iſland and port of A-mwy, Emoy, or Amoy, is one of the moſt convenient and ſafe harbours in all India, on account of the road which is formed by that iſland between it and the continent; which is ſo deep and capacious, that it can receive one thouſand ſhips of the largeſt ſize; and protect them from every wind that blows. On this account its commerce hath increaſed to ſuch a degree, that there is conſtantly a vaſt number of Chineſe tranſports, trading from thence to other parts of India; and the emperor keeps there a garriſon of ſix thouſand or ſeven thouſand men, under the command of a Chineſe general. The Engliſh Eaſt India company had once a factory in this iſland, which hath been ſince removed to Quang-tong, or Canton, where the merchants are better treated. Amoy ſtands in about 25 deg. 33 min. of latitude, and 115 deg. 50 min. of eaſt longitude. There is a number of other ſmall iſlands, not worth mentioning here, except thoſe of Pong-hû, and Formoſa.

Iſlands and port of Pong-hû.

Pong-hu is rather a groupe of ſmall iſlands, lying under the 23d deg. and half of latitude, and 117 deg. of eaſt longitude, forming a kind of Archipelago between thoſe of Amoy and Formoſa. They are all rocky and barren: however, the port is good, and ſecure againſt all winds, and the water from twenty to twenty-five fathoms deep. This port of Pong-hû is thought abſolutely neceſſary for the perſervation of Formoſa, or rather Tay-wan, which, at preſent, has but ſeven or eight feet of water, and is unfit for large veſſels; and therefore there is a literary mandarin now reſiding in it, to watch the ſhips that paſs and repaſs from China, and bring a conſiderable revenue to the ſtate [i].

Iſland of Formoſa.

But the moſt conſiderable of all the iſlands belonging to China, is that commonly ſtyled by the Europeans Formoſa, or Hermoſa, and, by the Chineſe, Tay-van, or Tay-wan, which is ſituate over againſt the province of

[h] De his vide Dionyſ. Kao apud Iſbrantz Ides, p. 148, & ſeq. Martini Atlas, Le Compte, La Martiniere, Du Halde, & al. [i] See Du Halde, ubi ſupra, p. 94, & ſeq. Dion. Kao apud Iſbrantz, p. 148, & ſeq. Candidius Niewhoff, & al.

Fo-

Fo-kyen, and is severed from it by a channel of about twenty leagues, where narrowest. It stretches from south to north somewhat above three degrees and a half, that is, from the 22d to the 25th deg. 40 min. being crossed a little south of the middle, by the tropic of Cancer. It spreads itself in breadth a little more than one degree, or sixty miles, that is, from the 117th deg. 25 min. to 118th deg. 36 min. of east longitude, where broadest; but is much narrower at each end. The land is high, and mountainous; notwithstanding which height, and its nearness to China, it doth not appear to have been known to them till the dynasty of Ming, that is, about A. D. 1430; nor to have been in the possession of the Chinese till above two centuries after that period: it was then looked upon as a barren uncultivated country, inhabited only by barbarians, and not worth their regard, especially as China was then miserably rent by intestine wars.

When discovered and subdued.

Japaners land at it, and then the Dutch.

About the end of the year 1620, a Japanese squadron landing on the island, the commander, thinking it worth conquering, left part of his men there, with orders to get what intelligence they could to forward his design. A Dutch ship was afterwards driven into it by storm, in its course from Japan: the Hollanders finding the country to their liking, and very commodious for trade, obtained leave of the inhabitants to build a house, which was to contain no more ground than an ox-hide would inclose; but, having cut the hide into very narrow thongs, they enclosed ground enough to build a large fort, which they called Castel Zelandia, anno 1634. The Japanese highly resented the treachery, when they found that the fort made them masters of the only passage by which a large ship could enter the island; but, whether they found themselves too weak to resist them, or whether they heard no more of their commander, or on some other discontent, they left them masters of it, and returned home [p]. The Dutch finding themselves sole masters of the island, the natives not being in a condition to oppose them, built a new fort, with four demi-bastions, over-against that of Zelandia, by which they secured the entrance into the port. How they were afterwards expelled, will appear in the sequel.

Their stratagem.

Fort.

Become masters of the island.

The coasts and country described.

The coasts of Tay-wan are rocky, and high without any harbours or creeks; there being but one bay

[p] See Du Halde, ubi supra, p. 90, & seq. Dion. Kao apud Isbrantz, p. 148, & seq. Candidius Niewhoff, & al.

at

at the mouth of a river, and this is so narrow, and so well defended by forts and high rocks on each side, that there is no entering it by surprize; though, when the ships are once got in, they are safe, and sheltered from all winds. The climate must of course be very hot in summer, when the sun is vertical; but, as it lies high from the sea, the air is mostly serene and healthy, and the sultry heat allayed by constant breezes. The land is mostly mountainous, especially on the north side; and yet is fertile enough to produce a more than sufficient quantity of rice, which is here used instead of wheat, to support its inhabitants, besides a great variety of excellent fruits, bananas, ananas, papayas, goyavas, cocoas, peaches, apricots, figs, grapes, pomegranates, chesnuts, and some of the finest citrons and oranges: it likewise produces several sorts of spices, physical and other herbs and roots, and great plenty of sugar, tobacco, tea, and other plants; and much greater plenty and variety might the island produce, were the natives ingenious and industrious in cultivating and improving every spot to the best advantage, like the Chinese: but the men despise agriculture, as an employment fit only for women and slaves; whilst hunting, fowling, and other such manly sports, are their chief exercise and delight, the country abounding every where with all manner of game. They have some large rivers, which, though not of any length, yet furnish them with plenty of fish: their mountains contain rich mines of gold, silver, copper, and sulphur; this last in such abundance, that it makes the island liable to frequent and dreadful earthquakes. The vallies afford plenty of pasture for their cattle, oxen, sheep, goats, hogs and deer of various kinds; and the woods, we are told by some authors, are infested with tygers, leopards, and other wild creatures, of the furs of which the natives make a considerable traffic. This is the account we have of the island, not only from some of our Europeans, but likewise from the Chinese writers; but these extend it only to that northern part of it which is under their dominions; stretching little more than three degrees along the coast, and but a few leagues within land.

Climate.

Soil, produce.

Rich mines.

Beasts.

As to the southern, and by far the largest, part of the island, they have ventured to describe it and its inhabitants; the one as a rocky barren wilderness; and the other as wild savages, but one degree removed from brutes.

The Chinese account of one part of it.

Dion

Dion. Kao, the Chineſe writer, ſays Tay-wan is a very beautiful iſland, naturally fruitful, and bleſſed with a ſerene temperate air; well ſituate, in the neighbourhood of Japan, China, and the Manillas, for carrying on a conſiderable commerce eaſtward and weſtward [q]: and, as to the character of the natives, even of thoſe that are ſtill unſubdued, Du Halde gives us a ſhort relation out of their Chineſe accounts, far more to their advantage than that which is drawn by their invaders. According to this laſt, the Chineſe, who knew there were gold mines in Formoſa before they ſubdued it, went in ſearch of them as ſoon as they made a ſettlement. As they found none in that part of which they were maſters, they reſolved to examine the eaſtern part, where they were aſſured they lay; but, being unwilling to hazard their lives in croſſing the high mountains that parted them, they equipped a ſmall ſhip, to go thither by ſea. The inhabitants received them with great hoſpitality; and they continued among them eight days; but all their inquiries after the mines proved ineffectual. Of all the gold they came in queſt of, they ſaw none but a few ingots lying in the cottages, of which the poor people made no account. Theſe proved a dangerous temptation to the Chineſe; who had recourſe to a moſt infamous and inhuman ſtratagem: having equipped their ſhip, by the help of thoſe hoſpitable natives, who furniſhed them with all neceſſaries for their return, they invited them to a great entertainment, made them drunk, cut their throats, and carried off the ingots. The news of this treachery, being ſpread through the eaſtern part of the iſle, the inhabitants of that diſtrict armed, and invading the northern part belonging to the Chineſe, maſſacred man, woman, and child, without mercy. From that time theſe two parts of the iſland, have been at conſtant war with each other [r].

A horrid inſtance of Chineſe treachery.

Severely revenged.

European writers account of Formoſa abſurd.

The European writers, particularly Candidius, the chaplain to the Dutch factory there, have painted thoſe iſlanders in very diſagreeable colours. Thoſe of the natives, who are ſubject to the Chineſe, being ſituate ſome degrees more northward, cover themſelves with the ſkins of ſtags, which they kill in hunting, and of which they make themſelves a ſort of coat without ſleeves. They wear bonnets made of the leaves of bananas, in form of a cylinder, with coronets placed one over another, and

[q] Dion. Kao, ubi ſupra, p. 149. [r] Du Halde, ubi ſupra, p. 87.

faſtened

fastened with very narrow bands, or little locks of hair, of various colours; and the tops adorned with crests or tufts of feathers, like those in the south. The dress of the women differs but little from that of the men, except that their coats are somewhat longer and finer, and their head-tire a little more bedecked with finery.

Wise way of courtship and marriage.

In their marriages they are less barbarous than the Chinese; for, they are not mercenary. The parties chuse each other, without regard to fortune, family, or any inducement but reciprocal affection. The courtship is commonly begun by the young man; who goes, at the head of some musicians, and serenades the maiden, at her own house, for several days. If she approves of him, she goes out without any farther ceremony, and settles the terms of the match, which are communicated to the parents, who then prepare the marriage feast; which is celebrated at the house of the bride's father.

Tribute.

The Chinese have divided their lands into three hyens, or districts of the third rank, each under a particular governor, and other officers, subordinate to that of the capital of Tay-wan, as this last is to the viceroy of Fo-kyen, the metropolis of the province. The tribute they pay to the Chinese court consists chiefly in rice, and the skins of stags, and other such commodities as the island affords; to levy which, there is in every town or district a Chinese officer; who learns their language, and serves as an interpreter to the mandarins. These treat them with such tyranny and oppression, as quite tires their patience; insomuch that, of twelve districts that were subject to them on the south, three of them have since revolted, driven their interpreters away, and united themselves to their eastern countrymen, who live free from tribute and foreign subjection.

How and when discovered.

Notwithstanding its vicinity to China, it doth not appear that it was discovered till about the year 1430, in the reign of the emperor Siven-ti, of the Ming dynasty, when the eunuch Owan-san-pao, in his return from a voyage into the west, was cast upon it by a storm. Here finding the country inviting, though the people seemed to him somewhat savage, he remained to get intelligence of the island, but to no purpose. All he could bring away from thence, was only a few physical plants, which have continued in great vogue among the Chinese ever since. How they came afterwards to make themselves masters of it will be seen in their subsequent history.

Some Dutch converts among them.

As to their religion, ſome Dutch writers affirm, that many of thoſe iſlanders had been converted to Chriſtianity during the ſhort time of the Dutch factory at Tay-wan [r].

Tay-wan-fú deſcribed.

We ſhall conclude the account of this iſland with a deſcription of its capital, and its commodious harbour. Tay-wan is large, populous, and well built, and drives a conſiderable commerce; inſomuch that it is reckoned little inferior to moſt cities in China. It abounds with all ſorts of commodities and proviſions, either of its own produce, or brought thither from other countries; ſuch as rice, corn, ſugar, wine, tea, tobacco, ſalt, and a kind of dried veniſon, much admired by the Chineſe. The ſtreets are as ſtrait as a line; and covered during the ſeven or eight hot months of the year, to keep off the heat of the ſun. They are not above thirty or forty feet wide; but all well paved and clean, and ſome of them about three miles long. All the houſes on each ſide belong to dealers, whoſe ſhops are ſtored with all ſorts of rich goods, ſuch as ſilks, china-ware, japan-work, gold and ſilver utenſils and trinkets, ranged in a moſt delightful manner, in which art the Chineſe excel; ſo that theſe ſtreets look rather like the galleries of our exchanges, where nothing is to be ſeen but ſhops richly furniſhed; and would be viewed with greater pleaſure, were they not ſo continually crowded. Both the Tartars and Chineſe live in this and the other two cities very peaceably; and more of the latter would in all likelihood come over, and ſettle in it, if they were not prevented by the former, who are jealous of their becoming too numerous, and ſhaking off the yoke. There is likewiſe a great number of natives that live among them, but they are moſt of them ſervants.

Commodities.

Fine ſtreets.

Shops, &c.

Garriſon forces.

The city of Tay-wan hath neither walls, nor any fortifications, but is defended by a numerous garriſon. The Tartars have in the iſland no leſs than ten thouſand horſe and foot, under the command of a lieutenant-general and two major-generals, and a proportionable number of other officers, who are relieved every three years, or oftener. The two other hyens, or cities of the third rank, are Fong-ſhau and Chu-lo, moſtly inhabited by Chineſe, and ſecured by a ſufficient number of troops. They have likewiſe ſome conſiderable villages; but no forts, except that of Ngan-ping, ſituate at the foot of the caſtle of Zelandia, inhabited by about four or five hundred families.

Ngan-ping fort.

[r] Candidius, Niewhoff, & al.

The

The garrison amounts to two thousand men, under the command of a major-general.

The port is pretty good, and sheltered from all winds, but the mouth of it becomes every day more and more difficult. It had formerly two entrances; one called Ta-kyang, where the greatest ships might ride with ease; and the other Lo-ulh-men, where the bottom is rocky, and hath not above nine or ten feet of water at the highest tides. The first of these is now become impracticable, some places not having above five feet of water, and is moreover choked up by the sea-sand [s]. The Tartars, after their conquest of China, ordered this harbour to be ruined, to prevent the Chinese, then in rebellion against them, from fortifying themselves in it; and commanded the foreign merchants to come and trade on the main [t]. *Port become almost useless.*

5. *The Province of Che-kyang, or Tse-kian.*

THIS province, formerly the residence of some of the ancient monarchs, and one of the most considerable on account of its maritime situation, extent, riches, and populousness, is bounded on the south by Fo-kyen, last described; on the north and west, by Kyang-nan and Kyang-si; and on the east, by the sea. It extends from the 27th to 31 deg. 20 min. of latitude, and from 116 degrees to almost 120 deg. of east longitude, according to the meridian of Paris. The climate of it is serene and healthy; and the inhabitants are very stout and numerous, amounting, according to their registers, to one million two hundred and forty-two thousand one hundred and thirty-five families, or four million five hundred and twenty-five thousand seven hundred men. It is so rich and fertile, that the Chinese say that, next to Nang-king, this is the paradise of the gods [u]. The country is beautifully variegated with well cultivated mountains, fruitful vallies, and plains, that produce all the necessaries of life in abundance. It is besides intersected by a multitude of rivers and canals, the last cut wide and deep, and lined on both sides with hewn stone; the plains on both sides have a communication with each other by a vast number of bridges; so that one may travel through the whole province either by land or water; and the many springs which fall down from the mountains and large lakes, contribute no less to its fertility. *The province of Che-kyang described.* *Fertility and opulence.*

[s] Du Halde, ubi supra, p. 88. & al. [t] See Dampier's Voyage, vol. i. p. 421. [u] Kao, ubi supra, Martini, Le Compte, Martiniere, Du Halde, & al.

Noble silk manufacture.

Their greatest manufacture is that of silk, which is here the finest, and more richly and curiously wrought with gold and silver than in any other province; and yet is so cheap, that a good silk suit will cost less than one of the most ordinary cloth in Europe. The tribute they pay to the emperor is said to amount to three hundred and seventy thousand four hundred and sixty-six pounds of raw, and two thousand five hundred and seventy-four of wrought silk, besides great quantities of the finest, sent as a present to the court, by the imperial barges called lung-y-chew. What is exported besides from this province into other parts of the empire, into Japan, the Philippine Islands, India, and Europe, amounts to an immense quantity.

This province is famed for making the best hams, and for the great quantities of candles which they make from a particular tree called u-kyew-mu, or *tallow-tree*, of which we shall speak among their natural rarities. They have likewise here a curious shrub, with a small white flower, not unlike our jessamin, of such fragrancy, that one single flower will perfume a large apartment. Some parts of Che-kyang produce such quantities of mushrooms, that they send them, salted and dried, all over the empire; and these, when they have been soaked awhile in water, resume their freshness and taste as if they were newly gathered.

Curious plants and flowers.

Fish.

Bambûs.

The lakes and rivers yield great variety of excellent fish, particularly leray-fish. The province in general produces the greatest quantities of bambûs, there being in some parts whole forests of them. These are very large and hard, and of vast use to the Chinese; and, though hollow within, and divided into joints, are very strong, and will bear a great weight. They are easily slit into thin slips, of which they make their mats, boxes, and combs; and being hollow from end to end, are likewise used either to convey water from place to place, or for telescopes, or to serve as tubes, cases, and other such utensils. The whole country is not only every where cultivated to the best advantage; but the plains are intersected with a vast number of canals, which abound, as well as their rivers, with multitudes of vessels of all sorts and sizes, some of them beautifully carved and gilt without, and neatly furnished within. The inhabitants are ingenious, polite, and courteous to strangers, but horribly given to superstition [w].

Canals.

[w] Kao, ubi supra. Martini, Le Compte, Martiniere, Du Halde, & al.

Che-

Che-kyang hath eleven capital cities, and seventy-seven of the second and third rank; besides eighteen fortresses, most of them upon the sea-coasts, large and populous enough to pass in other countries for considerable cities, to which we may add a prodigious number of large towns and villages.

Cities of the first rank.

The chief cities, or fûs, are, 1. Hang-chew. 2. Kya-hing. 3. Hu-chew. 4. Ning-po. 5. Shaw-hing. 6. Tay-chew. 7. Kin-wha. 8. Kyu-chew. 9. Yen-chew, or Nyen-chew. 10. Wen-chew. 11. Chu-chew.

Hang-chew described.

1. Hang-chew, the metropolis of the province, and, according to the Chinese, the paradise of the world, is one of the largest, most populous, best situate, and richest, of the empire. Its circumference is computed near twelve miles, besides the suburbs, which are of a prodigious extent; and the number of its inhabitants amounts to a million. The walls are lofty, strong, and thick; the streets fair and strait, tho' narrow; and the shops richly and beautifully furnished. It hath a prodigious number of bridges over the canals that run through it, and a great variety of arches, and triumphal monuments, dedicated to the honour of mandarins, and other considerable officers of the highest rank and merit; all which are beautifully erected in the piazzas, and places of greatest resort. It hath, besides, four large towers of considerable height, adorned with galleries, carving, and gilding, after the Chinese manner. The commerce it drives in all sorts of commodities, but especially in its fine and rich silks, silver and gold brocades, is very considerable; and both town and suburbs abound with plenty of provisions: the only misfortune it labours under, is, that the waters of the canals, especially within the walls, are bad and unwholsome: but what sufficiently supplies that defect, and renders the situation most delightful and convenient, is a little lake named Si-hû, about two leagues in compass, almost close to the walls on the west side of the city, whose water is exquisitely clear and sweet. The sides of it are covered all over with the beautiful flower lyen-wha, already described. On the banks round about, they have, reared upon wooden stakes, a kind of arcades, supported by pillars, and broad causeways paved with large square stones, for the convenience of those that walk. There are openings left at proper places for the boats to pass; and handsome bridges built over them, for passengers.

Extent, inhabitants, and rich silks.

The west lake described.

Islands in it.

In the lake are two little islands, whither the people usually repair after they have taken the diversion of row-

ing in their barks; and where they have built a temple, and houſes of recreation. The ſides of the lake are likewiſe adorned with variety of temples, fine pleaſure-houſes, and ſome large monaſteries for the bonzas; and more particularly with a ſmall but delightful palace, for the uſe of the emperors, when they travelled into the ſouthern provinces.

Garriſon. Hang-chew, as metropolis of the province, hath a garriſon of three thouſand men, under the viceroy; and another of ſeven thouſand, under a Tartar general; but theſe laſt live in a large fortreſs, ſeparated from the city by a wall. The river Ciew-tang, which runs on the ſouth ſide of it, is computed by ſome two miles, and by others a German league, in breadth [x]. It is always covered with a great number of veſſels of all ſorts; and both that and the canals, eſpecially without the walls, with floating villages, in which whole families live, and carry on their buſineſs. The laſt thing worth mentioning, of this great city, is the mountain of Ching-ho-ang, on which ſtands a high tower, *A fine water-dial.* which, by the help of a large water-glaſs which is made to turn the hand of a dial, ſhews the hour of the day at a conſiderable diſtance; the figures of the hours being gilt, and about eighteen inches long. Hang-chew hath ſeven cities of the ſecond and third rank under its juriſdiction, which are likewiſe rich and opulent; but we have neither room to deſcribe them here, or any of the others of the firſt rank, except that of

Ning-po. Ning po, or Lyang-po, or Liampo, which is a handſome ſea-port on the eaſtern ſea, over againſt the coaſts of Japan; and ſtands on the confluence of two ſmall rivers, *Canal.* which form a canal from thence to the ſea. The plain ground is a kind of ſpacious oval amphitheatre, terminated by hills. The town, which ſtands near the centre, is encompaſſed with a ſtrong wall of free-ſtone, five thouſand and ſeventy-four geometrical paces in compaſs. It has five noble gates, two of which look eaſtward, towards the port; beſides two large arched water-gates, at which *Commerce with Japan.* the barges come in and out. The port is defended by a citadel built on a very high rock, at the foot of which ſhips muſt neceſſarily paſs within the diſtance of half a piſtol ſhot. One tide brings them up along the fine channel above mentioned, which is here above one hundred and fifty fathoms wide, and every where ſeven or eight fathom deep.

[x] Conf. Dion. Kao, ubi ſupra, p. 137. & Le Compte, La Martiniere, Du Halde, & al.

The entrance of Ning-po, however, is difficult, eſpecially for large veſſels, there being but fifteen feet of water at the bar in the ſpring-tides; but that inconvenience doth not hinder its carrying on a great traffic with Batavia, Siam, and eſpecially with Japan.

About eighteen or twenty leagues from Ning-po lies the iſland of Chew-ſhan, the port of which is pretty good, but not ſo convenient for trade. The chief commerce of Ning-po conſiſts in the fine ſilks which are manufactured in this province, and exported into foreign parts, eſpecially to Japan, both raw and wrought, together with ſugar, drugs, ſalt-fiſh, and fleſh, and wine; in exchange for which, they bring back copper, ſilver, and gold. Ning-po hath four handſome cities under its juriſdiction, beſides ſeveral fortreſſes, which we have not room to deſcribe [y].

6. *The Province of Hu-quang.*

Hu-quang deſcribed.

THIS is the firſt in rank of the inland provinces, ſurrounded on the eaſt by Kyang-ſi and Kyang-nan; on the ſouth, by Quang-ſi and Quang-tong; on the weſt, by Quey-chew and Se-chwen; and on the north, by Shen-ſi and Ho-nan. It is a very large province, extending from 24 deg. 45 min. to 33 deg. 20 deg. of latitude, and 8 degrees in weſt longitude from the meridian of Pe-king; and the river Yang-tſe, which croſſes it in the middle, from eaſt to weſt, divides in into two parts, or viceroy-ſhips, the Northern and the Southern. It is little inferior to any other province in fertility, healthineſs, and opulence, the greateſt part of it being a rich flat ſoil, interſected with a number of rivers, beſides the Yang-tſe above-mentioned; and a vaſt multitude of canals, and ſome conſiderable lakes, which greatly contribute to its fertility and commerce. Some of its mountains are covered with ſtately pines, and other trees, fit for the nobleſt ſtructures; others abound with medicinal and other herbs and plants. Some have mines of cryſtal, iron, tin, tutenague, and other baſe metals; to ſay nothing of thoſe of gold and ſilver, which are not permitted to be worked. As for wheat, rice, and other grain, it yields ſuch plenty of them, that it is emphatically ſtyled the granary of China.

Extent, fertility, &c.

Product.

But the greateſt manufacture of this province is that of cotton, which grows and is wrought here in vaſt quanti-

Manufactures.

[y] Kao, Martini, Le Compte, Martiniere, Du Halde, & al.

ties, together with a ſort of paper made of bambûs. The plains likewiſe nouriſh an infinite number of little worms, that produce a fine wax, of which we ſhall ſpeak in a proper place. This province was formerly governed by princes, deſcended from the imperial family of Hong-vû; but that noble and numerous race hath been entirely extirpated by the Tartars [z].

Ancient princes extirpated.

Hu-quang hath fifteen cities of the firſt rank, eight of which belong to the Northern, and ſeven to the Southern diviſion. The former hath alſo ſixty of the ſecond and third rank; and the latter fifty-four, beſides eleven military towns, and other fortreſſes, and in much greater number.

Cities of the Northern,

The eight cities belonging to the Northern part are, 1. Vu-chang; 2. Han-yang; 3. Ngan lo; 4. Syang-yang; 5. Ywen-yang; 6. Te-ngan; 7. Kin-chew; 8. Wang-chew.

of the Southern part.

Thoſe belonging to the Southern part are, 1. Chang-cha, the capital of it; 2. Yo-chew; 3. Pau-king; 4. Heng-chew; 5. Chang-te; 6. Ching-chew; 7. Yong-chew.

Vu-chang deſcribed.

Vu-chang, metropolis of the whole province, as well as of the Hu-pe, or Northern part, and the reſidence of the governor, or viceroy, is ſeated, as it were, in the centre of the Chineſe empire; and, by means of the river Yang-tſe, which runs through it, hath an eaſy communication with every province of China. It is hardly inferior to any other in China, either for largeneſs, populouſneſs, or opulence. Among other magnificent edifices, it ſtill exhibits the ſumptuous palace of its ancient princes, and five ſtately temples, famed for their huge ſize and elegance. The vaſt concourſe of veſſels, ſeldom fewer than eight thouſand, which lie ranged ſome miles in length upon the river, joined to the view of the city, is, when ſeen from ſome neighbouring eminence, eſteemed one of the moſt delightful proſpects that can be imagined.

Vu-chang ſtands in latitude 30 deg. 34 min. and weſt longitude from Pe-king 2 deg. 15 min. and hath under its juriſdiction one city of the ſecond, and nine of the third rank, beſides military towns and forts. The reſt of the cities of this province have nothing particular worth mentioning.

[z] Kao, Martini, Le Compte, Martiniere, Du Halde, & al.

7. *The*

7. *The Province of Ho-nan*

IS bounded on the north by thoſe of Pe-che-li and Shan-ſi; on the weſt by Shen-ſi; on the ſouth, by Hu-quang; and on the eaſt, by Shan-tong: it is likewiſe watered by the Whang-ho, which runs acroſs the north part of it, from weſt to eaſt, and divides it from Shang-ſi and part of Shang-tong. The Chineſe give this province the title of Chong-wha, or the *Flower of the Middle*, becauſe it lies in the heart of the empire. It extends from 31 deg. 20 min. to 37 deg. of latitude, and from 6 deg. 15 min. of weſt to 0 deg. 20 min. of eaſt longitude, from the meridian of Pe-king: ſo that the mildneſs of its climate, joined to the fertility of its lands, render it ſalutary and delightful. *Ho-nan deſcribed.* *Fertile climate and ſoil.*

The Chineſe hiſtory affirms the city Kay-fong-fû, the metropolis of it, to have been the ſeat of the empire, during a long ſucceſſion of monarchs, till it was at length overflown, and covered with ſand [a], by a great inundation, of which we ſhall ſpeak in the ſequel. The eaſtern part of it is remarkably rich, and well cultivated, variegated with gardens, orchards, and pleaſure-houſes. The weſtern diviſion is more mountainous, but thoſe mountains are no leſs rich in fine timber, variety of metals, minerals, and plants; and the vaſt quantities of corn, rice, and fruits, are almoſt incredible. It is likewiſe famed for a remarkable lake, which draws to it great numbers of thoſe who are concerned in the ſilk manufacture, on account of the inimitable luſtre which its water gives to that commodity. There is likewiſe, in the neighbourhood of the city of Nan-yang, a kind of ſerpent, whoſe ſkin is ſpeckled with little white ſpots, which ſkin the Chineſe phyſicians infuſe in a phial full of wine, and make uſe of the infuſion as an effectual remedy againſt the palſy [b]. *Once the ſeat of the empire.* *Fine ſilks.*

Ho-nan hath, beſides fortreſſes, caſtles, and military towns, eight cities of the firſt and one hundred and two of the ſecond and third rank. Thoſe of the firſt are, 1. Kay-fong-fû; 2. Que-te; 3. Chang-te; 4. Vekyan; 5. Whay-king; 6. Ho-nan; 7. Nan-yang; 8. Vu-ning. *Cities.*

Kay-fong-fû, or Shai-fong, the metropolis of the province, and once one of the nobleſt in the empire, was ſituate in a large fertile plain, about four miles and a half from the Whang-ho, or Yellow River, in latitude 34 deg. *Kay-fong-fû deſtroyed.*

[a] Vide Kao, ubi ſupra, p. 126. [b] Du Halde, ubi ſupra, p. 102. & de & al. ſup. citat.

52 min.

52 min. and longitude weſt from Pe-king 1 deg. 56 min. but its low ſituation occaſioned its ruin, in 1642, when being cloſely beſieged by the rebel Ly-chuang, at the head of one hundred thouſand men, the general who was ſent to relieve it, contrived the fatal deſign of drowning his army, by breaking the great bank, which had been reared at a vaſt charge to preſerve the country from being overflowed by that great river (C). His project ſucceeded indeed, but proved the ruin and deſtruction not only of this noble capital, but of three hundred thouſand of its inhatants, by the violence and rapidity of the inundation [c].

Rebuilt. By what is ſtill to be ſeen of its ruins it appears to have been three leagues in compaſs. A new city hath been built on the other ſide of the river, but far inferior to that which was deſtroyed. Nevertheleſs, its juriſdiction is very extenſive, comprehending four cities of the ſecond, and thirty of the third rank. The others have no-

Ho-nan. thing particular, except that of Ho-nan; which, though ſituate in the midſt of mountains between three rivers, is of late become very conſiderable, both for its wealth and buildings, particularly ſome ſtately temples, dedicated to ancient heroes. The Chineſe, who called their country the Navel of the Earth, ſtyled this city the Centre of the Navel, becauſe it ſtands in the centre of the empire. Its

A famed obſervatory. diſtrict extends over one city of the ſecond, and thirteen of the third rank. In one of the latter, named Teng-fong-hyen, ſtands the high tower built by the celebrated Chew-kong, where he uſed to obſerve the ſtars. The inhabitants ſtill ſhew the inſtrument which he made uſe of to find the meridian ſhadow, in order to diſcover the height of the pole. They attribute to him the invention of the mariner's compaſs, though he lived above one thouſand years before Chriſt [d].

[c] Du Halde, ubi ſupra.

[d] Martini, Atlas, Martiniere, Du Halde, &c.

(C) This river, it ſeems, runs ſo much higher than the adjacent lands, and had made ſuch horrid devaſtations among them, that, to prevent as much as poſſible the violence of its waters, their monarchs had cauſed high and ſtrong dikes to be thrown up along its banks, the length of about thirty leagues.

8. *The*

8. *The Province of Shan-tong.*

SHAN-TONG, Xan-tun, Can-tong, Shan-ton, is bounded on the weſt by Pe-che-li, and part of Ho-nan, laſt deſcribed; on the ſouth, by Kyang-nan, by the Tong-yang, or Eaſtern Sea, on the eaſt; on the north, by the ſame ſea, and part of Pe-che-li. It extends from 34 deg. 30 min. to 38 deg. 20 min. of latitude, and from 1 deg. to 6 deg. 25 min. of eaſt longitude from Pe-king, and is one of the moſt fertile provinces, and fineſt climates in all China. It not only produces every thing that is neceſſary for life and delight, but in ſuch great plenty, that one crop is ſufficient to afford its inhabitants ſeveral years ſuſtenance, though this ſuperfluity is partly owing to its not being ſo populous as ſome other provinces of the empire. *Shang tong deſcribed.* *Fertility.*

It hath a good number of lakes, rivers, and brooks, which contribute to fertilize and enrich it, beſides the great imperial canal, which croſſes ſome part of it, and by which all the barks that come from the ſouthern parts paſs to Pe-king; where the very tribute of the merchandize they bring, is computed to amount to more than ten millions [e]. *Rivers.*

Locuſts are reckoned one of the three plagues with which this province is infeſted. The next conſiſts in the vaſt droves of fierce and ravenous wolves which range among the mountains and plains, and do a great deal of miſchief. The laſt is the numerous gang of robbers which infeſt the highways over the mountains, and often come down into the plains, and plunder and ravage the villages and open towns. *Three plagues.*

The inhabitants, amounting to ſeven hundred and ſeventy thouſand five hundred and fifty-five families, or ſix millions ſeven hundred and fifty-nine thouſand ſix hundred and ſeventy-five men, are healthy and ſtout, inſomuch that the boys commonly go naked in the coldeſt weather, and take a pleaſure in ſouſing one another in water. They manufacture ſilk in great quantities; and beſides the common ſort produced by the ſilk-worms, they have another found upon trees and buſhes in great plenty, which is ſpun by a kind of worm not unlike our caterpillars. This laſt, though coarſer than the common ſort, is ſtronger, and more compact; and of both theſe they drive a great trade, by means of their rivers and canals. *Number of ſouls.*

[e] Id. ubi ſupra.

Among

Curious fruits. Among other curious fruits which this province produces in common with the reſt, that which they call ſe-tſe, a kind of figs, no where to be met with but in China, grows here in greater plenty than in any other province. Theſe do not ripen till the beginning of autumn, and being dried, contract a cruſt of candied ſugar, which gives them a delicious taſte and flavour. What renders this province moſt venerable among the Chineſe is, that their great philoſopher Kong-fu-tſe, commonly called by us Confuſius, drew his firſt breath in it [f]; of whom we ſhall have occaſion to ſpeak more fully in a proper place.

Cities. Shan-tong hath ſix cities of the firſt rank, all very populous and flouriſhing. Theſe have no leſs than a hundred and fourteen of the ſecond and third rank, beſides a great number of towns and villages, fifteen fortreſſes, ſome of them very large, and all of them built to guard the entrances of their ports and the mouths of their rivers.

Iſlands. There are likewiſe ſeveral iſlands ſcattered along the gulf, extremely well peopled, affording convenient harbours for Chineſe tranſports, and a quick and eaſy paſſage to and from Korea and Lyeau-tong [g].

The cities of the firſt rank are, 1. Tſi-nah; 2. Yeng-chew; 3. Tong-chang; 4. Tſing-chew; 5. Ten-chew; 6. Lay-chew.

Tſi-nan deſcribed. Tſi-nan, Zi-nan, Ci-nan, the metropolis of the province, is conveniently ſituate on the ſouth ſide of the river Tſing-ho, otherwiſe called Tſi, or Li, by which it hath a communication with the great canal, and carries on a great commerce into other provinces. It is large and well peopled, famed for its many public buildings, and for having been the reſidence of a long ſeries of monarchs, whoſe ſtately monuments yield a moſt noble proſpect from the adjacent hills, on which they are reared. Seventy-two of thoſe monarchs are celebrated in the Chineſe annals, for their pacific reigns, and the many ſtately temples, monaſteries, arches, bridges, and other public edifices, which they built, as well as for their ſingular application to religion and the welfare of their ſubjects.

Tſi-nan hath four cities of the ſecond, and twenty-ſix of the third rank, and ſtands in 36 deg. 45 min. of latitude, and in 39 min. eaſt longitude, from Pe-king. The others have nothing particular in them, except the great

[f] Dion. Kao, ubi ſup. chap. 3, p. 121. & ſeq.

[g] Vide Martin, Le Compte, Kao, Martiniere, Du Halde, &c.

borough

borough of Yen-ching, famed for the manufacture of a ſort of glaſs, but more brittle than that of Europe, which breaks when expoſed to too ſharp an air [b]. *Chineſe glaſs.*

9. *The Province of Shan-ſi.*

SHAN-SI, Shang-ſi, Xanſi, or Chan-ſi, is bounded on the eaſt by Pe-che-li; on the weſt, by Shen-ſi; on the ſouth, by Ho-nan; and on the north, by the Chineſe wall, which parts it from Tartary. It extends from 1 to 6 deg. 23 min. of weſt longitude from Pe-king; but from north to ſouth, from 34 deg. 37 min. to 40 deg. 50 min. of latitude. It is affirmed by the Chineſe to have been the firſt inhabited province in the whole empire; and though it be nothing near ſo large as thoſe we have deſcribed, yet is to the full as fertile and populous, in proportion to its extent. Its climate is ſerene and mild, notwithſtanding it hath a great number of mountains, and ſome of them of a frightful height and ruggedneſs; but the greater part of the reſt are well cultivated, cut into terraces from top to bottom, which bear plenty of corn and other grain. *Shan-ſi deſcribed.*

The plains are fertile, though not ſo well watered as the other provinces. Their vines produce excellent grapes; but there is no wine made in China.

This province furniſhes alſo abundance of muſk, porphyry, marble, and jaſper; and hath ſome mines which yield great plenty of iron, which is fabricated into a variety of utenſils. The people are ſtout and obliging, but illiterate, and the women much admired for their beauty and ſlender ſhape. *Product.*

This province hath five cities of the firſt rank, and eighty-five of the ſecond and third: thoſe of the firſt rank are; 1. Tay-ywen; 2. Ping-yang; 3. Lu-ngan; 4. Fwen-chew; 5. Tay-tong. The number of families in it amounts to about five hundred eighty-nine thouſand nine hundred fifty-nine, or five millions eighty-four thouſand and fifteen men. *Cities.*

Tay-ywen, Tai-ven, Tha-yen-fû, metropolis of the province, is ſituate on the river Fwen-ho, in 35 deg. 53 min. of latitude, and 3 deg. 55 min. of weſt longitude, from Pe-king. It is ancient, populous, and large, its walls meaſuring about three leagues in compaſs; but is *Tay-ywen deſcribed.*

[b] Du Halde, ubi ſupra, p. 105, & al.

much

much impaired in its former ſplendor, when the princes of the blood, of the imperial family of Tay-ming, reſided in it, whoſe ſtately palaces are ſince run to decay, and ſome of them lie in ruins. The city hath a fruitful and delightful territory, and the adjacent mountains yield a curious proſpect of royal monuments, of marble or hewn ſtone; beſides triumphal arches, ſtatues of heroes, figures of lions, horſes, and other animals, in different attitudes, the whole is encompaſſed with a kind of foreſt of ancient cypreſs planted chequer-ways.

The juriſdiction of Tay-ywen extends over five cities of the ſecond, and twenty of the third rank.

10. *The Province of Shen-ſi.*

Shen-ſi deſcribed. SHEN-SI, Xen-ſi, or Xien-ſi, is bounded on the eaſt by the Whang-ho, which parts it from Shan-ſi, laſt deſcribed; on the ſouth, by Se-chuen and Hu-quang; on the north, by Tartary and the great wall; and on the *Diviſion.* weſt, by the Mogol Tartary. It extends, in ſome parts, from 32 deg. to 40 deg of latitude, and from 5 deg. 40 min. to almoſt 16 deg. of weſt longitude from Pe-king. It is divided into two parts or governments, the eaſtern and weſtern, which contain eight cities of the firſt, and a hundred and ſix of the ſecond and third rank, beſides a great number of fortreſſes, caſtles, and redoubts, built at proper diſtances along the great wall. Among thoſe fortreſſes, or, as they may be more properly called, military cities, Kan-chew and Su-chew are the moſt conſiderable: the former is the reſidence of a viceroy and ſeveral mandarins; and the latter is equal in ſtrength to the former, only divided into two parts, one of which is moſtly inhabited by Chineſe, and the other by ſtrangers[1].

Government. Shen-ſi is one of the moſt ancient and largeſt provinces in the empire, and hath two viceroys excluſive of the two governors above mentioned.

Climate. The air is very temperate, and the people are more civil and hoſpitable to ſtrangers than in any of theſe northern provinces. The ſoil is rich and fruitful, and ſome of the mountains have mines of gold, though forbidden to be opened under the ſevereſt penalties; but the rivers and torrents which flow from them, bring down ſuch quantities of that metal, that an infinite number of people main-

[1] Du Halde, ubi ſupra, p. 108.

tain

tain themſelves by the bare profit that ariſes by waſhing and ſeparating it from the ſand. The plains yield but ſmall quantities of rice, for want of a ſufficient number of canals; but they make ample amends for it by the prodigious plenty of corn they produce, beſides medicinal plants and roots, particularly rhubarb, which is here excellent, and cultivated with great care. This province labours under frequent droughts, wich never fail of being followed by ſuch prodigious ſwarms of graſshoppers and other inſects, as quite darken the ſun, and eat up every herb, buſh, and even the ſmall boughs of the trees; at ſuch times the whole community go forth to kill, and eat them as the greateſt dainty. In ſome parts of Shen-ſi, particularly in the neighbourhood of its metropolis Si-gnan, or Sigan, is a ſort of earth, which yields a very good white ſalt; and in ſome other places, the ground, after a heavy ſhower of rain, emits a kind of froth, which is made into an excellent ſoap. The chief cities belonging to this province are,

Cities. In the eaſtern part, called I-tong, 1. Si-ngan; 2. Yen-ngan; 3. Fong-tſyang; 4. Hang-chong.

And in the weſtern, called I-ſi, 5. Ping-lyang; 6. Kong-chang; 7. Lyng-tau; 8 King-yang.

Si-ngan deſcribed. Si-ngan-fû, the metropolis of the whole province, is a very large city, commodiouſly ſituate on a delightful aſcent on the ſouth ſide of the river Whey, in latitude 34 deg. 16 min. and weſt longitude from Pe-king 7 deg. 35. min. Its walls are ſtrong and lofty, about four leagues in compaſs, and flanked with a great number of towers. Among other noble buildings that adorn it within, is ſtill to be ſeen the palace of the ancient kings who reigned in this province, ſome ſtately temples, and triumphal arches.

Garriſon. The chief body of the Tartar forces deſigned for the defence of the north of China, are garriſoned here, under a general of their nation, who, with his troops, live in a ſeparate part of the city divided from the reſt by a wall. The chief mandarins of the province, who are here likewiſe in great numbers, are moſtly Tartars. The mountains abound with deer, hares, and other game, and produce, among other foſſils, a white kind of earth, which the ladies uſe to improve their complexion.

A Chriſtian monument dug up. Father Le Compte tells us, that in the neighbourhood of this city a monumental table was dug up, anno 1645, ten feet long and ſix broad; and on the top of which was engraved a croſs; and a little below it an inſcription, in characters partly Chineſe, and partly Syriac, importing, that

that an angel had brought tidings of the Messiah's being born of a virgin in Judea, and of his birth's being manifested to eastern kings by a new star in the heavens; that Olopouen came into China in the year 636, where he met with a kind reception from the emperor, who having examined his law, and acknowleged the truth of it, issued out an edict in favour of him and his religion (D). It appears by this inscription, therefore, that Christianity flourished in the Chinese empire from the year 636 to 782, when the monument above mentioned was erected. Our author tells us, that the emperor then reigning, when it was first dug up, ordered it to be kept in a pagod, or temple, about a mile from this city, where it is supposed to be still at this time.

Christianity favoured by the emperors.

The other cities have nothing remarkable, excepting that called Han-chong, the high road to which, over the mountains that surround it, is an astonishing work. The number of men employed in making it, amounted to one hundred thousand, who levelled high hills, made lofty arches from one mountain to another, and supported them with pillars wherever the intervening valley was too wide. These bridges, which form part of the road, are in some places so high, that one cannot behold the vast precipice below without horror. They are wide enough for four horsemen to ride abreast over them; and, for the better security and convenience of the passengers, are railed on both sides, and furnished with villages and inns at proper distances, for their accommodation [k]. There are many more such stupendous works in other parts of China, though this, with respect to its length and height, seems to excel all the rest [l].

A prodigious highway.

II. *The Province of Se-chwen.*

SE-CHWEN, Seu-chu, Su-cheu, Su-chuen, is bounded on the north by Shen-si, last described; by Hu-quang, on the east; by Quey-chew and Yun-nan, on the south; and by the kingdom of Tibet on the the west. It extends

Se-chwen described.

[k] Vide Du Halde, ubi supra, p. 109. [l] De his, vide Kercher, Navaretta, Martini, Le Compte, Du Halde, & al.

(D) The copy and contents of the whole inscription and history of its discovery, may be seen in Kercher's China Illustrata, and in father Le Compte's Present State of China, part ii. lett. iii.

from

from 24 deg. 50 min. to 32 deg. 50 min. of latitude, and from 6 deg. 20 min. to 15 deg. 25 min. west longitude from Pe-king. It is a large and fruitful province; but is one of those that suffered severely, and was almost laid waste, by the late civil wars [m]. The great river Yang-tse, which runs through it, not only fertilises its land, by the multitude of canals cut from it; but enriches the inhabitants, by the great trade carried on by its means, in silk, iron, tin, quicksilver, sugar, loadstones, lapis armenius, musk, rhubarb, china-root, and various commodities, which are exported into other provinces. The country, being mostly plain, and well watered, produces plenty of rice, wheat, and other corn; insomuch that the bare tribute of the former amounts to six millions one hundred and six thousand six hundred and sixty-six sacks. The only necessary wanting here is salt; which, by reason of the distance from the sea, cannot be so conveniently brought thence. To supply this defect, they dig wells in the mountains, whence they draw a kind of salt water, which, being evaporated, leaves a salt behind, but not so good for seasoning as that of the sea [n].

Great traffic.

Product.

We are told of a petty monarchy in this province, situate on the mountains, which part it from that of Honan on the north-east, and called the kingdom of King, which is quite independent of the Chinese, and is governed by its own princes. It was founded during the late wars, when the Kingiangs, a brave people, to avoid being enslaved by the Tartars, went and erected themselves into this little state, among those high and rugged mountains, where they live free and unmolested, and avoid all commerce with the Tartars, Chinese, or any other people [o].

A small monarchy within it.

The province of Se-chwen hath ten jurisdictions, or cities of the first rank, and eighty-eight of the second and third, besides five military towns; nine large fortresses of the first, and twenty-five of the second order, and forts, and castles, depending upon them.

Cities.

The ten capitals of the province are, 1. Ching-tu; 2. Pauning; 3. Shun-king; 4. Su-chew; 5. Chong-king; 6. Quey-chew; 7. Ma-hu; 8. Long-ngan; 9. Tsun-i; 10. Tong-chwen.

Ching-tu-fû, the metropolis, and formerly the royal residence of some of the Chinese monarchs, was one of the largest and finest cities in the whole empire, till the

Ching-tu-fû ruined by the wars.

[m] Dion. Kao, ubi supra, p. 141, Id. [n] Vide et Martini, Du Halde, & al. [o] Dutch Embassy, La Martiniere, et al.

civil wars quite ruined it, and the whole province, anno 1646; and, though it hath in ſome meaſure recovered its importance, it ſhews little of its priſtine grandeur, except in the ſad remains of its once ſtately palace, ſome few temples and bridges. It is ſeated almoſt in the heart of the province, and in a fruitful territory, interſected with a great number of navigable canals, cut from the river Ta, or Takyang, whoſe courſe here is rather ſlow than rapid; but, when the canals are reunited to it, and its waves increaſed by the confluence of the Hin-ſha-kyang, it becomes exceeding rapid and dangerous, and is much incumbered with rocks, eſpecially in its next courſe through the province of Hu-quang.

Re-eſtabliſhed.

Ching-tu ſtands in latitude 30 deg. 41 min. and 12 deg. 18 min. weſt longitude from Pe-king. Its juriſdiction is conſiderable, extending over ſix cities of the ſecond, and twenty-five of the third rank. It is chiefly remarkable for a ſmall bird with a red bill, and a moſt gorgeous variety of feathers. It is called tong-hoa-fang, that is, *the bird of the flower tong-hoa*, from which they pretend it is produced; and is ſo like it, that one would imagine it to be a living flower [p].

An extraordinary bird.

12. *The Province of Quang-tong.*

Quang-tong deſcribed.

QUANG-TONG, Quang-tung, Quoang-tung, Quanton, or Canton, is bounded on the north by Kyang-ſi; on the north-eaſt, by Fo-kyen; on the weſt, by Quang-ſi, and the kingdom of Tong-king, or Tonquin; and the reſt is waſhed by the Nan-hay, or ſea of the ſouth. It is reckoned the moſt conſiderable of all the provinces; and extends from 18 deg. 20 min. to 25 deg. 33 min. of latitude, and from 1 deg. eaſt, to 9 deg. 8 min. weſt, of longitude from Pe-king. Its inhabitants are computed by the regiſters to amount to three hundred and eighty-three thouſand three hundred and ſixty families, or one million nine hundred and ſeventy-eight thouſand twenty-nine men.

Fertility.

The ſoil is ſo fertile, that it yields two crops of corn yearly; and produces in plenty all ſorts of grain, fruits, vegetables, and every thing that can contribute to the pleaſures of life. The climate, though warm, is clear, and the people very ſtout and healthy; hence they have a common ſaying, that Quang-tong alway enjoys a ſky without ſnow, trees always laden with fruit, and men that continually ſpit blood; by which laſt is not meant any

[p] Atlas Sinenſ. Martiniere, et al.

diſ-

distemper of that kind, but their chewing a medicinal root which gives the saliva a red colour.

Manufactures.

The commerce which this province drives, extends to the most valuable merchandize, such as diamonds and precious stones of all sorts, pearls, gold, silver, and other metals. It is famed for a sort of gun-barrel which never bursts. Silks of all sorts, cottons, and other linen, are likewise manufactured and exported in great quantities as well as toys and utensils, gold, silver, copper, lead, tin, china-ware, japan-work, in which infinite multitudes are constantly employed; insomuch that, though the country here be as fertile as any in China, yet it doth not produce sufficient provisions for its inhabitants, but is assisted by some of the neighbouring provinces. They use the same way here of hatching eggs in ovens and dunghills, as they practise in Egypt; but have a particular method of preserving them fresh all the year, by covering them with a sort of paste. The owners carry the ducks and chickens so hatched, to the sea-side, at low water, where they feed on oysters, cockles, and other sea insects, and one drove naturally intermixes with another, as there are great multitudes of these boats so employed: but, as soon as the owner strikes on a bason, every flock returns to his own boat, as pigeons do to their holes [q].

Eggs hatched in ovens.

Government.

Quang-tong, being a maritime province, and the most remote from court, is one of the most considerable in the whole empire, especially as the tsong-tu, or viceroy of it, is likewise governor of Quan-si; for which reason he commonly resides at Chauking, to be nearer at hand to communicate his orders to both provinces. He keeps also a great number of soldiers under him, to suppress the highwaymen and pirates, which would else grow numerous enough to destroy the commerce.

Cities.

Quang-tong is divided into ten capital jurisdictions; the cities of which, are, 1. Quang-chew, or Canton, the metropolis of all; 2. Shau-chew; 3. Nan-yong; 4. Whey-chew; 5. Chau-chew; 6. Chau-king; 7. Kau-chew; 8. Lyen-chew; 9. Lwy-chew; and, 10. Kyun-chew, which last is the capital of the island of Han-nan.

Canton described.

Quang-Chew, vulgarly Quang-tong, or Canton, is situate on the mouth of the Ta-ho, or great river, which is here wide and spacious, and forms the bay called Humen, or the Tyger's Gate. It stands in latitude 23 deg.

[q] Du Halde, ubi supra, p. 113.

12 min. and longitude 3 deg. 31 min. weſt from the meridian of Pe-king; and is computed, with its ſuburbs, to be above twenty miles in compaſs: its advantageous ſituation, renders it one of the richeſt, beſt peopled, and moſt trading cities in China; the largeſt veſſels being eaſily brought to the fine canals that ſurround it, and the port and city being perpetually thronged with ſhips and merchants, and ſtored with the richeſt commodities of all kinds from Europe and India.

Great traffick.

Populouſneſs.

The number of its inhabitants, excluſive of ſtrangers, is computed to be at leaſt a million. The ſtreets are ſtreight and long, and, excepting ſome few of the better ſort, which are adorned with palaces, temples, triumphal arches, and ſuch ſplendid edifices, the reſt are rather narrow than wide, but all of them neat, and well paved; and the ſhops beautifully furniſhed, and ſet out with the richeſt wares. The harbour, quay, and canals are covered with ſuch an infinite number of barges, boats, and other veſſels, and ſo cloſe together, that they appear like a huge floating city. Every ſtreet hath a gate at each end, which is not only ſhut up every night, to confine every perſon to his proper quarter, but likewiſe in the day-time, whenever any diſturbance happens, in order to prevent its ſpreading.

Canals.

Government.

The mandarin, who reſides here as viceroy, hath a ſtately palace at one of the moſt diſtant parts of the city. His government, beſides the metropolis, extends over ſeventeen cities [r].

ity of Macao deſcribed.

At the entrance of the bay of Quang-tong ſtands the famed Portugueſe port of Makau, or Macao, on a peninſula joined to the continent by a ſmall iſthmus, or neck of land, acroſs which they have built a wall. It is a convenient trading port, of which the Portugueſe obtained the poſſeſſion, on account of their having aſſiſted the Chineſe in quelling a notorious pirate who infeſted thoſe ſeas, and had beſieged the capital of the province [s]. They built a town fortified with ſtrong walls, and other works, and drove a great trade with other parts of India; but were afterwards ſo diſturbed by the Dutch, that its traffick, as well as ſtrength, hath been very much reduced, and they now only maintain a ſmall factory and garriſon, and are much deſpiſed by the Chineſe.

r Du Halde, ubi ſupra. Le Compte, Martini, et al. ſup. citat.
s Gemell. Careri. Voy. part 4. lib. i. cap. 1.

There

There is in the city a Chineſe mandarin, as well as a Portugueſe governor; the former of whom hath his palace in the heart of it, and commands in chief; ſo that whatever he orders muſt be complied with, eſpecially where the Chineſe intereſt is concerned. To that end, the fortifications of the town are kept in good repair, and well provided with cannon, and its ſmall garriſon is ſupplied with all neceſſaries by the Chineſe. The Portugueſe inhabitants pay to the Chineſe court a tribute of ten thouſand ducats, for the liberty of chuſing their magiſtrates, and the exerciſe of their religion and laws, beſides a heavy impoſt on every veſſel and merchandize which is brought into the port; the entrance of which being guarded by the Chineſe, no ſhip can come in, or go out without their knowlege and permiſſion. *Government.* *Heavy tribute.*

The town is well built, though not large. The houſes are after the European manner, but low, and the churches and public buildings pretty handſome for that country. The commerce of it was formerly ſo conſiderable, whilſt the Portugueſe were permitted to trade with Japan, that it was a common ſaying, that Macao might pave its ſtreets with ſilver; but ſince they were forbidden to go thither under ſuch ſevere penalties, they are dwindled into ſuch a ſtate of poverty and ſervitude, that the town and port are gone quite to decay: they have but five ſhips of their own to maintain all the vaſt charges above mentioned; and theſe inſtead of the three hundred per cent. which they were wont to return from Nangazaki, bring in but an inconſiderable profit [t]. *Buildings.*

The iſland of Hay-nan belongs to the juriſdiction of Quang-tong, and lies oppoſite to it, on the gulf of Cochin-China, being parted from it by a very narrow channel, ſo that it may be eaſily deſcried from the oppoſite coaſt in a clear ſky. It is a pretty large iſland, extending at its greateſt length, from eaſt to weſt, between ſixty and ſeventy leagues, and from north to ſouth between forty and fifty. *Iſle of Hay-nau deſcribed.*

It is moſtly mountainous, except the extent about fifteen leagues from the north coaſt, which is plain and well watered by rivers. The inhabitants, who are pretty numerous, cultivate their ground ſo well, and the rains fall down ſo ſeaſonably, that the country produces rice, and other corn, enough for their ſuſtenance, and commonly yields two crops a year; beſides which, they have plenty *Fertility.*

[t] Gemell. Careri, ubi ſupra.

of fruits, venison, and game. The only article they want, especially on the southern side, is wholsome water [u].

Government. The Chinese are not masters of the whole island, but only of the coasts, and some plains within-land, which the natives abandoned to them, that they might go and enjoy their liberty on the high mountains, where they actually live independent, and never have any commerce with them, except to exchange some of the gold-dust *Traffick.* which they gather from their rivers and torrents, for Chinese salt and clothes; for though they are supposed to have some rich mines of gold and silver, yet they are either too indolent or inexpert to turn them to any advantage. The northern coast produces fine pearls; the inland parts yield a great variety of fragrant woods of beautiful colours, particularly those called eagle, rose, violet, and ebony-wood. Here is likewise variety of fine birds, beasts, and a particular kind of black monkey, with a face that resembles the human species.

Dress of the people. The islanders, both men and women, wear their hair in a ring on their forehead, and hats on their heads, made of straw, or rattan. Their habit is only a piece of callico, either black, or of a deep blue, which covers them from the waist to the knees; besides which, the women wear a kind of waistcoat of the same stuff: they streak their cheeks from the eyes downward with indigo; both men and women wear ear-rings of gold and silver. Their weapons are bows and arrows, and a kind of hanger, and this last is the only tool they have for cutting down timber, or for carpenters work.

Capital described. The capital city, called Kyun-chew-fû, is situated on a promontory, and the ships come to anchor under its very walls. The port, which is about two leagues distant from it, on the north side of the island, is formed by a pretty large river, whose mouth is defended by two small forts; but as it hath not above ten or twelve feet of water, any vessels made after a different manner from those of China *Prospect.* would find it difficult to enter. Between the port and the capital is a fine plain full of beautiful Chinese sepulchres, among which is one with a cross on it, in which lies interred an Italian missionary, and the first who landed in that island. Kyun-chew-fû hath under its jurisdiction three cities of the second, and ten of the third rank, most of them seated along the sea-coast. It stands in latitude 20 deg. 2 min. and west longitude from Pe-king 6 deg. 40 min.

[u] Martini, Atlas Sinens. Du Halde, p. 117.

40 min. and is governed by a literary and a military mandarin [x] (E).

13. *The Province of Quang-si.*

QUANG-SI, Quan-si, Quam-si, hath Quang-tong on the south-east; Hu-quang and Quey-chew on the north; Yun-nan on the west; and the ocean, with part of the kingdom of Tonquin, on the south. It extends from 21 deg. 50 min. to 26 deg. 15 min. of latitude, and from 4 deg. 10 min. to 11 deg. 48 min. of west longitude from Pe-king. It is for the most part mountainous, and short of the fertility of other provinces; yet hath some great spacious plains, especially on the south, so well cultivated, that it is able to supply that of Quang-tong with rice and corn for six months in the year. It is watered by a great number of rivers, which flow from the mountains eastwards into the Ta-ho, or great river which runs into Quang-tong; and as several of them are navigators on the east part, the people are more given to traffick, and much more polite, than those on the west and north side, who are a rude sort of mountaineers, disdain all subjection, and live like independent savages. *Quang-si described.* *Fertility.*

These vast ridges of mountains are covered with large forests, though many of them abound with mines of gold, silver, copper, and iron; several sorts of curious woods used by the joiners: among these there is one particular sort of tree, the pith of which they grind into meal. The insect that produces the wax is in great plenty all over the province, which breeds likewise parrots, and other fine birds, rhinoceroses, porcupines, and other wild beasts. The cinnamon which grows in this province is better, and more odoriferous than that of the island of Ceylon; and the silks manufactured here bear a good price; but the chief staple of this province is porcelaine, which is made much finer than in other parts, though one of the ingredients is brought from Nan-king. The number of inhabitants was once computed to amount to a hundred and ninety-six thousand seven hundred and nineteen families, *Mountains.* *Manufactures.*

[x] Martini, Atlas Sinens. Du Halde, p. 117, & seq.

(E) Near this island is that small one called Sancian, or Shang chewen-shan, famed for the death of the modern apostle of the Indies, Francis Xavier, whose tomb is still to be seen, and is much resorted to by travellers.

or one million fifty-four thousand seven hundred and sixty men. The province is divided into twelve jurisdictions; the capitals are: 1. Quey-ling; 2. Lyew-chew; 3. Kin-ywen; 4. Se-ngen; 5. Ping-lo; 6. U-chew; 7. Sin-chew; 8. Nan-ning; 9. Tay-ping; 10. Se-ming; 11. Chin-ngan; 12. Se-chin.

Cities.

Quey-ling-fû described.

Quey-ling-fû, the metropolis, is said to have its name from a flower which grows in this neighbourhood, upon a tree resembling laurel. It is situated on a river which falls into the Ta-ho, and runs with such rapidity through the narrow vallies, that, though large, it is not navigable, or of any service for traffick. The city is large and well built; but greatly inferior to most other capitals, and is surrounded with a savage and barbarous people, who are settled in the mountains. It stands in latitude 25 deg. 13 min. and west longitude from Pe-king 6 deg. 14 min. and hath a jurisdiction over two cities of the second, and seven of the third rank. The bird called King-hi (F) is caught within this territory, whose feathers are variegated with such bright colours, that they weave them in their silks [y].

14. *The Province of Yun-nan.*

Yun-nan described.

YUN-NAN, Yu-nan, Jun-nan, is bounded on the north, by Se-chew, and the territory of the lamas; on the west, by the kingdoms of Ava, Pegu, and some unknown barbarous nations; on the south, by the kingdoms of Law, or Lau-chwa, and Tong-king; and on the east, by the provinces of Quang-si and Quey-chew. It extends from 21 deg. 34 min. to 28 deg. of latitude, and from 10 deg. 16 min. to 18 deg. 34 min. of west longitude from Pe-king. It is said to be one of the richest and most fertile of the empire, being every where watered by rivers, some of which rise from considerable lakes, and others descend

y Du Halde, ubi supra, p. 119, et seq. Vide & Martini Atlas, La Martin. & al.

(F) This rare bird, whose name signifies the *golden hen*, is much esteemed for its extraordinary beauty both of colour and shape, as well as for its exquisite taste, which is affirmed to excel that of our pheasants. Its feathers are of a delightful mixture of blue and red, finely shaded towards the extremities of the wings and tail, and intermixed with variety of other colours (1).

(1) Du Halde, ubi supra, p. 15.

from

from the mountains, and bring down great quantities of gold ſand, and ſome precious ſtones. Rubies of ſingular beauty are dug out of theſe mountains; but the gold mines are not ſuffered to be opened: they likewiſe produce a metal called pe-tong, of a white colour, but in other reſpects like the common copper; and, among other valuable ſtones, the lapis armenius, a kind of reddiſh amber, and a fine ſort of marble of divers colours. *Gold mines.*

The country produces plenty of corn, rice, and all kinds of proviſions, medicinal plants, roots, gums, and muſk; beſides plenty of ſilk, cotton, and flax. It likewiſe breeds variety of animals, particularly elephants, horſes, and a curious kind of ſtags, not bigger than ordinary dogs, which are kept by the rich in their gardens for their diverſion: here is alſo bred the golden hen, and other curious birds. This province is divided into twenty-one diſtricts, or juriſdictions of the firſt rank, which have under them fifty-five others of the ſecond and third, beſides eight military cities, and a good number of fortreſſes. The cities of the firſt rank are, 1. Yun-nan, the metropolis; 2. Ta-li; 3. Ling-ngan; 4. Chu-hyang; 5. Ching-kyang; 6. King-tong; 7. Quan-nan; 8. Quang-ſi; 9. Shun-ning; 10. Ku-tſing; 11. Yau-ngan; 12. Ko-king; 13. Vu-ting; 14. Ly-kyang-fû; 15. Ywen-kyang; 16. Mong-wha; 17. Yung-chang; 18. Yung-ning-tu; 19. Yung-pe; 20. Kay-wha; 21. Saw-ta. *Product.* *Cities.*

Yun-nan, Ju-nan, Ju-nung-fû, metropolis of the province, is ſituate on the north-eaſt ſide of a large and deep lake, in latitude 25 deg. 6 min. and weſt longitude from Pe-king 13 deg. 37 min. It was not long ago very remarkable for its beauty, and the number of its ſtately buildings and fine gardens within its walls, which are three miles in compaſs. When the Tartars invaded it, they gave the then reigning prince the inveſtiture of the province, with the title of king; but he growing weary of the yoke, revolted in the year 1679, his family was ruined, he himſelf died of old age, then his army diſperſed, and his kingdom and ſtately palaces fell into ruin and deſolation [z]. *Yun-nan deſcribed.* *Decay whence.*

The metropolis hath not fared much better, though it is ſtill the reſidence of the Tſong-tû, or governor-general of the provinces of Yun-nan and Quey-chew, as well as of the viceroy of the province. Its traffick is chiefly for

[z] Du Halde, ubi ſupra, p. 122, & ſeq. Vide et Martini Atlas, La Martiniere, & al.

metal;

Traffick. metal; and its principal manufacture a particular sort of sattin, made of twisted silk, without flower or gloss, dyed of all colours like the common sort, but neither bright nor lively. Here likewise are made carpets of the same kind of twisted silk. The inhabitants, who are a stout, courageous, and active people, given both to agriculture and arms, have a breed of horses, which though small, are strong and fleet. Yun-nan hath in its district four cities of the second and seven of the third rank.

15. *The Province of Quey-chew.*

Quey-chew. QUEY-CHEW, one of the smallest provinces of the empire, hath Quang-si on the south, Hu-quang on the east, Se-chwen on the north, and Yun-nan on the west; extending from 24 deg. 40 min. to 29 deg. of latitude, and from 7 deg. to 12 deg. 30 min. of west longitude from Pe-king. The whole country is naturally barren, on account of its vast, rugged, and inaccessible mountains. It was so ravaged and depopulated by the late civil wars, that the emperors have been obliged to send colonies thither from other provinces, and sometimes disgraced governors, with their whole families. As for the natives of the province, they bear an exact resemblance to the country, and are a rude, barbarous, and lawless people, who live in constant defiance of the Chinese government. This province being the direct and only road to that of Yun-nan, there is a necessity to keep it open at any rate; and such a number of forces is kept here in pay for that end, that the tribute levied upon the country not being sufficient to maintain them, the court is obliged to make up the deficiency.

Wild sort of inhabitants.

Mines of gold, &c. The mountains, however, are rich in mines of gold, silver, quicksilver, and copper. The vallies are some of them large, fertile, and well watered, and would yield much better crops if duly cultivated. The inhabitants breed vast herds of cows, hogs, and the best horses in all China. Wild fowl is here in the greatest plenty and variety. The only commerce between the Chinese and the natives consists in a frequent exchange which the latter are obliged to make of some of their gold-dust, cattle, and wild fowl, for a supply of salt, callicoes, and other commodities which they want. Upon the whole, the province abounds with all sorts of provisions, and most of them very cheap. It is divided into ten districts of the

Cattle.

first

first rank, under which are thirty-eight of the second and third, besides military cities and fortresses. The capital cities are, 1. Quey-yang, the metropolis; 2. Se-chew; 3. Se-nan; 4. Chin-ywen; 5. She-tsyen; 6. Tong-jin; 7. Ngan-chan; 8. Tu-yun; 9. Ping-ywen; 10. Wey-ning[a]. *Cities.*

Quey-yang-fû is one of the smallest and worst built in all China; its walls being scarcely three miles in compass, and the houses mostly of earth and brick. It stands in a pleasant and fertile plain, on a small river, not navigable, whence the commerce of the town is inconsiderable. It is encompassed at a distance with very high mountains, inhabited by people of a different extract from the Chinese, whence they were called Sina-ni, or Western Barbarians, because they lay west of China; and, after their reduction, were with much difficulty brought to conform to the Chinese customs. We read of some few stately buildings within the city, which, though gone to decay, shew it to have been formerly in a more flourishing condition, or, as some say, a royal residence; but there stands without the walls of the town, a large temple, said to have been built by the Tartar family of Ywen, allowed to be a magnificent edifice. *Quey-yang-fû described.* *Sina-ni, who.*

Quey-Yang stands in latitude 26 deg. 30 min. and 9 deg. 52 min. west longitude from Pe-king, and hath a jurisdiction over three cities of the second, and four of the third rank, besides a great number of forts, with which it is in a manner surrounded.

We shall close the geography of this great empire with a short account of the province of Lyau-tong, which is situate without the wall, on the frontiers of Tartary, but, like the other fifteen, subject to the same government.

The Province of Lyau-tong, or Quang-tong.

THIS province is bounded on the east by the kingdom of Korea; on the north, by the mountains of Yalow, or Tartary; on the south, by the gulf of its own name; and on the west by the country of the Moguls. It is but a small province, extending from 39 to almost 43 deg. of latitude, and 2 deg. 30 min. to almost 9 deg. east longitude, from Pe-king. It was reckoned in Dion. Kao's time, the sixteenth province in the Chinese empire; but *Lyau-tong described.*

[a] Du Halde, ubi supra, p. 119, & seq. Vide et Martini Atlas, La Martiniere, & al.

hath

hath since lost that dignity under the Tartars, and is now treated as a conquered province [b].

Soil. The land is fertile and well cultivated, though mostly mountainous and uneven, and had formerly a great number of large cities and towns, which lie now in ruins.

A great number of fortresses. We are told that the Tartars have built a great number of military cities, fortresses, and castles, to keep the Lyau-tongers in subjection, who are a stout and warlike people, very numerous, and uneasy under the yoke. Some of these fortresses are indeed so large and populous, and have raised themselves to such a degree of splendor and opulence, as to be little inferior to some cities of the first and second order in China. The inhabitants, soldiers, as well as others, are grown very rich and powerful, and drive a lucrative commerce with the northern provinces of China, particularly with Pe-che-li, whilst the Lyau-tongers are, for the most part, kept in a state of subjection and slavery.

Character of the people. They are, however, a very robust and brave people; and their frequent wars with their neighbours on all sides, have rendered them expert and warlike: but though they partake more of the temper of the Tartars, they are affirmed to be fonder of the Chinese government, religion, and customs.

Traffick and husbandry. They are much given to agriculture and traffick. They have made such improvements on their lands, that they are become much more fertile than they naturally were; and those who live near the sea carry on an extensive trade with China, Korea, and Japan, in furs of beavers, sables, and other wild beasts.

Cities. We read of but two cities of the first rank in father Martini's time; the first of which was called Leao-yung, which name was given to it by the Tartarian family of Kina; and the other King-ywen, or Ning-yuen; but they are both gone to decay.

Fortresses. Those of the second and third rank must still be more inconsiderable; but their fortresses of the first order are said to be as large, populous, and opulent, as some of the capitals of China. These are eleven in number. There are as many of the second rank, and about seven or eight of the third; which last are more remarkable for their strength and garrisons, than for their largeness or opulence.

Fertility. The country produces plenty of corn, millet, and other grain, but very little rice, for want of such rivers and canals as the Chinese have. It abounds with game and wild beasts, fruits, herbs, and roots, both culinary and

[b] Vide Kao, ubi supra, p. 115. & 129, & seq. Le Compte, Verbiest, Martini, & al.

medi-

medicinal: among the last, the famed root, called jin-seng, so much esteemed among the Chinese physicians. *Root jin-seng.*

This province is remarkable for huge mountains, some of which produce timber for building; others afford metals and minerals. Those most worthy of notice are the great ridge, called Eang-pee, one end of which lies close to the place where the Chinese wall begins, and extends quite into Tartary. It is of a great height, and hath a lake about eighty furlongs in circuit, of a prodigious depth, out of which spring the two famed rivers Yalo, which runs into Tartary, and Quong-tong, which, after a long course northward, winds eastward, and falls into the Yau, which last empties itself into the Yellow Sea. The other mountain worth mentioning is, that called Ou, or Xu, which forms an island on the gulf of Lyau-tong, on which is built the fortress of Xan-ghay. There are several other islands on the same gulf, over-against the cities of Kay-chew, King-chew, and Ning-ywen, so conveniently situate, that they form a good safe road for ships[c]. *Mountains.*

SECT. III.

Of the Ancient Religion, and new Sects, among the Chinese.

WITH respect to the ancient religion of the Chinese, as deducible from their canonical books, we cannot but observe, once for all, that the later date we allow to the latter, the longer will the Chinese appear to have preserved the former in its primitive purity, and untainted from the idolatries, superstitions, and false notions of the Deity, which so early spread themselves over the face of almost the whole earth, and at length over a great part of their own country. According to Du Halde, this idolatry was brought to them from some neighbouring part of the Indies; and though it is supposed to have begun so early as three hundred years after Belus, yet it doth not appear to have taken root in China till about twelve hundred years after its introduction; it neither was universally received as the religion of the country, nor did it presently sink here into superstition, folly, and impiety, as among the Assyrians, Chaldeans, Egyptians, and Canaanites. They neither deified their monarchs, nor introduced any of those impious and unnatural rites into their idolatrous wor- *Idolatry, when introduced.*

[c] Vide Le Compte, ubi supra. Martini, Atlas Sinens. La Martiniere, & al. sup. citat.

ship,

The ancient doctrine preserved.

ſhip, as were practiſed by other nations; and when a bold attempt was once made for introducing the worſhip of demons and evil ſpirits, it was preſently ſuppreſſed, the whole race of thoſe pretended enchanters was deſtroyed, and religion reſtored to its ancient ſtate [d], ſo great was the care of the government to prevent any innovation. Thus the ancient Chineſe doctrine continues ſtill to this day to be the prevailing ſect among the learned.

Idolatry moſt in vogue.

There are, however, two others which may be reckoned among the principal ſects, namely, that of the idolaters, as brought hither from India, about thirty-two years after the crucifixion of Chriſt, called the ſect of Fo, or Foe, which is the deity they worſhip. It is univerſally received among the common people, whoſe fondneſs for all kinds of ſuperſtitious and idolatrous ſhew hath riſen to ſuch a height, that the whole body of philoſophers hath been carried away with the torrent, and forced to join with it, in order to prevent the effects of popular fury.

This therefore may be looked upon as the moſt prevailing ſect, though not as the eſtabliſhed religion of the country, and to owe its ſettlement rather to the exceſſive power and aſcendant of an unruly populace, than to the conſent or approbation of either the philoſophers, or of the mandarins, that compoſe the tribunal of rites.

The third ſect is, that of the diſciples of Lau-kyun, which is nothing but a mixture of the moſt extravagant and impious abſurdities (G).

The old doctrine improved by Confuſius.

The firſt, and principal doctrine inculcated by the Chineſe canonical books, we have already ſpoken of, in the

[d] Du Halde, vol. i. p. 639. & 647 Engl. edit.

(G) This ſect, which is called Tau-tſe, had its riſe from Lau-kyun, of whom his diſciples have recorded many monſtrous extravagancies; ſuch as his lying fourſcore years in his mother's womb, and breaking his way through her left ſide. His books are extant, but ſuppoſed to have been altered by his followers: they abound with noble maxims, recommending the love of virtue, and contempt of riches. He taught, that the Deity was altogether corporeal. His morality, like that of Epicurus, conſiſts in quelling the paſſions, in eſtabliſhing the ſoul's tranquility, and freeing it from anxiety and cares, as enemies to life; and his followers pretend that in order to exempt it from the unavoidable fear of death, he found out an elixir which makes them immortal.

They are commonly great alchemiſts, and pretenders to the philoſopher's ſtone, as likewiſe to a familiar intercourſe with demons, by whoſe aſſiſtance they can perform wonders.

Ancient

Ancient Hiſtory. This was improved by the writings of their truly excellent philoſopher Kong-fu-tſe, or, as he is vulgarly called, Confuſius, which are held in ſuch veneration, that the leaſt alteration in them would be puniſhed as a great crime, and a quotation from them never fails to decide any controverſy amongſt their learned men, and to ſtop the mouth of the moſt obſtinate wrangler.

This truly great man (H) ſeemed deſigned by heaven to reform, both by his doctrines and example, the corruptions

(H) Confuſius was born in the province of Shan-tong, then called the kingdom of Lu, in the twenty-firſt year of the reign of Ling-wang, the twenty third emperor of the race of Chew; according to Du Halde, five hundred and fifty-one years before Chriſt, and two before the death of Thales, one of the ſeven wiſe men of Greece; ſo that he muſt have been contemporary with Pythagoras and Solon, and ſomewhat earlier than Socrates. He was but three years old when his father Sho-lyang-he died, in the ſeventy-third year of his age, who, though he had enjoyed the greateſt offices in the kingdom of Song, yet left him no other inheritance, than the honour of being deſcended from Ti-he, the twenty-ſeventh emperor of the race of Shang, and, by his mother Shing, from the illuſtrious family of Yen. He was ſoon taken notice of, for his learning and virtues, eſpecially thoſe of humility, ſincerity, temperance, diſintereſtedneſs, and contempt of riches. He was raiſed to ſeveral places of eminence in the magiſtracy, which he accepted chiefly as the means of promoting his intended reformation, both in religion and in the ſtate. But as ſoon as he found that his endeavours did not meet with ſucceſs, he threw up all his employments to go in ſearch of ſome more tractable people, who would reap a greater benefit from his doctrine.

In the fifty-fifth year of his age, he was again invited, and raiſed to ſome of the higheſt poſts in his own kingdom of Lu; where the prince then reigning paid ſuch regard to his virtues, and ſalutary counſels, that, in leſs than three months, not only his court, but his whole dominion, were totally changed for the better; inſomuch, that the neighbouring princes were alarmed at the ſudden reformation; rightly judging, that the king of Lu would ſoon become too powerful for them, if he continued to follow his new counſellor's rules.

The king of Tſi bethought himſelf of an expedient, the moſt likely to defeat all Confuſius's meaſures: under the fair pretence of an embaſſy, he ſent him, and his nobles, a preſent of beautiful young girls, who had, from their infancy, been brought up to dancing, ſinging, and all other captivating arts. Theſe were not only received with open arms, both by the king and court, but entertained with ſuch frequent

tions which had been a long while predominant, both in religion and in the ſtate. We are told that he condemned the

quent feaſtings and diverſions, that they preſently abandoned the buſineſs of the ſtate, to give themſelves up to pleaſure. The king himſelf became inacceſſible to his moſt zealous miniſters: among the reſt, Confuſius having tried, in vain, to reform him, diveſted himſelf of all his offices, left the court and kingdom, to go in queſt of more docile minds; but found his doctrine and morals dreaded, in every kingdom through which he paſſed. So that by the time he arrived at Shing, he found himſelf reduced to the greateſt indigence.

This obliged him to reſume his former functions of a private ſage, in which he met with better ſucceſs. His learning and merit, and, above all, his great modeſty and condeſcenſion, gained him a vaſt number of diſciples; and all of them continued firmly attached to his perſon and doctrine.

As his practice ſtill kept pace with his excellent philoſophy, princes ſometimes invited him to their court, that they might reap the benefit of his inſtructions; and ſhewed the greateſt regard to his learning and merit.

Confuſius lived to finiſh his philoſophical and hiſtorical works, and died in the kingdom of Lu, his native country, in the ſeventy-third year of his age.

His diſciples built him a handſome ſepulchre, on the river Su, near the city of Kyo-few, on the ſame ſpot where he uſed to harangue. It hath been ſince incloſed with a wall, and now looks like a ſmall city; and the veneration which all good men had for him increaſing with time, he came, at length, to be reſpected as the chief doctor of the empire.

His works, which are eſteemed a perfect rule of government, and contain all that he had collected out of the ancient laws, are as follows: 1. Tay-hyo, that is *the Grand Science*, or *School of Adults*. 2. The Chong-yong, or *Immutable Medium*. 3. That called Lun-yu, or *Moral and Pithy Diſcourſes*. 4. Meng-tſe, or *the Book of Mencius*; ſo called from one of his diſciples, who is ſuppoſed to have compiled, or finiſhed, it from his maſter's writings. Theſe four are held in the greateſt eſteem, and are the chief among the canonical books of the ſecond rank; to which they add two more, as the next, if not equal, to them in authority; viz. 5. The Hyau-king, which treats of filial reſpect, and contains the anſwers which Confuſius made to his diſciple Tſeng, concerning the reverence due from children to parents. 6. The Syau-hyo, or *the School, or Science of Children*; which is a collection of ſentences and examples, extracted from ancient and modern authors. Though the four firſt contain the moſt ſublime doctrines of morality, and are univerſally held to be of the greateſt authority, next to the canonical

the idolatry, which then prevailed in China: but his main deſign was not ſo much to intermeddle with the outward, as the inward and eſſential part of religion, the reformation of the hearts and lives of his countrymen; all his ſtudies, lectures, writings, precepts, and practice, tended that way; and, notwithſtanding the great oppoſition which he met with from the vicious mandarins and grandees of every court, he had the pleaſure to ſee his excellent morality at leaſt univerſally admired.

Oppoſed by the grandees.

Confuſius, inſtead of diving into phyſical and abſtruſe notions about the nature and attributes of the Supreme Being, the origin of the world, of evil, and other ſuch ſpeculative points; or of dogmatizing about the nature of rewards and puniſhments, of virtue and vice, confined himſelf to ſpeak with the deepeſt regard of the great Author of all beings, whom he repreſents as the moſt pure and perfect eſſence, principle, and fountain of all things; to aſſert his divine providence over all his creatures; and to repreſent him as a Being of ſuch infinite knowlege, that even our moſt ſecret thoughts are not hidden from him; and of ſuch boundleſs goodneſs and juſtice, that he cannot poſſibly let virtue go unrewarded, or vice unpuniſhed.

Noble notions of the Deity.

The other principal ſect, and indeed the moſt predominant of all is that of Fo, Foe, or Fwi, whom ſome writers have confounded with the Fo-hi, who was the founder of this monarchy, though it is plain that this worſhip was not brought hither from India till ſixty-five years after the birth of Chriſt. The occaſion of its being introduced into China, where it made ſuch ſwift and rapid progreſs, was a dream which the emperor Meng-ti, of the dynaſty of Han, had about that time, reminding him of a ſentence which had been often in the mouth of Confuſius, that the Holy One was to be found in the Weſt. He forthwith ſent ambaſſadors in ſearch of him, with expreſs orders not to return without bringing a full account of him and his religion. But they, whether diſcouraged at, or tired with the length and difficulty of the

Sect of Fo, when, and how brought from India.

canonical books of the firſt rank, yet they have had but few followers among the degenerate Chineſe; whereas the two laſt, which treat of the duty of children to parents, are ſo univerſally obſerved throughout the empire, that one may venture to affirm, there is not a country in the world where parents are more reſpected, both during life, and after their death; as we ſhall more fully ſhew in the ſequel.

journey, proceeded no farther than India, where having met with the worſhippers of the idol Fo, or Foe (1), they

(1) It is not eaſy to gueſs in what part of India this monſter appeared. We ſhall give our readers a few particulars, by which he may judge what credit is due to the reſt of what thoſe Indian wonder-mongers relate of him.

His father, In-ſang-wau, was king of an Indian territory, called by the Chineſe Shun-tyen-ſho; his mother, named Moye, during her pregnancy, dreamed that ſhe had ſwallowed a white elephant, and hence aroſe that veneration paid by the Indian kings to the white elephant. However, ſhe was delivered of him through her right ſide, and died ſoon after. They add, that he ſtood upon his feet as ſoon as he came into the world, and walked ſeven ſteps, pointing with one hand to heaven, and with the other to the earth, and then pronounced the following words diſtinctly: "There is none either in the heaven or in the earth, who ought to be adored, but I alone."

At the age of ſeventeen he married three wives; and at nineteen forſook them, to retire into a ſolitary place, under the guidance of four ſages; and at thirty, he was transformed on a ſudden into a god: from which time he minded nothing but the propagating his doctrine, and how to make himſelf adored by the vaſt number of miracles which he wrought. Eighty thouſand of his diſciples were employed in diſperſing his impious tenets throughout the Eaſt, and amongſt them ten of a more diſtinguiſhed rank and dignity, who publiſhed five thouſand volumes in honour of their maſter. The Chineſe call his followers, or prieſts, Song and Ho-ſhang; the Tartars denominate them Lamas, or La-ma-ſong; the Siameſe, Talapoins; and the Japaneſe, Bonzas or Bonzes.

This ſtrange god, however, found himſelf mortal, and died in the ſeventy-ninth year of his age, or, as his diſciples believe, paſſed into the ſtate of immortality; and, to crown all his impieties, finding his death approaching, told his diſciples: "I have hitherto concealed the truth, and ſpoke to you theſe forty years in parables and enigmas; but now I am going to leave you, I will reveal to you the whole myſtery of my doctrine: learn then, that there is no other principle of all things but emptineſs and nothing; from nothing all things proceeded, and into nothing will they all return; and this is the end of all our hope."

Theſe laſt words cauſed a kind of ſchiſm among the bonzas; ſome of whom became the heads of an atheiſtical ſect, which hath continued ever ſince; whilſt the much greater number adhered to his former doctrine, endeavouring to palliate this laſt by a ſubtile diſtinction of exterior and interior doctrine, which is merely evaſive, and means nothing; and to propagate his worſhip by

they brought it with them, and imported at the ſame time the doctrine of tranſmigration, and other fables, ſuperſtitions, and atheiſtical notions, with which the Indian books are filled: all which were greedily received at court, from which the contagion quickly ſpread itſelf through the whole empire, which was already but too much infected with the magical impieties of the ſect of Lau-kyun [e].

Greedily received in China.

Great numbers of idols, altars, and temples were reared to him; ſome of them magnificent to the higheſt degree, whilſt his prieſts the bonzas filled the country with large volumes of his pretended miracles and prodigies, which they alſo repreſent in printed figures. He is now worſhipped by his followers as the ſaviour of the world, and the great law-giver of mankind, ſent by heaven to teach them the way of ſalvation. The emperor, who is a Tartar, follows the idolatry of his own nation, which differs little from the Chineſe, excepting that the lamas, or Tartar prieſts, worſhip their deity, which Le Compte tells us is the ſame with the Chineſe Fo, under the ſhape of a young man who, they pretend, never dies. He is kept in a ſtately temple, attended by a great number of lamas, who ſerve him with the greateſt veneration; and, when he dies, they chuſe another from among themſelves, who reſembles him in ſtature and features; whereas the bonzas, or Chineſe prieſts of Fo, worſhip him in ſeveral forms, through which they pretend him to have tranſmigrated before he was deified. The lamas who are in China, only ſerve the Tartar nobility there as chaplains, whilſt the bonzas engroſs his worſhip to themſelves in all the Chineſe temples, and practice for gain the vileſt and moſt impudent impoſtures (K). The emperor, to outward

The emperor's religion and worſhip.

[e] Vide Martini. Hiſt. Sinic. Le Compte State of China, part ii. letter 2. Du Halde, & al.

by the moſt impious cheats and fables, particularly by pretending that he had been born eight thouſand times, and tranſmigrated into the bodies of a great variety of animals before he was deified, in whoſe forms he hath been ſince worſhipped by his infatuated followers (z).

(K) They make a great ſhew of ſanctity, abſtinence, and mortification, but in truth, are addicted to the moſt ſcan-

(z) Du Halde, ubi ſupra, p. 630. Le Compte, ubi ſupra, Martini, & al.

ward appearance, pays an equal respect to both, but despises their legends and superstitions in his heart; and, if

dalous and unnatural vices. They often drag heavy chains, fastened to their arms and legs; they beat their heads against the stones and posts, to extort alms from the people: some were carried about in a kind of sedan, having nails drove on every side with the points towards them, so that they could not stir without wounding themselves; and these nails they sold to the populace for a few pence, as amulets and preservatives against all harms, and as efficacious means of bringing down blessings upon the buyer and his family.

The doctrine of the transmigration of the soul is another never-failing source of gain: they pretend to know precisely the present state of the dead, and the future state of the living. In the first case, they extort money from the surviving friends, to procure the deceased a speedy release, and passage into a better state. In the other, by threatening the living with an unhappy transmigration, they either get money to procure them a happier station, or leave them to live in dread of the fatal change.

Le Compte tells a story of an old man, whom these bonzas persuaded that his soul should pass into the body of one of the emperor's post horses. The poor man, unable to reconcile himself to such a change, could neither eat nor sleep; but grieved in such a manner as would soon have ended his days. Happily for him, he learned that the souls of the Christians had a particular exemption from these metamorphoses; upon which he applied himself to one of our Jesuits, and earnestly begged of him, that he would make him a Christian; assuring him, that he would rather be of that, or any religion, than be turned into a post-horse. The good father took care to inspire him first with better motives of becoming a Christian, and then readily granted his request.

He relates another instance of the knavery of the bonzas, to the following effect: a young prince of the blood, being inconsolable for the loss of one of his most amiable companions, applied himself to them, to know into what state his soul was passed. They answered, that he was now turned into a Tartar boy, whom they could procure for a sum of money. The prince readily agreed to pay the price; and a Tartar boy was presented to him, as the person into whose body the soul of his favourite had transmigrated; and he was accordingly received into favour.

The same author relates several other instances not only of the same unprecedented villainous kind; but some of them of such an atrocious and barbarous nature, as cannot be read without horror. Of their privately seizing on men and women, and hurrying them away into a close se-

dan,

if we may believe the Jeſuits account, worſhips only the ſupreme Lord of heaven and earth.

The bonzes pretend that their god Fo, hath left them ten commandments. The firſt is, not to kill any living creature, of what kind ſoever. 2. Not to take away another man's goods. 3. Not to indulge in acts of impurity. 4. Not to lye. 5. Not to drink wine. The others we cannot explain; but they lay a great ſtreſs on acts of mercy, charity, and in building temples to Fo, monaſteries for his prieſts, and providing for their maintenance, as the moſt effectual means to partake of the benefit of their prayers, mortifications, penances, and other meritorious actions, towards the atonement of their own ſins, and obtaining a happy tranſmigration in another life. On the other hand, they threaten thoſe who with-hold their benefactions from them; telling them, that they will tranſmigrate into the bodies of rats, horſes, mules, and other ſuch creatures; which menaces ſeldom fail of making a deep impreſſion on the credulous vulgar, inſomuch that they often perſuade them to burn paper gilt, or waſhed with ſilver, ſilk, cloth, and other garments, which, they tell them, will be turned into ſubſtantial gold and ſilver, clothes, in the other world, for the uſe of their deceaſed parents, friends, and relations [f].

The principles of that ſect.

Tranſmigration of the ſoul.

The reward and puniſhment in the next life.

Fo, in one of his books, had mentioned another deity more ancient than himſelf, called O-mito, ſince worſhipped by the Japaneſe likwiſe, under the name of A-mida, who formerly had appeared in the kingdom of Bengal, and raiſed himſelf to ſuch height of power and merit by his great ſanctity, that the bare invoking of him was ſufficient to obtain the pardon of the moſt damnable crimes. Him the bonzas have coupled with their Fo; whence the Chineſe of this ſect have continually in their mouths the words o-mi-to-ſo, which their maſters tell them, is ſufficient to expiate their blackeſt ſins [g].

Fo frequently invoked by the credulous vulgar.

[f] Le Comte & Du Halde, ubi ſupra. [g] Ibid. part ii. let. 2. & Du Halde, ubi ſupra, p. 653, & ſeq.

dan, where nothing is to be ſeen but the tops of their heads, and their eyes moving in a dreadful manner, to the next river or canal, and drowning them without mercy, before whole crouds of ſpectators, who are harangued by one of the fraternity into a firm belief that the perſons had earneſtly requeſted to be thus diſpatched out of the world, in order to obtain immortality in the next (z).

(z) Le Compte & Du Halde, ubi ſupra.

How repreſented.

Beſides the various repreſentations under which they worſhip their god Fo in their temples, ſuch as that of a dragon, eſteemed the nobleſt, and next to it the elephant; they have two in particular, in their pagods, commonly about twenty feet high, and pretty much in the ſame attitude; the one is called the god of immortality, and is repreſented in the form of a groſs fat man, ſitting croſs-legged, with a ſmiling or laughing countenance, and a monſtrous prominent belly, quite bare; the other not quite ſo thick, covered before with a thin drapery, and in the ſame ſitting poſture, whom they ſtyle the god of pleaſure. Between theſe two is commonly placed a third ſuperbly clad, with a ſplendid crown on his head, and ſome ornamental drapery hanging looſe from it: this laſt called the great king Kang, is thirty feet high, richly gilt and carved. To theſe we may add an innumerable variety of others, of all ſizes and forms, ſet up in their houſes, ſtreets, fields, and burying-places, to which they burn incenſe, and other perfumes, and offer up their prayers. They are ſtyled by their votaries their houſhold deities, and are often treated with great indignity: if they do not anſwer the petitions of their worſhippers, they firſt upbraid them for their neglect and ingratitude, and then proceed to chaſtiſe them, by baſtonading, dragging them along the ſtreets through dirt and mire, and throwing them by as uſeleſs, into ſome obſcure corner of their houſes: but, if they happen to obtain the object of their prayers, they then fetch the poor idol out with great ceremony and reſpect, reſtore him to his place, fall down and adore him; confeſs that they have been as much too haſty as he hath been remiſs; beg of him to forget and forgive what is paſt, and cannot be recalled; they intreat him to be more diligent for the future, promiſing for their part to be more careful of their duty, and more liberal of their incenſe and perfumes [h].

Other repreſentations

The chaſtiſement when they do not anſwer their prayers.

Theſe extravagancies are deſpiſed and condemned by the wiſer ſort, and eſpecially by the ſect of the literati, of whoſe riſe and tenets we ſhall now give a ſhort account before we diſmiſs this article.

The frequent wars and devaſtations which naturally flowed from general corruption, had driven the ancient religion and learning in ſome meaſure out of the empire. There were but a ſmall number of Confuſius's diſciples left, and theſe had neither credit nor courage enough to

[h] Le Compte & Du Halde, ubi ſupra. Vide & Martin. Careri, Niewhoff, & al.

awaken

awaken the reſt out of their lethargy. At length, about the year of Chriſt 1070, a ſmall number ſtarted up, and, by their writings and example, effectually excited many of the wiſer ſort to the love of learning; ſo that it began to flouriſh again by degrees, inſomuch that, anno 1400, Yong-lo, the then reigning emperor, made choice of eighty-two of the moſt learned doctors of the empire, to compile a ſyſtem, or body of doctrines, agreeable to the ſentiments of the ancient writers, which might ſerve as a pattern or directory for the learned. The emperor's authority, and the reputation of thoſe doctors; their conciſe and elegant ſtyle, together with their knowlege of the ancient writings, ſoon gained a great number of diſciples.

Supported by the emperor.

But theſe doctors, inſtead of reforming the corruptions and errors of the Chineſe religion, according to the ancient books and writings of Confuſius, introduced a new ſyſtem of theiſm. They acknowleged God to be the moſt pure and perfect eſſence, fountain, and origin of all beings; but repreſented him, at the ſame time, as nothing differing from nature, that is, from that power, energy, or natural virtue, which produced, and ſtill keeps all things in the ſame conſtant order. This new ſect of literati being ſupported by the imperial authority, took ſuch firm root at court, that they began to perſecute all other ſects with great violence: but there was ſtill a powerful body of learned men who proteſted againſt this doctrine, appealed againſt it to the true meaning of the ancient books; and the bulk of the people continued ſtill attached to their own ſuperſtition; ſo that the new philoſophers contented themſelves with condemning all other ſects as heretical every year at Pe-king [i].

The literati as ſuperſtitious as other ſects.

But though this ſect is become ſo powerful at court, and in ſuch high eſteem among the men of letters, courtiers, and great men, yet they do not care much to be thought to hold thoſe atheiſtical notions which they are charged with by the reſt; and, to clear themſelves from it as much as poſſible, have clogged their ſyſtems with ſuch ſubtle gloſſes, diſtinctions, ſuch abſtruſe and unintelligible terms, that it is hard to gueſs whether they themſelves really underſtood them, or any one elſe could make clear ſenſe of them, at leaſt, from the extract which Du Halde hath given us of it [k], for which reaſon we ſhall ſay no more of it here.

[i] Le Compte, ubi ſupra, part ii. letter 2. [k] Ubi ſup. p. 658.

The emperor's explanatory edict.

Father Le Compte tells us, that even the emperor Kang-hi was at the head of this ſect, and thoroughly verſed in that ſort of learning. Some of the miſſionaries having aſſured thoſe doctors that there was no other way to wipe off the aſperſion of atheiſm from their ſect, than by the emperor's explaining the words Tyen and Shang-ti, and declaring, that he meant by them not the material heaven, or a blind material celeſtial virtue, but the ſupreme Lord of heaven, in 1700 obtained an edict, which was ſoon after publiſhed in all parts of the empire, the purport of which the reader may ſee in the margin [1] (L).

Worſhip paid to the ſun, &c.

Some of the Chineſe pay a kind of worſhip to the ſun, moon, ſtars, planets, mountains, and rivers; and moſt of them to the ſouls of their anceſtors, to whom they rear ſtatues, altars, chapels, and even temples, according to their rank and faculties; and the notion propagated amongſt them, that thoſe ſouls are ſtill preſent, and take particular notice of the actions of the living, generally proves as great a determent from vice, and ſpur to virtuous actions, as the many volumes of their morality. The ſame ſort of worſhip, but in a higher degree, they

[1] Du Halde, ubi ſupra, p. 660.

(L) This decree imports, "That it was not to the viſible and material heaven that ſacrifices were offered, but only to the Lord and Maſter of the heavens, earth, and of all things; and that, for the ſame reaſon, the tablet, before which the ſacrifices were offered, bears this inſcription, To Shang-ti, the ſupreme Lord; that is, from a deep ſenſe of reſpect to that ſupreme Being, that none of them preſumes to call him by his proper name; and that they chuſe to invoke him by thoſe of Supreme Heaven, Bountiful Heaven, Univerſal Heaven, in the ſame reſpectful manner as when ſpeaking of the emperor, they call him not by his own name, but ſay, the Steps of his Throne, the Supreme Court of his Palace, and ſuch like; and laſtly, that thoſe names, though expreſſed in different terms, are, nevertheleſs, the ſame with reſpect to their import and ſignification." The emperor, upon another occaſion, ſpeaking in public, affirmed, that the learned Chineſe ſay, like him, that "the principle of all things is called Tyen, Heaven, in an exalted and figurative ſtyle; in the ſame manner that the emperor is called Chauting, from the name of his palace, which is the place where the imperial majeſty ſhines with the greateſt ſplendor (3)".

(3) Du Halde, p. 660.

pay to their deceaſed monarchs, great philoſophers, and other eminent perſons, who have done any ſignal ſervice to their country, to all of whom they build temples, altars, and triumphal arches.

We have already taken notice that Mohammedaniſm introduced itſelf likewiſe into the empire through ſome of the north-weſtern provinces bordering upon Tartary. This religion hath ſpread itſelf through moſt provinces of China, and hath been tolerated by the reſt, without any great diſturbance, on account of the peaceable behaviour of its profeſſors, who never enter into diſputes with others, but quietly enjoy their liberty, without ſtudying to propagate their doctrine, even by intermarriages out of their own kindred. They are, indeed, neither conſiderable for their number or wealth, amounting in all to about five or ſix thouſand families, diſperſed through the whole empire, and thoſe of the lower rank, as huſbandmen and artificers [m]. *The Mohammedan religion introduced.*

That St. Thomas the apoſtle carried Chriſtianity into China, is an ill-founded conjecture. From that ancient monument dug up near the city of Si-ngan-fû, in the province of Shen-ſi, which we have deſcribed already, it plainly appears to have been brought into this empire in the year 782; to have been readily received by the then reigning monarch Lyen-tſong, or rather Tay-tſong, and highly encouraged during the reigns of ſeveral of his ſucceſſors, under whoſe auſpices a great number of churches, monaſteries, and hoſpitals were built, in ſpite of all oppoſition of the bonzaic ſect. And though the Chineſe records do not mention when, or by what means, it was afterwards ſuppreſſed, we know that in 845, an edict was iſſued by the emperor Vu-tſong, condemning, among other bonzas, thoſe of Ta-tſing, or Judea, ſuppoſed to be the Chriſtian prieſts, in number three thouſand, to return to a ſecular life [n]. *Chriſtianity introduced, an. 782.* *Its great progreſs.* *Total ſuppreſſion.*

All foreigners were, under ſevere penalties, forbid entering into any part of the empire; when Xaverius found means to land in it undiſcovered, with a deſign to replant Chriſtianity; but died ſoon after his arrival in the little iſland of Shang-chewen-ſhan, commonly called Sancian. Above thirty years elapſed before any other of that ſociety ventured to follow his footſteps; but thoſe who were ſettled at the city of Ma-kau, or Macao, were *The Jeſuits firſt attempt to replant it.*

[m] Du Halde, ubi ſupra, p. 76. [n] Ibid. vol. i p. 196, & ii. p. 2, & ſeq.

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all at that time contriving the most proper means to obtain an easy admission. With this view several individuals among them studied the Chinese tongue. Father Valignau, the superior-general of the mission, procured a great number of European curiosities, such as watches, clocks, maps, quadrants, globes, and all sorts of mathematical instruments, with a multitude of other valuable articles, as the most likely means to recommend his brethren to the mandarins, grandees, and imperial court. After many unsuccessful attempts, father Ricci found means to be received at the court of Pe-king, became a great favourite of the emperor, and was permitted to settle at that metropolis, where he and his companions hired a handsome house, had a pension settled upon them, and were allowed the liberty of one of the courts of the palace. Here he soon acquired an extraordinary reputation, on account of his great skill in the mathematics, and the rich presents he made to the emperor and his court, insomuch that his house became the receptacle of all the grandees and learned men, and particularly of the principal kolau, or first officer of the empire, who honoured him on all occasions with marks of friendship and esteem.

Their policy.

Father Ricci gets into favour at court.

Ricci, thus firmly established, began in earnest to propagate the Christian religion with incredible success.* He converted a celebrated mandarin, called Li, whose example was soon followed by a multitude of other grandees, mandarins, and literati, and by great numbers of people of both sexes and inferior ranks, who all became zealous professors of the Christian faith. They likewise proved such liberal contributors towards the propagation of the gospel, that ninety churches, and forty-five oratories were built in the single province of Kyang-nan *. They were careful to translate some of the Christian comments on the Gospel, together with other religious books, which a female convert, christened Candida, caused to be printed and distributed at her own charge: for these and other acts of piety and liberality, she was so highly respected at court, that the emperor himself honoured her with several rich presents, and with the title of sho-ijn, or *virtuous woman*. Her example raised a noble emulation in other ladies of quality, who, by their zeal and piety, brought over their husbands to become proselytes to, and supporters of the Christian cause; insomuch that the churches multiplied in every province of the empire, notwithstanding

Propagates Christianity with great success.

Candida's great liberality. Honoured by the emperor.

* Du Halde, vol. ii. p. 7.

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the ſtrenuous oppoſition of the bonzas, who left no ſtone unturned to prevent the ſucceſs of a new religion ſo contrary to their paſſions and intereſts (M).

Diviſions among Chriſtians put a ſtop to its progreſs.

The progreſs of Chriſtianity in China was firſt checked by the diviſions, which began to reign among the ſeveral orders of thoſe miſſionaries, and the perſecutions which the Jeſuits raiſed againſt cardinal Tournon, and other fellow-labourers, for too freely cenſuring their compliance with ſome Pagan rites (N).

We

(M) The miſſionaries gained one ſignal advantage over the bonzas, by means of ſome quinquina, or Jeſuits powder, brought thither from France by father Fountenay. The emperor having languiſhed ſome time under a tertian ague, proclamation was made at Peking, that thoſe who knew any effectual remedy againſt that diſtemper, ſhould come and declare it at court. One of the bonzas came, and pretended to cure ſome perſons afflicted with the ſame diſeaſe, by a glaſs of water, over which he had repeated ſome words, and performed ſome magical ceremonies. The medicine not ſucceeding, two eminent Jeſuits propoſed the quinquina, which effectually performed the cure. The emperor, in gratitude to the Jeſuits for having ſaved his life, aſſigned them a noble apartment in the whang-ching, or firſt court of his palace, granted them a large adjacent field, on which they built a ſtately church, which was finiſhed and opened with great ceremony on the 9th of December, 1702 (4).

(N) We have mentioned a kind of worſhip which the Chineſe pay to the ſouls of their anceſtors, great monarchs, and eminent men, and eſpecially to their philoſopher and lawgiver Confuſius. The Jeſuits alleged to the pope, that the reſpect paid to the ſouls of their anceſtors was ſo deeply rooted in the Chineſe nation, that few, if any, would have cared to become Chriſtians, if their converſion had deprived them of the liberty of performing what they eſteemed ſo eſſential and delightful a part of filial duty. Nevertheleſs the miſſionaries were highly blamed; and at laſt complained of, both to the pope, and to the ſociety de Propaganda Fide; and the diſtinction between religious and political or civil worſhip expoſed as a mere ſubterfuge, to palliate a compliance deemed highly injurious and ſcandalous to Chriſtianity.

The truth is, theſe complaints were made by other miſſionaries of the Dominican, Franciſcan, or ſome other order, none of whom ever loved that of the Jeſuits; and were, in all likelihood, joined with them in the miſſion, by the political court of Rome, to be a check upon that ſubtle and inſinuating ſociety. The

(4) Vide Lettres Edifiant. vol. vii. p. 222, & ſeq.

Jeſuits

We shall not enter into a detail of those disputes which occasioned the total suppression of it, much less of the intrigues

Jesuits, to disculpate themselves, procured an explanation of these Chinese ceremonies to be drawn up by two learned mandarins, and to be approved and confirmed by the emperor, to the following effect (5).

"When the Chinese honour Confucius, they do it to shew their respect to him on account of the doctrine which he hath left among them; and, having once embraced it, how can they better perform these due honours to him than by prostrating themselves, and touching the ground with their heads, to him whom the whole empire acknowleges as their master. As to the libations, and other rites, performed to their deceased parents, they are only paid as a mark of respect, and acknowlegement that they revere them as the heads of their race and family. And as to the pictures, or statues, which they set up in honour of their ancestors, they do not mean that their souls reside in them, neither come they to ask any favours from them; but only set meat, and other presents, before those pictures, to express their constant love towards them, and their sorrow for being deprived of them.

"As for the sacrifices which the ancient kings and emperors were wont to offer to Heaven, they are such as the Chinese philosophers style kiao-che, that is, *the sacrifices made to heaven and earth*, by which Shang-ti, or *the Sovereign Lord*, is honoured; and it is for this reason that the little pictures, before which those sacrifices are offered, bear this inscription to Shang-ti, that is to say, *to the Sovereign Lord*; from whence it is evident, that they do not offer sacrifices to the visible and material heaven, but only to the Lord and Creator of heaven and earth; and, because their veneration and respect for him will not permit them to call him by his proper name, they invoke him under the appellations of the Supreme Heaven, the Bountiful Heaven, the Universal Heaven."

But neither this declaration, nor any other apologies which the Jesuits made for their conduct, could hinder its being publicly condemned by the pope's legate at Canton, anno 1707, in a decree dated from that city, forbidding all Christians, both proselytes and others, to pay any such honours either to Confucius, or to the pictures of their ancestors. Upon which they found themselves obliged to procure a more favourable decree in their behalf from the pope, anno 1715; which ordained, that the Tyen-chi, should be used to signify the true God; and that the Christians should be allowed to perform such cere-

(5) Jesuits Letters. See also the book above quoted, De Cultu Sinensium.

monies

trigues of the Jesuits at the court of Rome, and the pope's partial behaviour to that society.

We shall only add, by way of conclusion to this article, that, after the conquest of China by the Tatars, the two emperors Shun-chi and Khang-li likewise favoured the Jesuits with their special friendship and protection during their whole reigns; but immediately after the demise of the latter, a number of petitions and remonstrances were presented both to his son and successor, and to the tribunal of rites, against the Christian religion; upon which it was proscribed by several edicts, published in most of the capitals of the empire. Such of the missionaries as resided at Pe-king and were useful in reforming the calendar, and other serviceable works, had permission to stay; but the rest were banished to Ma-kau. *Remonstrances and edicts against the missionaries.*

The Jesuits made use of all their arts and interest with the emperor and mandarins, to ward off the fatal blow; but all they could obtain, was, to have the city of Canton, instead of Ma-kau, for the place of their exile; and this only on condition that they behaved so as to give no cause of complaint. This last order was immediately published in all the gazettes, and in all the provinces of

monies as were purely of a political and civil nature. This decree was directed to the pope's legate, bishop Tournon, with the title of cardinal; but he died before it arrived, and, as is supposed, of grief, on account of the persecutions raised against him by the Jesuits.

It proved, however, the means of increasing, rather than of removing, the difficulties about which both parties contended; they still differing as much as ever about what ceremonies were purely civil and political. Upon which the pope thought fit to send a new legate thither, to compromise those disputes, anno 1720; but he was, soon after his arrival at Canton, not only forbid to come to court, but received express orders from the emperor to leave China, with all the other missionaries; for as the pope's decree was inconsistent with the laws and usuages of the empire, the Christian religion could no longer subsist there. He was, however, permitted to wait upon the emperor, who received and dismissed him with singular honours. His imperial majesty allowed him to go and give the pope an account of the state of the Christian mission, and with a promise to return back in three years; but the death of that monarch, which happened soon after, and was followed by the total proscription of Christianity, put a stop both to his legation, and the farther progress of that mission (6).

(6) Jesuits Letters. Du Halde, vol. ii. p. 31, & seq.

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the empire; and the missionaries, without distinction, were all driven out of their churches, and conducted either to Pe-king or Canton. Three hundred churches were destroyed, or turned into pagods, schools for the literati, and other common uses; and above three hundred thousand Christians deprived of their pastors, and exposed to the mercy of the unbelievers.

Demolition of their churches.

The Jesuits, however, have still three Chinese natives, and the society de Propaganda Fide a few priests of the same country, who privately mingle with the new converts, and officiate among them; and as these are too few for so great a number of converts, they employ some of the most skilful catechists, who disperse themselves among the provinces, furnish them with calendars, books of devotion, and other helps, and endeavour to keep up the spirit of Christianity. That they may act with more safety, they put themselves under the protection of mandarins, which is not to be obtained but by considerable presents; and this is the present melancholy state of Christianity in the Chinese empire [P].

Whether any Jews were ever settled or tolerated in China, was a question in Europe till the beginning of this century. In the year 1704, father Paulo Gozani, a Jesuit missionary, going upon some occasion into the province of Ho-nan, found a considerable synagogue of them in the city of Kay-fong-fû, the capital of that province, situated in the very centre of the Chinese dominions. He soon contracted an acquaintance with some of their learned chiefs, who introduced him into their synagogue, and shewed him one of the parchments, or rolls of the Pentateuch, written in Hebrew, together with the books of Joshua, Judges, Samuel, Kings, some of the prophets, and others containing their liturgy, and commentaries. They owned they had lost some of the sacred books, and some of their targums or paraphrases, by a violent overflowing of the great river Hoam-ho, which had laid that capital wholly under water, and had damaged their thorah, or roll of the Pentateuch; upon which they ordered twelve fair copies to be taken of it, which are still preserved in the tabernacle.

A synagogue of Jews in Ho-nan.

Their sacred books in Hebrew.

Their synagogue is divided into three ailes, or partitions. In the centre of the middlemost is placed their reading-desk, where the law, and other portions of the Old Testament, and their liturgy, are read with great ce-

Their synagogue described.

[P] Du Halde, vol. ii. p. 35, & seq.

remony.

remony. This chair, or desk, is grand and lofty, richly adorned with crimson-velvet, gold fringe, tassels, stately candlesticks, perfume-pots, and other ornaments; and over it, instead of the emperor's arms, which their law doth not permit them to represent, is fixed a fine large board, with his name and titles superbly inscribed upon it. At the farther end of the same aile, is the tabernacle, or repository of the sacred roll of the law, of the twelve transcripts lately spoken of, each in a separate niche, shut up with folding-doors, and a rich curtain drawn before it; the whole enclosed with a handsome balustrade, into which none but their khakam, or chief officer, is permitted to set his foot.

They call themselves Kiao-kin-kiao, a name given them by the Chinese, on account of their abstaining from blood, and their peculiar way of killing the animals they eat; but which they gladly retained, in order to distinguish themselves from the Mohammedans, who are called Tee-mo-kiao, with whom they entertain not the least commerce.

Names of God borrowed from the Chinese.

They call the Supreme Being by the Chinese name Tyen, and worship him under the titles of Cham-tien, Cham-ti, Sham-ti, or rather Shang-tyen, the *Lord of Heaven*, Shang-ti, the *Supreme Lord*, Teao van-voe-tche, or *Creator of all things*, and of Van-voe-tchu-tcai, or *Governor of the Universe*; which names they owned they had taken from the Chinese books.

Pay homage to Confucius, and to their ancestors.

They adopted the same ceremonies that other literati performed at the halls of the great men: they likewise observed the solemn rites which are performed to their ancestors, with this difference, that instead of offering swine's flesh, which is forbidden by their law, they substituted that of some other clean animal; and in their more usual ceremonies to the deceased, they contented themselves with setting before them some dishes of meat, sweetmeats, and perfumes, served in china-ware, accompanied with profound prostrations, after the manner of the country.

Conformity of their Bible with ours.

They seemed greatly surprised at what the missionary told them concerning Jesus Christ; they said, their sacred books made mention of one Jesus, the son of Sirach; but that they never heard any thing concerning the other of whom he spoke. He took likewise that opportunity to compare some parts of his own Bible with their Hebrew one, particularly that which relates to the lives of the patriarchs

triarchs from Adam to Noah, and assures us, that they agreed exactly in every particular.

The time of their first coming into China.

Concerning the time in which they first settled in that empire, they told him it was during the han-chau, or fifth dynasty, which began two hundred and six years before, and ended in the two hundred and twentieth year after the birth of Christ; but in what part of it they did not, and in all likelihood could not give him any certain information [g].

SECT. IV.

Of the Government, Laws, Politics, &c. of the Chinese.

Chinese government monarchical and despotic.

THE Chinese nation had been, from its first beginning, so attached to a monarchical government, that the Dutch ambassadors found it very difficult to make them comprehend what they meant by the High and Mighty Lords, the States-general, and the Republic of Holland. What their ancient form and state was, we have already given an account of in the Ancient History, as far as could be collected from the Chinese records, for no mention is made of it in any other authors; neither is there any reason to suppose that it ever received any considerable alteration. We find their very conquerors have shewn a singular readiness to conform to it, and made as few changes in it as they possibly could; and this not so much out of complaisance to the conquered, as from an unavoidable esteem and regard for the excellency of their laws and constitution.

It cannot, however, be denied, that this vast state hath formerly split itself into a number of petty kingdoms, some of which have at times shaken off all subjection to the supreme emperor; but time and fortune have never failed to bring them back to their former dependency; so that there is no reason to doubt of its having continued much in the same form of monarchical government in which the Tartars found it at the time of their irruption and conquest. Since that period, it is become rather more absolute than ever; since the power of those new monarchs extends itself not only over all civil and military, but is also absolute and uncontroled in all religious matters.

[g] See Lettres Cur. & Edifiant. vol. vii. p. 4—28.

The

The Chineſe monarchs, beſides their own proper names, affected to aſſume ſome high ſovereign titles, ſuch as holy ſons of heaven, lords of the whole earth, ſole governors over the earth, and great fathers of the people. When the government paſſed from one branch or family to another, he who was the firſt or head of it gave it his name, which continued as long as the dynaſty remained in his family. Since the conqueſt by the Tartars, that monarch ſtyles himſelf Cham, or Kang, or emperor, and his power extends over all the ſixteen provinces deſcribed in a former ſection, and ſeveral others of Eaſtern Tartary. Some of theſe are only tributary, and others only pay a kind of homage to him; but he is no where more deſpotic and arbitrary than in theſe his new conquered dominions.

Emperors pompous titles.

Their extenſive power.

Here he hath the power of life and death, not only over all his ſubjects, but even over all the princes of the blood. His will is the ſole law, and his commands admit not the leaſt diſpute or delay: he is indeed obliged to govern according to the laws, and to conſult his proper courts and council in all important matters, whether civil or criminal, military or religious; but as he is the ſupreme and uncontrolled interpreter of the former, and bears an abſolute ſway over the latter, the whole government muſt centre at laſt in his ſole will. The crown is hereditary in his family; yet he hath the power to alter the ſucceſſion, and, either during his life, or even on his death-bed, may name his ſucceſſor of what branch he pleaſes to prefer: he may even appoint a ſucceſſor of another family; but in this caſe his choice muſt be confirmed or ratified by his great or ſupreme council, which conſiſts of princes of the blood, and the chief miniſters of ſtate.

Abſolute ſway.

Crown hereditary.

Their grand council.

The honours paid to thoſe monarchs, both before and ſince the conqueſt, amount to a kind of adoration: they ſeldom are ſeen but on ſolemn occaſions, and then with the greateſt ſplendor: they are never approached but with proſtrations, nor ſpoken to but with bent knees; neither are the grandees of his court, or the princes of the blood, or even his own brothers, exempt from this ceremony; but all bow before his throne, with their faces to the ground, whether he be preſent or abſent. There are moreover particular days in the week, or month, in which the nobility by turns are obliged to appear at court, and pay him that homage, and acknowlege his authority by genuflexions, proſtrations, and other marks of the deepeſt ſubmiſſion. When he is ill, the palace is filled continu-

Great honours paid to the emperor during his ſickneſs.

ally with mandarins of every order, who ſpend whole nights and days in a large court, in habits ſuitable to the mournful occaſion, invoking heaven for his recovery. Neither rain, ſnow, cold, or any other inconveniency, will permit them to diſpenſe with this duty, as long as he continues in pain or danger.

Their ſupreme councils.

Though the power of the emperors be ſo deſpotic and uncontrolled, yet they ſeldom make ſuch an abſolute uſe of it as to act contrary to the ancient laws; but in all things conſult their ſupreme councils, and commonly decide according to their advice. This government is one of the moſt regular in the world, in which the tribunals and magiſtracy are eſtabliſhed in the moſt exact and uniform manner that human prudence can contrive, for the due adminiſtration of juſtice, and the exact diſcharge of all the offices of a well regulated ſtate [r].

Two ſupreme councils.

For the more eaſy management of ſuch a great variety of affairs, thoſe monarchs are aſſiſted by two ſovereign councils, which ſit at Pe-king, the capital of the empire; the one ſtyled extraordinary, and compoſed of the princes of the blood only; and the other ordinary, conſiſting of the ſame princes of the blood, and of a great number of kolaws, or chief miniſters of ſtate. The firſt of theſe ſits only upon extraordinary occaſions; but the other is conſtantly attending on affairs of ſtate. Beſides theſe two, and ſubordinate to them, are ſix courts, or ſuperior tribunals, for civil, and five for military affairs, all reſiding in the metropolis, from whence their authority extends to the whole empire; each hath its particular province, or buſineſs, aſſigned, in ſuch a manner, as that they ſhall be a conſtant check upon one another; and, in matters of great conſequence, the concurrence of three or more of them muſt be had, before the buſineſs can be diſpatched. Thoſe tribunals are as follow (O):

Six ſuperior tribunals.

1. The

[r] Le Compte, & al. ubi ſup.

(O) Theſe mandarins have been, from the earlieſt times, divided into nine orders, in ſuch perfect ſubordination to each other, that nothing can exceed the reſpect and ſubmiſſion which the inferior bear to the ſuperior ones.

The firſt order is, that of the kolaws, or chief miniſters of ſtate, chief preſidents of the ſupreme courts, and other principal officers of the army. Their number is not fixed, but depends on the will of the emperor; but is ſeldom more than five or ſix; and theſe have their tribunals and apartments in the palace. He who is at the head of them is ſtyled Shew-ſhyang, and is preſident of the council, and in the

1. The court of Li-pu, or Li-pou; that is, *the Court, or Tribunal, of Mandarins*; which presides over all the mandarins, and other ministers of state: its business is to furnish all the provinces with proper officers, to watch over their conduct, examine their qualifications, and give an account thereof to the emperor. These may be properly styled the inquisitors of state; according to whose report, those officers under their cognizance are either advanced, or degraded, according to their merit or demerit, though not without the emperor's approbation previously obtained. *Li-pu.*

2. The court of Hû-pû, or Hou-pou; that is, *the High Treasurer of the King*; hath the care of the treasury, finances, together with the private estate, treasure, revenues, and expences of the emperor; of paying all the salaries and pensions to the petty kings, viceroys, and other ministers of state. This tribunal hath likewise the custody of the rolls, and registers, which are made every year, of all the families, number of men, measure of land, and the duties arising from them to the emperor. *Hû pû.*

3. The court of Li-pu, or Li-pou, or *Tribunal of Rights* (P), inspects all religious matters, as, the observation *Li-pu.*

the greatest confidence with the emperor.

The second order are a kind of assistants to the first, and bear the title of Ta-hyo-se, or *literati*, because men of approved capacity. Out of their number are commonly chosen the viceroys, governors, and presidents of other tribunals.

The third order, styled Chong-shu-ko or *school of mandarins*, are the emperor's secretaries, whose business is to write down all matters deliberated by the several tribunals. These are taken out of the fourth, fifth, and sixth orders, and, with the two superior above mentioned, compose the emperor's privy-council.

Out of these three orders are chosen the presidents, and chief members, of the six tribunals above mentioned: with this difference, that the Tartars have, since the conquest, doubled the number of members of those courts, both superior and inferior, by placing as many of their own nation as of the Chinese, in each; by which means the former was brought into the administration, without excluding the latter, who might, in such a case, have been less able to brook the Tartarian yoke (1).

(P) Though this tribunal seems to be called by the same name as the first, yet it is plain, from their different provinces, that there is a manifest difference between them, which, however, is only determined

(1) Vid. Du Halde, vol. i. p. 248, & al. sup. citat.

tion of ancient rites and ceremonies, all arts and sciences, and those that are candidates for degrees. It defrays the charges of the temples and sacrifices; and receives and dismisses foreign ambassadors.

Ping-pu. 4. The court of Ping-pu, or *Tribunal of Arms*, superintends all the soldiery in the empire; grants commissions to the army and fleet; orders levies to be made for both; replenishes the magazines, keeps all the garrisons, towns, and fortresses, in repair, and furnishes the soldiery with arms.

Hing-pu. 5. The court of Hing-pu, or Him-pou, superintends all criminal causes evoked from inferior courts, by appeal, and passes a final sentence in all criminal matters: and under it are fourteen subordinate tribunals, according to the number of the provinces.

Kong pu. 6. The court of Kong-pu, or Cam-pou, or *Tribunal of Public Works*, superintends all public structures; such as, the king's palaces, fortifications, public roads, temples, palaces, sepulchres, bridges, towers, triumphal arches, dykes, navigable rivers, lakes, and canals; and hath under it four inferior courts, which prepare matters for their inspection. Every high court hath a chief inspector appointed by the emperor, who gives him an account of their proceedings. These are commonly of the first rank of mandarins, or kolaws; in such authority, that the very princes of the blood stand in awe of them [s].

The four military tribunals. Of the four military courts, subordinate to the tribunal of arms; the first disposes of all military employments; and sees that the troops be well armed, and disciplined. The second distributes the officers and soldiers into their respective stations, for securing the public tranquility, and the cities and high roads from robbers and highwaymen. The third superintends the horses of the empire, the posts, stages, imperial inns, and barges appointed to convey provisions for the soldiers to their respective stations. The fourth orders the making all sorts of arms, and laying them up in arsenals [t].

[s] Le Compte, ubi sup. Vide & Du Halde, vol. i. p. 248. & seq.
[t] De his, vide Martini, Le Compte, Du Halde, & al.

by the pronunciation. In this, *Li* signifies *Right*, and *pu*, or *pou*, *tribunal*; but in the other, by a small change of sound in the first monosyllable, it signifies *the tribunal of the mandarins* (2).

(2) Du Halde, ubi sup. p. 249.

Sub-

Subordinate to the above mentioned tribunals, are the viceroys and governors of provinces, judges, and magistrates, and all inferior officers, in city and country, for the easier dispensing of justice to the subjects, and maintaining the peace of the empire. Those excellent institutions are in a great measure rendered ineffectual by the avarice, bribery, and corruption, which reign through the whole empire, from the highest tribunals down to the lowest offices; insomuch, that he who can bribe highest is morally sure to carry his point, let his merit or demerit be what it will.

Viceroys, and other magistrates, subordinate to the tribunals.

Chinese laws abused.

Besides these tribunals, which always reside at Pe-king, every province hath a supreme court under its viceroy, or governor, and a certain number of inferior mandarins, to assist that minister in the dispatch of affairs. Next to the provincial tribunals, are those of the fûs, or capital cities of each province; and these are subject to a mandarin, styled chi-fû, under whom are the chi-chews and chi-yiens, or mandarins of the cities of the second and third rank, with their respective inferior tribunals; these are subordinate to each other, and all to the supreme provincial court, which hath none above it, except that of Pe-king [u].

Provincial tribunals.

With respect to the military government, besides the four tribunals subordinate to the ping-pu, and their particular provinces, there are five others likewise residing at Pe-king, styled U-fu; that is, *the five classes, or troops, of the military mandarins*; the first is, that of the mandarins of the rear-guard; the second, that of the left wing; the third, that of the right; the fourth, that of the main body; and the fifth, that of the van-guard. Each of them hath a president, and two assistants, who are of the first order of mandarins; and all of them are subordinate to a supreme tribunal of war, called Yong-ching-fû, whose president is one of the greatest nobles of the empire, and hath authority over them, and all the officers and soldiers of the court. He is checked by a mandarin, and two inspectors; and his court is subordinate to the fourth and sixth supreme tribunals.

Military government; and five courts.

The principal military mandarin, or general, hath a number of inferior officers and subalterns, distinguished by insignia, according to their different ranks; and these are obliged to exercise and review the soldiery.

The number of military mandarins amounts to eighteen thousand, and the soldiery to above seven hundred thou-

[u] Martini, Le Compte, Du Halde, ubi sup. p. 249. & seq.

ſand, diſperſed through the ſeveral provinces, along the Chineſe wall, and ſtationed in the military cities, towns, fortreſſes, and caſtles. They are well clothed and armed, make a very good appearance either in their marches or reviews; but fall ſhort of European troops, in courage and diſcipline. As the country hath now been a conſiderable time free from foreign or domeſtic wars, they have had little employment, except in ſuppreſſing highwaymen, banditti, and pirates; and in guarding the frontier towns [w].

Their artillery imperfect.

Their artillery, till the Jeſuits taught them a better way of caſting and uſing it, was uſeleſs, and hardly worthy of that name; and though it be allowed, that they had the invention of gunpowder much earlier than the Europeans, they hardly uſed it for any thing but fireworks, in which they excel. They were at firſt ſurpriſed and terrified at the report and execution made by the European cannon, inſomuch that they fled from them in the greateſt panic; but the good miſſionaries have not only reconciled them to thoſe frightful engines of deſtruction, but taught them the way of caſting and uſing them to the beſt advantage.

Verbieſt caſts ſome hundreds of cannon.

Father Verbieſt, by the emperor's order, caſt above four hundred and fifty, and publiſhed a treatiſe on gunnery. For this ſervice he was highly honoured at Pe-king; but ſeverely lampooned in Spain and Italy, as a wretch who deſerved to be doubly excommunicated, for furniſhing an infidel prince with ſuch deſtructive arms: however, Pope Innocent XI. by a particular brief, highly applauded what he had done, as tending to promote the converſion of the Chineſe, and exhorted him to proceed in the ſame laudable track, promiſing him his apoſtolical bleſſing and pontifical protection.

The viceroy and his mandarins join in oppreſſing the people.

Every province, beſides its own viceroy, hath ſeveral orders of mandarins, which are ſubordinate; and might be ſuch an effectual check to him, that it would be impoſſible for him to be guilty of mal-adminiſtration without their knowlege and connivance: but the misfortune is, they find it ſo much their intereſt to wink at one another's crimes, that the people are fleeced and oppreſſed by them all in their turns. The firſt claſs of theſe mandarins are the judges of the courts, who determine civil and criminal cauſes; the next attend the affairs of the treaſury and revenue; and the third command the militia. All theſe, according to the Chineſe conſtitution, ought to remain in their offices no longer than three years, and ſhould never

Some wiſe ſtate maxims.

[w] Martini, Le Compte, Du Halde, ubi ſup. p. 249, & ſeq.

be

be natives of the province where they officiate, lest, if they be of mean descent, they should be despised; and, if rich, they should be too well respected, or become too powerful. This is esteemed one of their wise maxims in politics, in which they excel; to which we may add another, equally just and salutary, if strictly observed, namely, never to sell any office, but to confer them on persons of merit, learning, and probity; and to allow them sufficient salaries, that they may be enabled to discharge their offices, and administer justice without fees or bribery.

Their palaces, and places of residence, are likewise provided for them at the charge of the government, to prevent their running into profusion of furniture: notwithstanding all which wise precautions, those governors and mandarins find means of amassing vast estates in those few years, and to conceal their extortions from the emperor; so that it plainly appears they all in general combine to conceal them from him, that they may more easily divide the spoil among themselves. Thus we are told the supreme tribunal at Pe-king extorts vast sums from the viceroys of the provinces, and these again from the mandarins under them, who consequently must fleece their inferior officers; and all of them join hands in oppressing the people, who dare neither resist nor complain, for fear of being ruined. Upon the whole, the Chinese appear to be little better than a nation of hypocrites, who boast of the excellence of their laws, and stick at no violation of them; who, under the fairest outside, indulge themselves in all manner of extortions, fraud, and villainy. This shameful depravity and corruption hath diffused itself among all ranks of people, from the highest mandarin to the lowest plebeian, insomuch that there is scarce any country in the East, where all manner of fraud is more universally practised than in China.

Extortion and fraud run through the whole nation.

Another cause of this general corruption, may be their want of hereditary nobility: though a man has arrived at some of the highest dignities, yet his children have still their fortunes to make; and if they either want ability, or are given to pleasure, may, and do often, descend to the lowest rank and occupations: the prevention of which disgrace, by making provision for them, or getting them into some civil or military posts, by dint of presents, proves a new source of avarice and corruption; to say nothing of the figure, state, and retinue, which those ministers are obliged to keep up; all which, added to the exactions they labour under from those above them, help to keep them poor and rapacious.

Nobility not hereditary.

Another cause of avarice and corruption.

Even the princes of the blood, who are alone intitled to the dignity of nobles by birth (except the family of the great Confucius) are subjected to the necessity of bribing the kolaws and inspectors, in order to get into, or preserve themselves in, such high posts as the emperor is pleased to confer upon them; and, in order to keep up the grandeur of their rank, they prove often as voracious as the mandarins: as for those who cannot obtain such advantageous posts, they are often forced to conceal the only badge of their rank, which is a yellow girdle, common to all the imperial race, because they cannot appear in an equipage suitable to it: yet these are not the descendants of the former Chinese monarchs, whose race is quite extinct, but those of the Tartarian emperors, who are, in the course of five generations, multiplied to some thousands, in consequence of polygamy. They are allowed neither lands nor estates; and their pensions are lessened continually in proportion to their increase [x].

Princes of the blood, who.

As to the family of Kong-fû-tse, or Confusius, it is still looked upon as the most respectable, not only on account of the extraordinary merit of that excellent philosopher, but likewise for its great antiquity; for it has been continued in a direct succession above two thousand years, from one of his nephews, styled Shing-jin-ti-shi-el, or *the nephew of the great sage*. There has been always one of the family honoured with the title of Kong, or *duke*, and the place of that philosopher's birth hath been always governed by a mandarin of that family. Upon the whole, if we except the princes of the blood, and the Confusian family, the Chinese nation may be properly said to be divided only into three classes; namely, the mandarins, the literati, and the plebeians; which distinction seems to have been thus settled by the Tartarian emperors since the conquest, as the most effectual means to keep their new dominions in greater subjection and dependence.

Confusius's family the only noble one.

Their titles.

Another politic maxim of these emperors, is their obliging the petty kings, their tributaries, the viceroys, mandarins, and other great officers, to send their children to court, under pretence of giving them a better education, but in reality to remain as hostages for the good behaviour and loyalty of their fathers, and contract a personal attachment to the sovereign. With the same view he obliges those great ministers themselves, as well as the princes his vassals, to reside at court during a certain time; during which none of them dares, on any pretence,

Another political maxim.

[x] Du Halde, & al. sup. citat.

repair

repair either to their reſpective governments, or to their own paternal eſtates, without his particular leave, under the ſevereſt penalties; neither dare any of them diſpenſe with this attendance, except by a ſpecial licence, without the manifeſt hazard of expoſing their families to the ſevereſt reſentment of thoſe jealous monarchs [y]; and this we may alſo look upon as another ſource of the avarice and corruption of thoſe great miniſters, who are obliged to appear in ſuch ſplendor as can never be maintained by their bare appointments, which are but inconſiderable [z].

The ſplendor of the imperial court.

Nothing can be imagined more magnificent than the imperial court, eſpecially when the monarch makes his public appearance, four times in a month, accompanied by all thoſe tributary kings, viceroys, mandarins, and other officers in waiting, to the number of four or five thouſand. As often as he is called out of his palace by his imperial function of high prieſt, to offer ſacrifices to Tyen, or perform any other religious rites, he is attended by eight thouſand men, four elephants, a great number of trumpets, ſeveral hundreds of horſemen, with banners, and other inſignia, all dreſſed and adorned in the moſt pompous manner; whilſt he himſelf appears commonly on horſeback, the harneſs covered with gold tiſſue, and glittering with the richeſt variety of precious ſtones. The umbrella held over his head, which covers him and his horſe, ſparkles ſo with diamonds, that the eye can hardly bear the luſtre of them, eſpecially in a clear ſunſhine. One hundred large gilt lanterns, with flambeaux, are carried before it; and, after him, follow all the tributary kings, princes of the blood, two hundred mandarins and miniſters of the firſt rank, two thouſand commanders of his army, five hundred youth of quality, attended each by two footmen, dreſſed in fine carnation ſilk, richly embroidered with gold and ſilver.

Vaſt retinue.

His retinue is ſtill more numerous whenever he goes out of his capital upon any particular expedition, or to viſit ſome places at a diſtance from it; at which time his attendance looks like a little army: but when he goes out to take the diverſion of hunting in the province of Lyau-tong, without the great wall [a], or in ſome of the foreſts on the frontiers of Tartary, he is attended with an army of forty thouſand horſe, ſtationed at proper diſtances along the road, three thouſand Tartarian archers, and a party of

Hunting diverſion.

[y] Du Halde, & al. ſup. citat. [z] Iid. ubi ſup. [a] See Martini, Navaretta, Le Compte, Du Halde,

lancers

lancers riding before and after him, besides his usual retinue of nobles, viceroys, and courtiers.

Homage paid to him by his vassals.

On these occasions the Tartarian princes, his vassals or tributaries, to the number of thirty or forty, are obliged to come and pay their homage to him, in the most splendid equipages. Though vassals to him, they are still permitted to bear the title of chams, or *emperors*, and outvie with one another in the splendor of their retinues. He commonly obliges them with marks of his favour on all such occasions, either by bestowing some of his daughters on them in marriage, making considerable presents, or assisting them with forces, to protect them from the western or Muscovite Tartars.

Fast revenue in goods.

It is not easy to reckon what the imperial revenue amounts to, because a great part of it is paid in kind as well as in specie. Niewhoff computed it at about thirty-seven millions sterling per annum [b]; and Le Compte reckoned it at twenty-two millions [c]; and makes the whole amount to about two hundred millions of taels, each tael weighing an ounce of silver, worth one hundred French sols, or somewhat above five of our shillings, which will be equivalent to fifty millions sterling. That of grain, such as rice, wheat, and millet, is computed, communibus annis, at forty millions one hundred and fifty-five thousand four hundred and ninety sacks; salt, at one million three hundred and fifteen thousand nine hundred and thirty-seven loaves; beans for his horses, two hundred and ten thousand four hundred and seventy sacks; trusses of hay and straw, twenty-two millions five hundred and ninety-eight thousand five hundred and ninety-seven; wrought silks and stuffs, one hundred and ninety-one thousand five hundred and thirty pounds weight, each pound of twenty ounces; unwrought silk, four hundred and nine thousand eight hundred and ninety-six pounds; callico, three hundred and sixty-seven thousand four hundred and eighty pieces; linen cloth, five hundred and sixty thousand two hundred and eighty, besides vast quantities of velvet, sattin, damask, and other silks; china-ware, varnish, oil, oxen, sheep, hogs, deer, wild and tame fowl, fish, pot-herbs, meal, biscuits, butter, vinegar, fruits, spices, and other provisions, and several sorts of wines; all which are annually brought into the palace by the imperial barks, amounting to nine thousand nine hundred and ninety-nine [d].

[b] Niewhoff's Dutch Embassy. [c] State of China, part ii. let 1.
[d] See Martini, Magaillan, Le Compte, Navaretta, Du Halde, &c.

All

All these provisions are levied on the subjects, as particular duties on their respective lands; for lands are there enjoyed in property, and not at the prince's disposal, as in other parts of India; hence the tenants are commonly very poor, because they farm the lands from the owners at the rate of half the crop, out of which the landlord pays the taxes; and the tenant, out of his, pays the tillage and manure. *Tribute, how raised.* *Lands how held and let.*

Another part of the revenue arises from the tribute laid on every male in the empire above twenty, and under sixty years of age; said to amount to an immense sum (Q). The third is levied out of the mines and manufactures of the country [e].

As polygamy is allowed both in Tartary and China, the emperor hath commonly a great number of wives, though but one properly called empress, or select consort, who alone is allowed to sit at table with him. Among those of the next order are reckoned nine of a second, and thirty of the third rank, and all of them styled wives. Next to them are those styled queens, though in reality concubines, in the number of whom he is not restricted. With respect to their children, those of the lower rank stand as good a chance to succeed in the empire as those of the first, some of them having been raised to that dignity by the bare will and nomination of the emperor; for the right of naming a successor he wholly reserves to himself. *Imperial wives and concubines.* *Their children equally capable of succeeding to the throne.*

As soon as he hath named his successor, the rest of his children readily submit; and live in places assigned to them, either in the capital, or some other cities, but without any government, and never remove from them without the emperor's leave.

[e] Martini, Magaillan, Le Compte, Navaretta, & Du Halde, ubi supra, p. 244, & seq.

(Q) Above fifty-eight millions of persons have paid this tribute; and, at the poll taken in the emperor Kang-hi's reign, there were found eleven millions fifty-two thousand eight hundred and seventy-two families, and fifty-nine millions seven hundred and eighty-eight thousand three hundred and sixty-four men able to bear arms, exclusive of the prince's officers, civil and military, discharged soldiers, literati, licentiates, doctors, bonzas, and all males under twenty and above sixty; all which must amount to an immense number, seeing the very bonzas are computed at above one million, and the licentiates, or literary bachelors, at ninety thousand.

Having

The imperial palace deſcribed.

Having mentioned the various apartments, or rather palaces, of the imperial wives and concubines, it may be expected that we ſhould ſubjoin a particular deſcription of them here; but as that would unavoidably carry us beyond our bounds, we ſhall content ourſelves with referring our readers to what we have ſaid on this head in the ſection, where we deſcribed the metropolis of Pe-king [f]; and as a particular deſcription of the different apartments in the imperial palace of Pe-king, would carry us beyond our bounds, we ſhall only take notice of the hall of audience, where foreign ambaſſadors are admitted to the imperial preſence, in order to give our readers a clearer idea of that auguſt ceremony.

Hall of audience deſcribed.

This noble fabric ſtands in one of the inner courts of the palace, in the centre of a ſquare ſolid baſis, the top of which is ſurrounded by a ſpacious baluſtrade. Over it is another building ſomewhat leſs, and above that are three more, all decreaſing in ſize as in height, and all of them of white marble. On the uppermoſt of theſe is a large room of ſtate, ſupported by four rows of pillars, beautifully gilt and varniſhed, where the imperial throne is placed, and the roof is covered with ſhining yellow tiles. Thoſe vaſt baſes, with their baluſtrades, which are diſpoſed in form of an amphitheatre, make a magnificent appearance. Here the emperor, attended by a great number of his grandees and prime miniſters, in their robes, by the princes of the blood, and tributary kings, all proſtrate on their faces, gives audience to the ambaſſadors, who are conducted to the throne by ſome of the viceroys in waiting. The throne is raiſed about three or four feet from the ground, in form of an altar, covered with ſables, on which the emperor ſits croſs-legged, after the manner of the Tartars. It is placed againſt the farther wall, facing the eaſtern entrance; and opens with two folding-doors, curiouſly carved and painted. It is about three fathoms high, and as many in breadth; and before it are two aſcents, with ſix ſteps each, adorned with rails beautifully wrought and gilt. The platform on which it is raiſed is likewiſe encompaſſed with a baluſtrade of curious workmanſhip, either of beaten gold, or of ſilver gilt.

Reception of ambaſſadors.

The throne deſcribed.

The hall itſelf is about thirty fathoms long, and ten broad; the ſides and top curiouſly pannelled, carved and varniſhed; and the floor covered with carpets repreſenting

[f] See before, p. 60, & ſeq.

land-

landscapes and histories, with a variety of figures and ornaments.

The Chinese laws depend on the monarch's will.

We have already taken notice, that the Chinese laws had their original from the canonical books of the first and second rank; but as their monarchs are the sole interpreters of them, so that no sentence can be valid, whether in civil or criminal cases, till it hath been ratified and confirmed by them, and as all the edicts and declarations have the force of laws, and admit of no dispute or demur, under the severest penalties, so we may say that the sole legislative power is lodged in the breast of the emperor. Whether his power was anciently so extensive, we dare not affirm; the contrary seems probable, both from their history, and from the imperial collections of edicts of the several dynasties, compiled by order of the emperor Kang-hi, with his judicious remarks at the end of each, written with the red pencil, that is, with his own hand, and translated into Latin by father Hervieu, one of the missionaries in China. From these it appears, that several of those ancient emperors have repealed and annulled some of their old established laws; and substituted others in their stead, which they thought more beneficial to the commonwealth: but they seem to have recommended these repeals to their supreme courts and councils, rather than to have effected them by their own sole authority. Those excellent monarchs not only had the peace and welfare of their subjects at heart, but also carefully avoided every step which could intrench upon the ancient constitution of the empire. It was undoubtedly, in a great measure, owing to this strict observance of the fundamentals of their government, that the Chinese have been able to preserve it in such wealth and splendor during so long a series of ages. The present peace, wealth, and grandeur, which both they and the Tartars enjoy under this new set of emperors, is no less owing to the tender regard which these have shewn to the ancient Chinese constitution; and one may plainly perceive how much the late emperor Kang-hi admired it, as well from the strict observance he paid to it, as from the judicious reflections he made on the declarations above mentioned. He could not have fallen upon more effectual means to endear himself to the Chinese nation, than by causing those declarations of the best ancient Chinese kings to be collected and published, with his own sagacious commentary; by which he seemed to give them a moral certainty that he designed to make them the model of his own conduct and government [z].

Condescending style.

Imitated by the Tartarian emperors.

z See Du Halde, Engl. vol. i. p. 454, & seq.

The

The Chinese government did not attain its present perfection but by degrees, and the unwearied endeavours of those wise and good princes, who made it their chief study to reform and improve it by their wholsome edicts, and laudable example.

Some cruelties still practised.

Neither can it be said that this reformation hath been effectually and universally completed; witness the corruption and depravity which still reign amongst them; and the arbitrary power, or rather tyranny, which the viceroys or governors still exercise against the subjects, in fines and corporal punishments: for though no criminal can be put to death, according to their laws, till the emperor hath confirmed the sentence; yet reducing them to beggary and mutilation, by fines and confiscation, torture and imprisonments, is much more cruel than the worst death the law decrees to the worst criminal.

Various punishments.

Their punishments are either capital, corporal, or pecuniary. Rebellion and treason being esteemed the greatest of all crimes, are punished by cutting the criminal into pieces. This punishment, however, is seldom executed in all its rigour, unless it be under some cruel princes [h].

The next crime to rebellion or treason against the emperor, is that against parents, which is punished with the same, if not greater severity. In this case, if a father charges his son with it before a magistrate, no farther proof is required, and the criminal is immediately condemned and executed, though it be but for obstinate disobedience or disrespect; but if it amounts to mockery, insult, or lifting up a hand against them, especially striking them, the whole country is alarmed, and the appointing of his punishment reserved for the emperor himself. In this last case the magistrates of the place are turned out with disgrace, and the whole neighbourhood is threatened with some severe punishment, for having given birth to a monster, and suffered it to grow by degrees to that pitch of wickedness. The criminal is condemned to be cut, like a traitor, into pieces, and afterwards burnt; his lands and house, and the houses next to his dwelling are destroyed, and remain in desolation, as a monument against so detestable a crime.

Murder punished by strangling and beheading.

Murder is likewise punished with death according to the nature of it. If a man kills his adversary in a duel, he is strangled; but if by assassination, or with any aggravating

[h] Du Halde, Engl. vol. i. p. 413, & seq. Martini, Le Compte, & al.

circumstances,

circumstances, he is beheaded, a punishment reckoned the more dishonourable, because his head, the principal part of a man, is severed from the body, so that he doth not go out of the world entire as he entered [i].

Adultery is so far from being esteemed a capital crime by the Chinese, that some fond parents will contract with the future husbands of their daughters, in consideration of some valuable present, to allow them the liberty of indulging themselves now and then with a gallant, without being called to an account for it; but where no such precaution hath been taken before marriage, the husband hath power to inflict some corporal punishment on a wife whenever she transgresses, or else to divorce her from him; and if the adulterer hath committed any violence in the fact, he may be sued and punished for it, either by a pecuniary or corporal punishment, according to the sentence of the mandarin or judge before whom he is brought. However, the women here value themselves so much for their modesty and conjugal fidelity, and are kept so closely shut up by their husbands, that cases of this nature very seldom happen. *Adultery not capital.*

Neither is theft capitally punished, unless it be aggravated by some other circumstances. Those that are guilty of it are condemned to the bastinado, or kan-ghi. The first consists of a certain number of blows with a cudgel upon the back or buttocks. Even the mandarins are liable to this punishment, which is not reckoned very scandalous. There are some sturdy fellows, who, for a sum of money, will receive it in the room of the offender [k]. *Bastinado how given.*

The kan-ghi is a kind of portable pillory, consisting of two pieces of wood, hollowed in the middle, so as to fit the neck of the offender, and of such a breadth, that the wearer can neither see his own feet, nor put his hand to his mouth, so that he must be beholden to some other person for his food. It is made heavier or lighter according to the nature of the crime, or the favour of the mandarin; some of them weigh two hundred, and are so troublesome and grievous, that the culprit often loses his life. The term of wearing it is appointed by the mandarin, together with the place, which is commonly the gate of a temple, some public square, or frequented part of the city. When the time is expired he is brought back to the mandarin, who indulges him with good ad- *Theft, how punished.*

[i] Du Halde Engl. vol. i. p. 313, & seq. Martini, Le Compte, & al. [k] Le Compte, & al.

vice,

vice, and a ſound drubbing; after which he is releaſed from his burden, and ſet at liberty. Even women are ſometimes ſubjected to this puniſhment; particularly we read of a bonzeſs, who was condemned to it by a mandarin for incontinency (R).

Branding on the cheek. Baniſhment.

There are certain enormities for which the offenders are burnt on the forehead, or on the two cheeks, with a Chineſe character, ſignifying the crime; for others they are condemned to baniſhment, which is often perpetual, if the place be in any part of Tartary; and they commonly receive the baſtonado before they ſet out. In ſome caſes the offender is doomed to row in the imperial barks for a certain ſpace, which ſeldom exceeds three years. Some other puniſhments they have for leſſer offences, ſuch as carrying a weight on the head, from ſix to ten or more pounds, according to the direction of the mandarin who preſides at the tribunal.

The torture.

They uſe two methods in China to extort confeſſion: the hand or feet, or both, are put into an engine capable of cruſhing the bones into a paſte. In caſes of treaſon the extraordinary torture is adminiſtered, by cutting ſlight gaſhes on the body, and ſtripping off the ſkin in narrow ſlips or fillets [1].

Priſons better kept than in Europe.

The Chineſe priſons are much more capacious, airy, and ſweet than the common gaols in Europe. They are generally large ſpacious courts, on the four ſides of which are the apartments of the criminals, raiſed upon wooden columns in the form of a gallery; and on the four corners are ſecured the more notorious malefactors, in ſtrong cells and fetters. Theſe are never let out in the day-time like the others, who are allowed the freedom of the court, and of converſing with each other. The women are confined in a ſeparate court, to which no man is admitted. Their victuals and other neceſſaries are conveyed to them through a grate, or by means of a turning box. Both priſons are very well guarded, and kept at night in profound ſilence. Every gaol is truſted to the care of a mandarin, who is obliged to viſit it frequently, and if any priſoner is ſick,

1 See Du Halde, ubi ſup. p. 313, & ſeq.

(R) Theſe bonzeſſes are a kind of nuns, who dedicate themſelves to the worſhip and ſervice of ſome temples or idols. They are obliged to abſtain from all converſe with men, and on that account are cloiſtered in large monaſteries, like thoſe of the Romiſh and Greek church.

to

to provide him with a physician, and proper remedies, at the emperor's charge.

Law-suits, how carried on.

No advocates or attornies are allowed in China: every man is his own lawyer, unless he prevails upon some individual of superior understanding to draw up his case, which he himself brings to the tribunal. Being arrived at the second gate, he beats on a drum, then falls on his knees, with his hands lifted up as high as his head, and presents his complaint to the officer in waiting, who comes out to him at the sound of the drum. This last takes the paper from him, and carries it to the tribunal, where it is examined by the judges. If the suit proves to be of a frivolous or vexatious nature, or if the plaintiff cannot make good his allegations, he is commonly sent home with a sound drubbing: but if the plea be just, and well supported, the defendant is sent for by a proper officer of the court, and obliged to appear in person, and make his defence. In some cases the judges allow them a longer day; as when the defendant's witnesses are at some distance, or any circumstance happens that requires farther examination, otherwise the controversy is decided upon the spot. If either of the parties is dissatisfied with the sentence, he may appeal to a superior court; and whether they do or not, the judge is obliged to transmit an account of every such trial to the next superior court, to be revised, and either confirmed or reversed: if the sentence given appear unjust, the superior court is obliged not only to do justice to the injured person, but to punish the inferior judge. This institution we should imagine would banish fraud and corruption from those tribunals; but there is such a depravity among them, or rather the higher prey on the lower to oppressively, that a plaintiff will stand but a poor chance, let his cause be ever so just, if he doth not back it with such enormous bribes as may turn the scale on his side. Notwithstanding all these discouragements, the people in some districts are so litigious, that they will mortgage their lands, houses, and all they have, for the pleasure of going to law, and entailing the bastinado on their adversaries; though it often happens that the defendant, by privately bribing the mandarin, diverts the blows from his own to the plaintiff's back. Hence arise mortal discords and enmities among them, which will rankle in their hearts till they find new opportunities of satisfying their revenge; whilst those ministers of iniquity, more intent on their private gain than solicit-

Tribunals corrupted by bribery.

ous to preserve the peace and welfare of the subject, rather endeavour to blow up than to suppress the flame, in hopes of new presents to satisfy their boundless avarice [m].

SECT. V.

Of the Learning, Arts, Sciences, Language, &c of the Chinese.

Learning, arts, &c. of the Chinese.

THE Chinese have doubtless been too much extolled by the missionaries for their learning, and as unjustly undervalued by other writers for their want of it; neither is it possible to reconcile what we are told of their having made such progress in some sciences, from the times of their earliest monarchs, with the small improvements they have since made during the space of near four thousand years; whilst the Europeans, who received their's so recently from the Greeks and Romans, have so far outstripped them within the compass of two or three centuries. What indifferent astronomers and geographers they were when the first European missionaries visited those parts, is manifest, from the reception which they gave to those learned strangers. The progress they have since made under them in those sciences, plainly shews that their inferiority to the Europeans was not so much owing to want of genius and capacity, as to their being situate at so great a distance from them, and to their being debarred the benefit of travelling, and corresponding with other learned nations of the world.

Their great progress.

They soon found reason to acknowlege the superiority of the Europeans with respect to several branches of the mathematics, and other sciences; and to admire the surprising experiments which were shewn to them in optics, hydrostatics, pneumatics, statics, catoptrics, and perspective, as well as their various instruments for navigation, astronomy, and mechanics; their watches, clocks, chimes, organs, and other such curiosities, which they looked upon as the effects of inchantment. The emperor Kang-hi, in particular, was so charmed with their machines and experiments, that he seemed to lament every moment he was absent from them, and continued their stedfast friend and benefactor as long as he lived. His example, and the singular favours and honours he shewed

[m] Du Halde, vol. i. p. 278. Le Compte, Magaillan, & al.

to

to those missionaries, soon encouraged the whole court, and the rest of the grandees, to seek their friendship and acquaintance, and to express an uncommon desire to be instructed in these new branches of European learning; so that in a little time the greatest part of the literati and nobles became their disciples, admirers, and patrons; and by reading the books which they wrote, hearing their lectures, and assisting at their experiments, became proficients in mathematics, mechanics, and every branch of natural philosophy [n].

Astronomy how cultivated.

Though they have expelled all the missionaries out of the empire, yet they still take care to cultivate what they have learned from them, and to teach it in all their academies. Before the Chinese received those improvements from the Europeans, astronomy was one of the sciences which they valued themselves most upon, as having been very intent in observing the motions of the heavens ever since the foundation of their monarchy. We are told by the Jesuits, that they calculated eclipses from the earliest times, insomuch that, of the thirty-six mentioned by Confusius, there are but two false and two doubtful, and all the rest have been incontestably verified by some of the best astronomers of their society [o]. Father Gaubil declares, he was not yet certain of their method of calculating; but only that they expressed in numbers the quality of those eclipses, the quantity eclipsed, and the parts where visible: he adds, that the figures were written above one hundred years before our Saviour; but that the numbers are obscure, and understood at present but by a few Chinese.

Motions and aspects of the planets.

He farther assures us, that they had curious diagrams of the positions of the heavenly bodies, computed above one hundred and twenty years before Christ, exhibiting the number and extent of the constellations, the stars that answered to their solstices and equinoxes; the declinations of the stars, with the distance of the tropics and the poles. They were acquainted with the motions of the sun and moon from west to east, and likewise of the planets and fixed stars, though they did not determine the motions of the latter till four hundred years after Christ. They likewise had a pretty exact knowlege of the solar and lunar months, and gave nearly the same

[n] Verbiest apud Le Compte, ubi supra, part. ii. letter 3. Magaillan, Navaretta, Martini, & al. Du Halde, vol. ii. p. 126, & seq. [o] Idem. vol. ii. p. 128, & seq.

revolutions to Saturn, Jupiter, Mars, Venus, and Mercury, as we do, though they had no way of accounting for their ſeeming retrogradations and ſtations [p].

No right notion of comets.

Among their other obſervations, we meet with ſome relating to the tranſit of comets; but it doth not appear that they had any right notion of thoſe bodies, their motions, orbits, nature, and periods; but looked upon them as ſome portentous meteors.

Chineſe much given to aſtrology.

On the whole, their fondneſs for ſuch obſervations was owing to a ſuperſtitious infatuation for aſtrology. They believe to this day, that every ſtar or conſtellation, and every planet, hath a particular influence on all ſublunary things, according to their nature, or various conſigurations; and that it is poſſible to foretel events, by calculating their motions, tranſits, and various aſpects. Like the generality of our almanac-makers, they point out the lucky and unlucky days in each yearly ephemeris, and pretend to foretel wars, famines, ſickneſs, droughts, good and bad ſeaſons: it was, in all probability, to prevent the many frauds and abuſes committed by thoſe pretended aſtrologers, and to have thoſe planetary calculations more exact, and the predictions from them more ſure and regular, that there was an aſtrological tribunal erected; one of the moſt conſiderable in the empire, ſubordinate only to that of the rites; whoſe buſineſs it is to preſent to the emperor, every forty-five days, a complete ſcheme of the heavenly motions and aſpects, for the next forty-five days; and to ſet down the alterations of the air, according to the various ſeaſons; together with their predictions relating to diſeaſes, drought, plenty, or ſcarcity; the days on which there will be winds, rain, hail, thunder, or ſnow; and to give a particular account of the eclipſes that are to happen within that ſpace, together with their duration, the day and hour when, the place of heaven where, the number of digits obſcured, and the effects they ſuppoſe they will produce, according to the ſigns they happen in, and the conſiguration of the heavenly bodies at that time. Theſe accounts muſt be preſented to the emperor ſome months before the eclipſe happens, in order to have them conveyed, by proper officers, into every one of the fifteen provinces, exactly calculated according to the longitude and latitude of each of them, and there to be publiſhed, in a

[p] Gaubil, apud Souciet. Obſervat. Matth. Vide & Du Halde, ubi ſupra.

ſolemn

solemn manner, and with such strange ceremonies, as evince their weakness and superstition, rather than a true and well-founded skill in astronomy.

Their geometry is still more superficial; and their method of solving problems is rather by induction than any settled principles. They are more exact in measuring; but what they most excel in, is their arithmetic, in which are found all the rules for adding, subtracting, multiplying, and dividing, exactly laid down in their books; not indeed by arithmetical characters, like our's, from 1 to 9, which they know not the use of, but by the help of an instrument, which they call swan-pan, said to be invented by a learned ko-lau, during the reign of Whang-ti, their third emperor. By this instrument, we are told, they are able to dispatch any arithmetical operation, with more ease, quickness, and exactness, than the best master in that art can do in Europe, either by counters or figures [q].

Geometry.

Excel in arithmetic.

They continue still very unskilled in the art of navigation, though they pretend to have had it from the earliest times, and to have sailed, some thousand years ago, over all the Indian seas, as far as the Cape of Good Hope, without the help of the compass; of which, though they boast themselves to be the first inventors, yet they did not discover it till a long time after. But the Jesuit Parrenin conjectures, that the word talan-chan, which the Chinese give to the Cape above mentioned, and signifies no more than the *mountain of high waves*, might have been formerly given to some of those which they met with in sailing to Batavia and Siam [r].

Navigation and shipping.

Their shipping, indeed, appear altogether unfit for such long and dangerous voyages. Though they have vessels of all bulks and sizes, yet the very best of them seem only designed for those seas which surround their country, and the rest for sailing on their lakes, rivers, and canals. The former are properly no other than flat-bottomed vessels, with two masts; the forepart rises up somewhat like two wings, or horns; and the stern is open in the middle, to receive the rudder, and shelter it from the beating of the waves.

Ships, how built.

Their sails are of mats, made of bambû, divided into leaves, like a pocket-book, which fold and unfold in the

Sails.

[q] Vide Martini, Hist. Sinens. lib. i. letter 8. Carreri, Navaretta, & al. vol. xxvi p. 78, & seq.

[r] Lettres Edifiant. Le Compte, ubi supra,

ſame manner as a ſkreen, and are joined together by a pole, made alſo of bambû. On the top is a piece of wood, ſerving for a ſail-yard, and at the bottom a ſort of plank, above a foot broad, and four or five inches thick, which keeps the ſail ſteady, when they hoiſt it up or down.

Wooden anchors. Their anchors are made of a hard and heavy wood, called tye-mu, or *iron-wood*, which they ſay is not ſo apt to bend as thoſe made of iron; however, they take care to tip both flukes with that metal. Their ſhips are caulked with a kind of gum, which is ſo effectual, that a well or two at the bottom of the hold is ſufficient to keep the veſſel dry; for hitherto they knew nothing of the uſe of the pump, but draw the water out with buckets (S).

Stately barks. We have already ſpoken of the ten thouſand imperial barks, which carry the tribute and proviſions from all the provinces to the city of Pe-king. There is a ſecond claſs of theſe veſſels which are kept by the emperor, to convey the viceroys, governors, and mandarins to their reſpective governments, of which he hath likewiſe a great number, finely gilt, carved, and ornamented without, and furniſhed with moſt commodious apartments within. Next to them are the pleaſure-boats belonging to the princes of the blood, the nobles, grandees, literati, and laſtly thoſe that belong to merchants and tradeſmen. All of them are built, adorned, and furniſhed more or leſs ſumptuouſly according to the rank of the owners, yet ſo, that thoſe of the loweſt order are very beautiful and convenient, and in ſuch number, as to make a very noble ſhew on their canals and rivers, eſpecially in their moſt conſiderable cities, where they extend for ſome miles together in exact rows, three or four deep. Their windows and doors, which are made like grates, have oyſter-ſhells, or ſome

Windows.

(S) Their compaſs is only a box, the rims of which are divided into twenty-four equal parts, and make the different points or winds. This box they place upon a bed of ſand, or ſomething of a ſoft nature, not ſo much to keep the needle ſteady from the agitation of the ſhip, which is ever ſhifting it out of its equilibrium, as to hold the paſtil with which they perfume them every moment; for ſuch is their ſuperſtition, that they regale the winds with perfumes, and even offer victuals to them, by way of ſacrifice. The needle of the largeſt compaſs is not above three inches long, and hath at one end ſomething like a flower-de-luce, and on the other a kind of trident; but for theſe, we are told, they are indebted to the Japaneſe.

fine

fine linen or ſilk ſpread over with clear white wax, inſtead of glaſſes, to admit the light. Even thoſe employed, to the number of three hundred and ſixty-five, to carry the emperor's fiſh from diſtant provinces to Pe-king, together with ſome of the fineſt ſilks, brocades, and other rich merchandizes for the court, are all painted with a fine vermilion, curiouſly gilt and carved.

We ſhall cloſe this article with a ſhort account of their floating villages, and rafts on the rivers and canals. The former are flat-bottomed barges, neatly built, with little houſes upon them, in rows, ſome larger, ſome ſmaller, in which live ſeveral families, who carry on a different buſineſs or manufacture, and ſeldom go on ſhore, except to market. The rafts, or floats on the rivers moſtly belong to the ſalt and timber-merchants, who are commonly the richeſt in China; theſe, inſtead of barks to carry their goods, make uſe of thoſe rafts, which are made in the following manner. After the timber, which they cut down in the woods and foreſts of the province of Sechwen, is brought to the river Kyang, they take what is neceſſary to make a raft four or five feet high, and ten feet long; then boring holes at each end of the pieces of wood, run through them twiſted oſiers, by which they faſten the reſt of the timber together, ſo as to form a raft of any length, to float upon the river, ſome of which will extend half a league, or more. The ſeveral parts of the raft, being thus put together, are eaſily moved any way, like the links of a chain, and four or five of the foremoſt men guide it with their poles or oars, while others, placed at proper diſtances along the ſides, help to conduct it along. Theſe men build upon them little huts, covered with mats, or boards, and there keep their moveables, dreſs their victuals, and take their reſt. At every city they touch they ſell their houſes along with the timber. In this eaſy manner do thoſe floats perform their courſe upon thoſe lakes and rivers, the longeſt of which is reckoned above ſix hundred leagues, when they carry their wood to Pe-king [s].

Floating villages.

Timber floats.

Their ſkill in medicine they pretend to be as ancient as their good emperor Whang-ti, or Hoang-ti, the third in ſucceſſion from Fo-hi, their founder. This beneficent prince, obſerving that mankind, tormented by the rigour of the

Phyſic.

[s] De his, vide Magaillan, Navar. Carreri, Martini, Le Compte, Du Halde, & al.

ſeaſons from without, and by their paſſions and intemperance from within, ſeldom lived their full time, ordered three eminent perſons of his court to examine the nature and economy of the blood-veſſels, and appointed proper medicines for every diſeaſe [t]: theſe were chiefly of the vegetable kind, to which they have made ſome few improvements ſince, hardly worth mentioning; ſuch as introducing ſome of the minerals into uſe, together with ſweating, cauteriſing, and ſometimes, though very ſeldom, phlebotomy. They have an averſion to purging, vomiting, and clyſters, as operations offenſive to modeſty and decorum; but their knowlege in anatomy and phyſiology is very ſuperficial.

Skill in pulſes. They pretend to extraordinary knowlege in the pulſe, from whence they deduce the moſt certain prognoſtics: they have no apothecaries among them; but every phyſician prepares his own preſcriptions, which they commonly adminiſter in pills or boluſes.

Cauteriſing. In pains and aches, which they attribute commonly to ſome malignant wind, they apply burning-hot needles, or irons ſhaped like ſmall buttons, and cauteriſe and torment their patients upon the ſlighteſt occaſion; and in violent colics, cauſed by indigeſtion, and attended with vomiting, they even apply a hot iron-plate to the ſoles of the feet: but thoſe who treat their patients more gently, have recourſe to cordials, extracted from alexipharmic herbs and roots.

Medicinal herbs, &c. They are ſeldom afflicted with gouts, ſciaticas, ſtone, or other chronic diſeaſes; a circumſtance commonly attributed to their frequent drinking of tea; beſides which, their country abounds with great variety of excellent herbs and roots, and among the latter jin-ſeng, and China, eſteemed excellent ſudorifics, and correctors of the blood. They are much ſubject to diſorders of the eyes, and in particular to that called nyctolopia, which is a privation of ſight after it begins to be dark. In the night the flame of a wax-candle appears to the patient like a dim globe of fire, without enabling him to diſtinguiſh one object from another; but in the day his eye-ſight is perfect. The Chineſe phyſicians pretend to cure this diſeaſe with the ſteams of ſheep's gall ſprinkled with nitre, and boiled in water. Every man is permitted to practiſe phyſic, no degrees or qualifications being required, but a good aſſur-

[t] Martini, Hiſt. Sinic. Imp. 3. Du Halde, ibid. & al.

ance,

ance, and a great pretence to astrology; without a sufficient skill in which, a man would be thought a fool or a knave, that should set up for a physician [u].

Their extreme aversion to dissection is so rooted in them, that no kind of benefit that can be obtained from anatomy hath ever been able to reconcile them to it, or make them consider it in any other light than as a most inhuman practice. To suffer the body of a dead parent, or near relation to be opened, would be looked upon as a most horrid sacrilege; and to dissect a human body, though executed for some heinous crime is detested, as a piece of injustice done to the criminal, to which the law had not condemned him. Much more unjust do they deem it, to cut and mangle any other dead body which dies a natural death. If, say they, the very apprehension of being treated in such a butcherly manner, after one's decease, would make a man miserable all his life, how much more grievous must it be to the soul to behold the horrid operation performed? Is it therefore just or reasonable to suffer such a cruel practice, merely for the sake of gaining a little more skill in the art of curing diseases, and lengthening life a few years, which could scarcely be justified, could it enable those inhuman manglers to render men immortal. They pretend that the circulation of the blood was known to the Chinese from time immemorial; but from their ignorance in anatomy, they neither know how it is performed, nor can they derive those advantages it offers in the practice of surgery and medicine. It cannot be denied, however, that they practised inoculation for the small-pox long before it was used in Europe; and in all probability it was from them that the Armenians and Georgians learned it in the course of their caravans, and introduced it at Constantinople, from whence it was so lately imported into England. The operation in China is performed by insinuating some dry scales of a favourable eruption, mixed with a little musk, into one of the nostrils: but the effects of this application are not so certain as those of the variolous matter inserted into a slight incision, in the European manner; nor is their method of practice in the sequel so rational as that which we have adopted.

Great aversion to anatomy and dissections.

Music and poetry, though seemingly adapted to the airy genius of the Chinese nation, are to this day very crude and irregular in that nation. The former, they

Music very crude.

[u] Martini. Hist. Sinic. imp. 3. Du Halde, Le Compte, & al.

pretend

pretend to have been brought to its highest perfection, and to have been in the highest esteem among them, long before Confusius, who was a great admirer and master of music; but their books which treated of that art, having been since lost, it is dwindled into a mere uncouth jingle of sounds, without harmony, contrast, or variety of parts. They know nothing of the use of notes, but learn all their tunes by the ear (T). Their instruments are still more uncouth; some like bells, others like drums, of several sizes and makes; one resembles our trumpet; and a few of them our viols, and other stringed instruments; two or three kinds of flutes, one of them is composed of twelve or fourteen pipes, of different lengths, made of cane, not unlike in sound to the organ flute of our organs, except that it is blown with the mouth, and not above fifteen or eighteen inches in length, and about three or four in diameter, the pipes being stuck circular-wise, into a socket, which serves for the sounding-board, and receives the wind by a mouth-piece. They now seldom use either vocal or instrumental music, except in plays, feasts, marriages, funerals, and such kind of solemnities; and the very best of it never yet could appear tolerable to any of our Europeans, except they be

Musical instruments, very uncouth.

(T) The Jesuits first taught them the use of notes. Those fathers being invited, by the emperor Kang-hi, to a Chinese concert, in which an air composed by that emperor was to be played, father Peirera took out his pocket-book, and having pricked down the whole tune, whilst the musicians were playing it, repeated it from end to end, without missing one note, to the no small surprize of the audience.

The emperor being made acquainted with the secret, and having heard some musical performances after the European manner, was so charmed with the art, that he ordered a musical academy to be erected, composed of the most skilful persons in that art, and committed the care of it to his third son, a prince of uncommon genius. These began with reading all the authors that had wrote on the subject, and reducing all the instruments to the ancient standard, except where that was found defective, or capable of some improvements from those of Europe: which being done, they compiled a book, in four volumes intitled, The true Doctrine of Lihi, written by the emperor's order; and to them added a fifth, containing the elements of European music, composed by father Peirera, above mentioned (6).

(6) Vide Le Compte, Martini, & al.

played

played by a very good hand, or ſung by an excellent voice.

Their poetry is ſtill more difficult to deſcribe to thoſe who have no knowlege of their language. Thoſe who know that their tongue is chiefly compoſed of monoſyllables, will be ſtill more at a loſs to conceive the poſſibility of reducing it into any regular and harmonious verſe: and it muſt be confeſſed, that the beſt of their performances in this kind, fall infinitely ſhort of our's, their poetry conſiſting chiefly in a kind of relative proportion, which one verſe bears to another, in rhyme and meaſure: neither are their compoſitions of that length, ſublimity of thought, variety of imagery, boldneſs of metaphor which diſtinguiſh thoſe of Europe. They rather reſemble our ſonnets, madrigals, or epigrams, whoſe beauty chiefly conſiſts in varying the length of the verſes, the choice of muſical words, that convey ſome quaint or witty idea, or ſome pathetic expreſſions and alluſions, that ſerve to enliven the ſtyle. They have another ſort of poetry, without rhyme, which conſiſts in a continued antitheſis, ſo that if the firſt thought relates to the ſpring, the next refers to autumn; if one ſpeaks of fire, the other ſhall mention water; though even ſome of theſe diſcover poetic enthuſiaſm, and now and then ſome noble metaphor, which gives an elegance to the contraſt [w].

Poetry, very imperfect.

Another kind of it.

Their dramatic pieces and novels, are generally calculated to inſtruct and reform, to recommend virtue and expoſe vice. In other reſpects, their plays are irregular, inartificial, and unentertaining.

Plays and novels.

As to their hiſtory, if we may rely upon what both the Chineſe, and the generality of other writers ſay of it, no nation ever took more care to preſerve and tranſmit a faithful and ſuccinct account of their empire, from the very foundation of it, and to record the annals of their good and wicked monarchs with greater impartiality, and free from that flattery which commonly diſgraces thoſe of other empires (U). This was their practice, not only at

Hiſtory.

[w] Martini, Hiſt. Sinic. imp. 3. Du Halde, Le Compte, &c.

(U) Their method is admirable and deſerves univerſal imitation. There is a certain number of doctors, of known probity, whoſe buſineſs is to obſerve all the words and actions of the emperor, and, unknown to one another, to ſet them down in a looſe ſheet of paper, which is afterwards to be put through a ſlit into a cheſt made for that purpoſe. In

at the imperial court, but in every kingdom under its dependency, and in every province of the empire; insomuch that not only every government, but every city belonging to it, hath been obliged, from time immemorial, to publish an account of every considerable transaction which happened within its district. This account extends to the situation, boundaries, climate, soil, and remarkable places; the genius, commerce, and number of its inhabitants; the persons who have been most distinguished for their valour, learning, and probity; not excepting those of the female sex who have signalized themselves for their chastity, conjugal, parental, or filial, piety; nor even the monstrous births and other prodigies, that have happened at any time; all which, if they could be stripped of the marvellous and fabulous, for which those historians betray too great a fondness, would doubtless be of great service to compile and enrich the history of their nation [x].

But though they have been careful in preserving their records for a great number of ages, yet, with due respect to those of their earliest times, very little dependence can be placed on the ancient Chinese records, or on what we find written concerning those early monarchs, by persons who lived so long after all those vener-

[x] Vide Martini, Le Compte, Du Halde, & al.

In that paper they relate, with great freedom and sincerity, every thing that hath been said or done by him, whether well or ill. For instance, on such a day the emperor forgot his dignity and gave too great a loose to his passion. On such a day, unmindful of every thing but his resentment, he unjustly condemned such a person, or disannulled an act of the tribunal, without cause. In such a year and day, he gave a singular mark of his paternal affection for his subjects; undertook a war for the defence of his people; or put an end to an expensive one to ease his subjects; was congratulated by his whole court, for such an action, law, or speech, and appeared with an air full of modesty and humility, in the midst of the applauses of his people.

The chest is never opened, either while the prince is living, or any of his family upon the throne; but, when the crown passes into another house, or branch of the royal family, then all these memoirs are carefully collected, examined, and compared; and from them, the history of that monarch is compiled (7).

(7) Du Halde, ubi supra, vol. ii. p. 146.

able

able writings had been deſignedly deſtroyed by ſome of their tyrannic princes. We may indeed more ſafely rely on thoſe which are of a more recent date, and after the time of their great Confuſius, when they began to be more regularly kept and digeſted after his model.

Ancient Chineſe.

One of the moſt extraordinary articles under this head, is their language, the thorough knowlege of which is one main branch of the Chineſe learning, unattainable without great ſtudy and application; but, once acquired, the moſt ſure and direct road to the higheſt preferments and dignities in the government[y]. The ſmall number of its radical words, which to this day exceed not three hundred and thirty, and the ſimplicity of their ſounds, cannot but be every way anſwerable to the beſt notions we can frame of thoſe earlieſt times, wherein mankind could have only few ideas, and ſuch as could be eaſily conveyed by the ſimpleſt words or ſounds.

On the other hand, their chuſing to ſplit thoſe original words into ſo great a variety of ſignifications, according as their ideas gradually multiplied, rather than coin new terms for every new idea, is a manifeſt proof of their tenacious fondneſs and reſpect for their mother-tongue. One may eaſily conceive to what a prodigious height, the introduction of arts and ſciences muſt in time have multiplied the variety of ſounds and accents, and conſequently of their characters or hieroglyphics; accordingly ſome authors make them amount to eighty thouſand.

Their three languages at preſent in uſe.

There are three ſorts of languages in China; viz. that of the common people, which is only uſed by them, and in compoſitions of the loweſt claſs, as being by far the rudeſt of the three, and ſplitting itſelf into a great variety of dialects and pronunciations. The next is that which is called the language of the mandarins and literati, uſed by all the politer part, and higher rank of the Chineſe. In this, which is properly a refinement, or more poliſhed dialect, of the former, are written an infinite variety of hiſtories, novels, and other compoſitions, in a ſtyle no way inferior to our beſt writings, either for elegance and perſpicuity; it was formerly uſed at court, and from thence propagated among the neareſt and moſt polite provinces.

The mandarin, its uſe.

The written language.

The third is that which may be properly ſtyled the language of the learned, or of books, that is, of thoſe that

[y] De hoc, vide int. al. Howel's Eſſay on the Chineſe language, paſſim.

are

are not written in the familiar style; but in another vastly superior to it in sublimity, majesty, and brevity. This last is no longer used in common discourse, but only written; and runs with such a noble flowing harmony, when read by those that are masters of it, that the nicest ear may hear it with delight, notwithstanding its surprising conciseness, and the variety of accents in which it is to be pronounced.

Vast variety of their significations.

The mandarin or polite language, is the most concise, and barren of words, and the most copious and extensive in sense, of any either ancient or modern, in the whole world. The number of its words does not exceed three hundred and thirty, all monosyllables, indeclinable, and for the most part ending with a vowel, or with an *n* or *ng*; and yet contains such a variety of meanings, according to the accent with which they are pronounced, as to serve in all exigencies, and to be extremely copious and significant. The compounding of those monosyllables, multiplies their primitive meaning into a variety of new significations; so that they are never at a loss how to express themselves, not only in all exigencies relating to human life, but in all their various arts and sciences. The dictionary compiled by order of the late emperor Kang-hi, though printed in a small character, amounted to ninety-five volumes, most of them very thick; and yet was found so short of comprehending the whole language, that they thought it necessary to add a supplement to it, of twenty-four volumes more. As there is therefore no language in the world, that would not be exhausted in less than half the number of those volumes, so there can be none so copious as the Chinese, or that can boast to have existed so many thousand years in the same state in which it continues to this day.

We have still a more pregnant proof of the richness of this language, from the number of inflexions by which they alter the signification of original words. These are chiefly five; the first consists in speaking it in a plain even tone; the second, in raising it a note or two higher; the third, in giving it a very acute sound or pronunciation; the fourth, in a swift descent from the acute to the grave accent, or from a higher to a lower note; the fifth and last, in descending still lower. There are still some other accents, so peculiar to their nation, that it would be impossible to give any idea of them to an European: but, from these five, our readers may easily judge of the whole; for if we can, by the combination of twenty-four letters, form

form ſome myriads of words, what muſt be the reſult of their three hundred and thirty words, when multiplied by all thoſe inflexions [z]!

The word chu, or ſhû, pronounced in the higher note, and lengthening the vowel *u*, ſignifies *a maſter, lord*; in a lower tone, *a hog*; pronounced ſhort, *a kitchen*; and with a ſtrong muſculine tone, *a pillar*, or *column*. According to the ſame variation of accents, the word po, though ſo ſhort a monoſyllable, hath no leſs than eleven different ſignifications; in one it ſignifies *a glaſs*, in another *to boil*, in a third, *to fan* or *winnow corn*, in others, to *break, to ſplit, to water, to prepare, an old woman, a ſlave, a liberal man, a prudent perſon*, and *a little*.

Great variety of dialects, and pronunciations.

It is not only the vulgar Chineſe, which hath as many different dialects and pronunciations, as there are cities and villages, that is hard to be attained, but the ſame difficulty runs through the mandarin or polite language, which is univerſally ſpoken through the empire: not only every province, but every city and town pronounces it in a different way; which makes it quite unintelligible to all the reſt, except ſuch as, by travel or converſation, have accuſtomed themſelves to that variety; beſides the various ways in which each province ſounds the vowels and conſonants, and the different accents or tones in which they pronounce the words, they obſerve ſeveral degrees of ſlowneſs and rapidity in ſpeaking them, to expreſs their proper ſignification, which may eaſily eſcape the niceſt ear that hath not been early accuſtomed to them: for want of due attention to this nice peculiarity, men will, inſtead of underſtanding each other, either be playing at croſs purpoſes, or forced to be ever repeating what they have ſaid or heard; ſo that, upon the whole, the Chineſe language can never be learned to any tolerable degree, except by thoſe who are trained to it from their infancy [a].

Writing, why ſtill more intricate.

Their writing is ſtill more difficult and intricate, becauſe they write not with letters, or an alphabet, but by characters ſignifying each a ſyllable or whole word, which, though chiefly compoſed of ſix principal ſtrokes, yet may be combined into ſuch a prodigious variety, as exceeds the capacity of moſt men to learn in a whole life, though natives, and men of letters; and it is to this vaſt multitude of characters, and the difficulty of learning their ſeveral combinations, that moſt writers impute the

[z] Vide Magaillan, Le Compte, Martini, Du Halde, &c. [a] Du Halde, & al. ſup. citat.

ſmall

ſmall progreſs and improvements which the Chineſe nation hath made in the ſciences, there being ſo great a part of their time ſpent in learning to read and write their own language.

Vaſt number of them. Theſe characters have been ſince multiplied to ſuch a degree, as to amount to eighty thouſand; though there are but few of their literati who underſtand half of them, and he is reckoned a very learned man who is maſter of twenty thouſand; becauſe the greater number of them a man knows, the greater variety of books he is able to read. The vaſt difficulty in learning that art, may probably account for the ſmall number of thoſe eminent literati, who attain their knowlege in the learned books by the mere drudgery of labour and ſtudy; though even in this laſt caſe, thoſe who can advance ſo far as to be capable of reading fifteen thouſand characters, can expreſs themſelves clearly in their own language, and able to read a ſufficient number of books to paſs for men of learning; conſequently they may be entitled to wear long nails, and obtain conſiderable poſts in the government (X).

Difficulty of learning them.

An old ſort ſtill in uſe. Beſides the characters above mentioned, they have a very ancient ſort ſtill in uſe among them, though chiefly in titles, inſcriptions, ſeals, and devices, and in ſome old books, which, for that reaſon, the learned are obliged to underſtand. They have alſo a common running hand for deeds, bonds, and acts of juſtice: and laſtly, they make uſe of a letter or peculiar character for diſpatch of buſineſs; which requires a more than ordinary ſtudy and application, on account of the great variety of ſtrokes, abbreviations, ligatures, and other ſingularities [b].

Their ſtyle. Their ſtyle in writing, eſpecially among thoſe of higher rank, is grave, conciſe, abſtruſe, and allegorical; and ſometimes ſo obſcure, that its requires a perfect knowlege of the characters, as well as a deep attention, to avoid making frequent miſtakes in reading them. Their allegories are bold, and often ſublime; but that which gives the greateſt ornament to their ſtyle, is the frequent interſperſing it with ſentences out of the canonical books.

[b] Athan. Kercher, Chin. Illuſtr. Martini, Le Comte, Du Halde, & al.

(X) It is eſteemed a characteriſtic and prerogative of a profound ſcholar, or a man of deep learning, among the Chineſe, to wear their nails of a conſiderable length; inſomuch that ſome of their moſt eminent doctors will have them as long as their fingers.

Their

Their way of writing those characters, is from the top to the bottom. They begin their first line on the right side, and so proceed regularly to the left: they observe the same rule with respect to the order of their pages; so that the farthest of them towards the right is always the first. They use pencils instead of pens, which they hold, not obliquely, but upright, and scarcely suffer their hand to touch the paper. Their ink is a compound of lamp-black, made of some sorts of burnt woods, or oil, and mixed with a kind of gum-water, which gives it a consistency: it is cast in oblong square cakes, for use, after having been mixed with some quantity of musk, or other perfume, to take off the disagreeable smell of the lamp-black, which is also more or less fetid, according to the nature of the oil or combustible of which it is made. When ink hath been preserved a considerable time, it is then seldom used for writing; but becomes, according to them, an effectual remedy against the bloody-flux, and convulsions in children. They look upon it as an excellent alcali, and sweetener of the blood; the dose is commonly about two drachms to a grown person, in a glass of water.

Way of writing.

Instruments.

Their paper is made of the inward bark of the bambû, and several other trees: they have several sorts of it, which, with their various ways of making, whitening, silvering, and preserving it, the reader may see at large in Du Halde, and other authors [c]. It is so thin and transparent, that it will not bear being written but on one side: when they are obliged to write on both sides, they generally double the leaves, and join them together with a fine glue, which is scarcely discernible; the paper being so smooth and even, and the glue so thin and clear, that it still looks like a single leaf. This is the method they use also with respect to their bound books, whether written or printed, as well as with the prints or cuts that are interleaved with them. The invention of paper in China, according to their account, is reckoned to be almost as old as our Christian æra, or within fifty years of it: before that time, they rather engraved than wrote, with an iron tool, upon thin planks of some hard wood, or of bambû, which were consequently more lasting than any parchment. In process of time, they came to write with the hair pencil upon white sattin; and after the inven-

Paper.

[c] Athan. Kercher. Chin. Illustr. Martini, Le Compte, Du Halde, & al.

tion of printing, upon a kind of paper, such as that which is brought thither from Korea, very near of the same toughness as vellom.

Printing different from our's.

The art of printing hath been in use in China from time immemorial, but in a very different manner from that which we use in Europe, though it is not improbable that the celebrated John Fust, or Faust, of Mentz, took the first hints of his discovery from them, his first essays being exactly after the Chinese manner, by wooden planks, with the same kind of ink, and only on one side of the paper or parchment, till his son-in-law, Peter Scheoffer, invented the fusile or metal types, and with them a new sort of ink made of varnish; but this improvement would be absolutely impracticable among the Chinese, on account of the vast number of characters they use. Their method is to have the copy well and exactly transcribed by a good writing-master; every page is glued very smoothly on a separate block of some hard wood, like those we use here for wooden cuts; so that the engraver has nothing to do but follow the exact strokes of his copy, by cutting down with, a sharp-pointed knife, all the wood that lies under the white of the paper, and leaving all the black strokes untouched, which by that means become embossed, and prominent enough to receive the ink upon them. In this way of printing, which requires as many blocks as the book contains pages, there can be no long time spent in correcting the proofs, as the graver works by the strokes of the copy itself, and cannot possibly err if the manuscript be exact.

Way of Printing.

In binding their books they take care to have the fold at the edge, or outward margin, and the opening at the back, at which they join one leaf to the other; and in order to direct the binder how to place the sheets, so as to answer each other exactly, there is a black line drawn upon the folds of the sheets, which runs through the whole number of them, and serves the same purpose as the register and point-holes which are made in our printed sheets, which not only direct the pressmen how to place them exactly at the reiteration, but likewise the binder how to fold them up exactly, and according to their form. Their books are commonly covered with a kind of grey pasteboard, fine sattin, or flowered silk. Some of the richer sort are covered with red brocade; interspersed with gold and silver flowers[d].

[d] Martini, Le Compte, Du Halde, & al.

SECT.

SECT. VI.

Of the Agriculture, Silk Manufacture, China-ware, Japan, Varnish, and other inferior Arts of the Chinese.

Agriculture greatly encouraged.

WE shall begin with agriculture, not only as the most ancient and beneficial, but as best understood, encouraged, and improved by them, beyond any other nation in the whole world. We have in the Ancient History mentioned the vast encouragement and improvement which it received from Shin-nong, their second emperor: their history furnishes us with many other signal examples, particularly that of their seventh monarch Yau, who, according to them, began to reign two thousand three hundred and fifty-seven years before Christ, and who preferred a worthy husbandman, named Shun, to his own son, to succeed him in the empire. Shun, and his successor Yu, not only promoted husbandry with uncommon zeal, but the latter wrote several books on that subject, instructing his subjects to drain the low-lands, to till, manure, and water them, in the easiest and most frugal manner. Their examples were followed by so many of their successors, that the subjects were inspired with an extraordinary esteem for all kinds of agriculture, not so much from a regard to the emoluments accruing from it, as from a kind of sacred veneration they had conceived for those ancient and royal promoters and encouragers of husbandry.

A festival to its honour.

This veneration gave rise to the solemn festival celebrated every year in all the cities in China, on the day of the sun's ingress into the 15th degree of Aquarius, which is with them the beginning of the spring (Y), as well as that

(Y) The governor, or chief mandarin of every city is carried out of his palace in a chair of state, preceded by banners, torches, and musical instruments. He is crowned with flowers, and moves towards the eastern gate of the city, as it were to meet the spring, attended with several litters painted and adorned with variety of curious silk tapestry, exhibiting the portraits of illustrious persons, who had practised husbandry, and other histories on that subject. The streets are covered with tapestry, and, at proper distances, adorned with triumphal arches, lamps, and other illuminations.

Among other figures carried in the procession, there is a

that other ceremony performed by every new emperor, of which we have given an account in a former section [e].

Persons promoted for their application to it.

Every governor of a city is obliged to send an account every year of the person who signalizes himself most by his industry and application in this way, who is thereupon raised to the dignity of a mandarin of the eighth order, and intitled to the dress, insignia, and other honours belonging to that rank, and so intent are those at the helm upon this point, that upon the arrival of the deputies of the governors at court the emperor never fails of asking them in what condition the fields appeared to them; and when a dearth happens in any of the provinces, either through a long drought or a swarm of locusts, those monarchs commonly remit a great part, if not the whole tribute of grain of that year.

Fertility of the soil.

It must be owned that the soil, for the most part, as well as the happy temperature of their climate, doth richly deserve, as well as amply reward their care: and though in so vast a tract of ground, there must be of course a great variety of soil, some more, and others less fertile, yet such hath been the indefatigable industry of the Chinese nation, that every spot hath been improved, and made to produce some of the conveniences of life, from the most barren mountains down to the fertile vallies and plains; insomuch that there is scarcely a province which doth not yield a sufficient maintenance for its numerous inhabitants, and some of them, towards the southern parts,

Every spot improved.

[e] Vide Du Halde, Le Compte, Martini, et al. sup. citat.

cow of earthen ware, with gilt horns, so large, that forty men can hardly carry her. Behind the cow follows a young child with one foot shod and the other bare, whom they style "the genius of labour and industry;" he strikes the cow continually with a rod, in order to make it go forward. He is followed by all the husbandmen playing upon instruments, and attended by companies of masked comedians, acting rural plays. In this manner they proceed to the governor's palace, where they strip the cow of all her ornaments, and drawing out a great number of less cows, made of the same clay, out of her belly, present them to the multitude, together with the fragments of the great one, which they break into small pieces. The ceremony ends with a short speech, which the mandarin makes to the people, in which he recommends husbandry to them, as one of the things most conducive to the welfare of the state (1).

(1) Du Halde, vol. i. p. 275.

almost

almoſt double. So careful are they of procuring every kind of manure that may enrich their land, that they will purchaſe it at a high rate; and ſo fearful of loſing a foot of their ground, that one ſhall not ſee either a hedge, ditch, or even tree in their corn-lands. They will even deprive themſelves of the pleaſure of planting flower-gardens, fine walks, and other ſuch uſeleſs gratifications, as they ſtyle them, for the ſake of making them productive of what is more for the public good. *Way of manuring.*

Nothing can be more fruitful than their low-lands, which are interſected with ſuch a vaſt number of canals, as conſtantly furniſh them not only with a ſufficient ſupply of water, but alſo with plenty of manure, brought thither in barges. In theſe low-lands the fineſt rice grows, and in the greateſt plenty; becauſe that grain thrives beſt in watery grounds. *Fertility of the plains.*

Beſides the great plenty of corn, grain, and pulſe, of all ſorts, which almoſt every part of this country produces, it hath likewiſe a ſufficient quantity of paſture-ground, which feeds a vaſt quantity of cattle of all ſorts; whilſt their ſpacious woods and foreſts ſupply them with as great plenty and variety of wild beaſts; ſuch as buffalos, wild boars, deer of ſeveral kinds, elephants (Z), leopards, tigers, bears, wolves, foxes, and a variety of others not known to us, which afford the Chineſe the diverſion of hunting, as well as the commerce and profit of their furs, which are commonly very fine and valuable. *Paſture and cattle.*

This country alſo produces the muſk-cat, a profitable creature, which carries that noble perfume in a bladder under its navel. They have likewiſe a ſort of roebuck, which they call hyang-chang-tſe, the male of which hath a bag *Muſk cat, and roe-buck.*

(Z) Their woods likewiſe breed ſome rhinoceroſes, variety of baboons, monkies, and other creatures, which are kept rather for ſight than uſe: particularly the province of Sechwen produces one ſort, which the call Sin-ſin, which is of the ape kind, but is reported to be as tall as a middle-ſized man, and to bear a greater reſemblance to mankind than any other apes. Thoſe woods and foreſts breed two wild kinds of muſules, one ſort of which, fit only to be eaten, is very fleet, and can never be tamed; but the other may, and is chiefly uſed for the ſervants of the mandarins to ride on. Camels, dromedaries, horſes, oxen, and buffalos, are likewiſe in great uſe among them, the former for land-carriage, and the latter to plow their lands; but that which they feed moſt on is the hog kind, of which they breed the greateſt quantities, both in the upper and low lands.

of a very odoriferous ſubſtance. This creature which breeds moſtly on the northern ridge of mountains beyond Pe-king, is firſt hunted, then killed; the bag above mentioned is immediately cut off and tied very hard, that it may loſe none of its effluvia. The fleſh is alſo good to eat; but the bag is eſteemed of more value than the reſt of the carcaſe.

Little ſtags. But the moſt delightful of the whole quadruped kind, is a ſmall ſtag bred in the province of Yun-nan, and no where elſe; bought at a high rate, by the princes and nobles, merely to be kept for ſhew in their gardens. Theſe are exactly ſhaped like the common ſort, but their ſize ſcarcely exceeds that of our ordinary dogs, on which account they are eſteemed as curioſities: but they have a great variety of ſtags of different kinds in the other provinces, ſome of which are reckoned as extraordinary for their large ſize [f].

Birds. Birds and fowl, both of the wild and tame kind, are here in great plenty and variety; ſuch as eagles, cranes, ſtorks, hawks, falcons, pelicans, birds of paradiſe, peacocks, pheaſants, partridges, turkies, geeſe, ducks, ſwans, cocks and hens, and a vaſt variety of water-fowl on their lakes, rivers, and canals. Among the tame and curious ſort, they have a variety of beautiful parrots, not inferior either in plumage, colours, or facility of talking, to any that are brought from America: but the moſt ſurpriſing and delightful of all the flying kind, is the little bird called kin-ki, or *golden-hen*, which is commonly found in the provinces of Yun-nan, Shen-ſi, and Se-chwen. This admirable creature derived its name from the exquiſite in ſymetry of its ſhape, the beauty, luſtre, and variety of its plumage, the complete mixture and arrangement of light and ſhade, both in its wings and tail, and the fine plume that crowns its head: but what renders it ſtill more valuable among the epicures, is the delicate taſte of its fleſh, which we are told, greatly excels that of pheaſants [g].

The fine kin-ki.

Fruits peculiar to the country. China ſeems to be deſigned by nature to produce not only all the fruits which grow in other parts of the world, but likewiſe many others peculiar to its ſoil and climate; ſo that, if they have not ſo great a plenty and variety of the former, it is owing to their neglect of cultivating them; for, in general, they grow naturally almoſt in every province, and many of the more delicate kind in the

[f] Martini, Navaretta, Nieuhoff, Le Compte, Du Halde, & al.
[g] Du Halde, vol. i. p. 15.

ſouthern

ſouthern parts to greater perfection than any in Europe. Apples, pears, plums, quinces, apricots, peaches, figs, pomegranates, mulberries, nectarines, grapes, oranges, lemons, citrons, melons, walnuts, cheſnuts, pine-apples, and other fruits, grow almoſt every where in great plenty. Yet they are not ſo curious as the Europeans in cultivating and improving them, but content themſelves with having three or four different ſorts of apples, ſeven or eight ſorts of pears and peaches; and as for their cherries, they are hardly worth eating. The only fruits that exceed ours are their pomegranates, a fine ſort of muſcadine grapes of exquiſite taſte and flavour, and their tſe-tſe, called by the Portugueſe macau, which is a kind of fig, the deſcription of which may be ſeen in the margin (A).

Chineſe not ſo curious in them.

Olives are here in great plenty and variety, and, though different from our's, have a very fine taſte; but whether out of diſlike, or that they do not think it worth their while, they extract no oil from them.

Olives.

Among thoſe fruits which grow in the ſouthern provinces, the li-chi is moſt eſteemed. It is ſhaped like a date, and hath an oblong ſtone. The fruit is full of moiſture, of an excellent taſte and flavour when full-ripe; but ſhrivels, and grows blackiſh, like our prunes, by keeping. Next to that is the long-yen, or dragon's-eye, which is round, and yellowiſh, the pulp white, and a little acid. Both theſe are eſteemed very wholſome, eſpecially the latter, which is taken to create an appetite.

The li-chi.

They have likewiſe ſome ſingular as well as uſeful trees, particularly that which they ſtyle the pepper-tree, which bears a ſort of grain like a pea, but of too hot a nature to be eaten; but the huſk, which is leſs pungent, is uſed by the common people. The pea-tree, which produces a ſort of pulſe, like our common pea, only a little more rank. This is very tall and large, and grows in moſt provinces of China. The tallow-tree is no leſs common and profitable; its fruit is contained in a rind, which, when ripe, opens in the middle like our cheſnut, and yields two or three kernels of the ſize of a common hazel-nut. The pulp hath

Other ſingular trees.

Tallow-tree.

(A) It grows upon a ſtately tree, not unlike our middling walnuts, the leaves of which are of a fine green, till about autumn, when they change into an agreeable red. The fruit is about the bigneſs of a middling apple, and grows yellow as it ripens; but, when dried, becomes mealy and ſweet like a fig, for which reaſon the Portugueſe give it the name of macau, or *fig*.

the properties of tallow, and, being melted with a small quantity of common oil and wax, is made into candles, and used all over the empire. Their wax-tree is so called from the wax that is produced on it by a kind of little worm which runs up, and fastens to its leaves, and quite covers them with combs. This wax is hard, shining, and considerably dearer than that of common bees; though this last they likewise have in much greater quantities. When these worms are once used to the trees of any district, they never leave them, unless something extraordinary drives them away.

Wax tree.

Bambú.

The chu-tse, or what we call in Europe the bamboe or bambû, grows here in vast quantities, and of an extraordinary height. Being hollow, it is used, the larger sort for water-pipes, and the smaller for telescopes, and other tubes, and the pulp within is made into paper. The nau-mu is a tall strait tree, the wood incorruptible like the cedar: it is commonly used to make pillars, doors, windows, or ornaments for palaces, temples, and large buildings; but it is in other respects much inferior to the tze-tau, or *rose-wood*, which is of a reddish black, streaked and full of fine veins, which appears to be painted by some artist. The furniture, and ornaments made of this wood, are much esteemed all over the empire, and sell at a greater price than those which are varnished or japanned. We omit a great variety of other valuable and curious trees, such as the cedar, ebony, sanders, pines, oaks, &c. which we have not room to describe.

Nau-mu-tree.

Rose-wood.

Varnish and oil-trees.

But that which is justly esteemed the most profitable among the Chinese, and hath most excited the envy of the Europeans, is their tsi-shu, or *varnish-tree*, that yields the gum with which they make their fine giran-varnish, or japan, which keeps such an infinite number of hands employed in most provinces of the empire, and furnishes it with such a prodigious variety of chests, cabinets, boxes, and other household ornaments, so beautifully painted and varnished, and sent abroad into most parts of the world. The next to that in usefulness is the Tong-shu, or *oil-tree*, from which a liquor or oil is drawn not much differing from the varnish above mentioned, and used almost to the same end, but chiefly in larger work, such as pillars, cornices, galleries, triumphal arches, and fine floors. This oil, when boiled into a consistency, not only preserves the wood over which it is laid, but gives it a fine lustre, and, like the varnish, may be mixed with any colour to great advantage.

China

China is likewise famous for producing the camphor-tree, which grows to a prodigious size, and rises often to the height of three hundred feet; its wood is of a firm texture, of great use in ship-building, as well as in joiners-work, from the beautiful gloss it acquires in polishing; but the most valuable part is the gum, which the Chinese are extremely expert at extracting, percolating, purifying, and subliming.

Iron-wood.

The last of the tree-kind, worth our particular notice, is what they call tie-li-mu, or *iron-wood*, from its extreme hardness. It is indeed very remarkable for its strength, and durability, beyond any other wood; the tree is as tall and spreading as our large oaks, and the wood is of a much deeper brown, as well as more weighty and tough [h].

Shrubs.

They have a great variety of shrubs, which we have not room to particularize. We shall content ourselves with remarking those that are most worthy notice: at the head of these we may justly place the celebrated cha; and corruptly, in some maritime provinces, tha, or tcha; from which the Europeans have given it the name of *tea*, or te. The profit which the Chinese make of this plant, since it is become of such universal use in Europe, is immense; and the virtues which both they, and some of our European writers, have ascribed to it, are very extraordinary.

Tea.

Great variety, whence.

There is now a great variety of teas in China: the great demand for it by foreigners hath induced the natives to propagate the growth of it in several parts, where the soil or climate was more or less agreeable to that shrub. Hence proceeds that difference of taste, flavour, colour, and other qualities, we find in teas of different denominations. The songlo, which is a most elegant sort of green, much esteemed, and drank by the richer sort, hath its name from a mountain in the province of Kyang-nan; and the vu-i, or, as we call it, *bohea*, from the mountain of Vu-i-shan, in the province of Fo-kyen, where it grows in great quantities, and is excellent in its kind.

Songlo and vu-i, or bohea, their virtues.

This last is the most universally, and we may add justly esteemed, not only for its fine taste and flavour, but much more for its medicinal qualities.

Whether the same shrub with the green.

Whether this and the green tea were originally different plants, or the same, only differently cultivated, is a question that hath for a long time exercised the talents of the

[h] De his, vide Magaillan, Careri, Martini, Le Compte, Nieuhoff, Du Halde, & al.

curious,

curious, and is not as yet thoroughly decided. The Chinese are too jealous of the Europeans, to give them any light into this matter; so that we are left to our own observation. It is now generally supposed that there is no other difference but what proceeds from the different times in which the leaf is gathered, viz. that of the bohea about a month or five weeks earlier, whilst the sap is in its full flow, and the leaves are full of juice; whereas the green, being left longer on the tree, that sweet juice is either dried up, or inspissated by the warmth of the sun; the leaves change colour into a fine green, and contract that bitterness and roughness by which it is distinguished. The cultivating the bohea in the above-mentioned manner, seems to be a late discovery and improvement. It is plain, from the account of Mr. Ten Rhine, who resided some time in Japan, and was physician to the emperor about a century and half ago, that it was not then known in that country, though it hath been since introduced and cultivated there to a much greater perfection than any we ever had from China[1]. We shall only add, that as none of their ancient herbals speak of the vu-i, or bohea, and some of the natives mention it as a more modern discovery, there is reason to think it an improvement on the old sort; but whether found out by study or chance, we cannot determine (B).

Bohea, a new improvement.

The

[1] Willielm. Ten Rhein. excerp. de Observat. suis Japonic. de frutice Tchia, ad fin. et al. ab eo citat. in Hort. Malabaric.

(B) Mr. Cunningham, physician to the English factory at Chusan, in his account of tea, which he sent to the Royal Society, says, that the finest, called the first bud, is gathered in March; the bing, or imperial, in April or May; the songlo, or green, in May or June. Father Du Halde declares, that the tea called the imperial or mau-cha, is the leaf gathered from the shrubs newly planted; but this sort is so scarce and precious, that it is seldom used but in presents, or sent to the emperor.

The same may be said of the flower of tea, which bears an excessive price, and is only used by the richer sort, and that chiefly on particular occasions, as feasts, marriages, grand entertainments.

Mr. Cunningham, and others say the first, or earliest bud, is indeed the finest of the bohea kind; but there are a great many degrees below it of fineness or coarseness in the leaves, according as they are more or less blown and spread, and according to the part of the tree from which they are gathered; for, during all the time of their being on the tree, the leaves on the

The Chineſe not only uſe the infuſion of it by way of common or diet drink, but take it alſo in powder, either in water, or mixed with other ingredients, and made into a bolus or electary. Their phyſical books extol it as a kind of panacea. They preſcribe it againſt the teneſmus and hæmorrhage, coſtiveneſs, pains of the head or heart, lowneſs of ſpirits, the ſmall-pox, impoſtumes in the head, reins, and bladder, obſtructions, coughs, phthiſic, rheumatic defluxions and aches, and a number of other diſeaſes; and, to conclude with one of their moſt ſingular preſcriptions, they tell you that the yu-chu, or fineſt tea, powdered, and mixed with an equal quantity of alum, and taken in a glaſs of water, is a remedy againſt all ſorts of poiſons [k]. *Diſtempers againſt which the Chineſe preſcribe it.*

Tea is propagated chiefly by ſowing; for that which grows wild and ſpontaneous hath ſuch a diſagreeable taſte, that none but the poorer ſort, who have not the niceſt palates, care to uſe it. The time of ſowing it is in the ſecond moon of the year; when having prepared their ground, they throw nine or ten ſeeds into a hole, from whence ſometimes only one or two ſhrubs will ſpring: theſe, at a proper ſeaſon, are tranſplanted into other ground, which is alſo prepared by proper manuring. The plant is cultivated with great care; and that which grows on the lighteſt ground, and hath the greateſt ſhare of the ſouth ſun, is reckoned the fineſt, and thrives beſt. The ſhrub or plant, if it be left to run up to its full height, will ſhoot up above that of our talleſt filberds, and quite degenerate; but the Chineſe take care to prevent its growth by pruning, and ſtinting the height of it to ſix or ſeven feet. They commonly tranſplant them in regular rows, upon little hills, and about three or four feet from each other. When they have once taken deep root, they will grow in ſpite of the worſt weather. *Tea how propagated; ſown and tranſplanted.*

They have ſeveral ways of curing and drying the leaves, when ſtript, in order to make them fit for uſe. The bohea is at firſt dried in the ſhade; the leaves are again expanded by the ſteam of hot water, and expoſed to the warm ſun, or, if that fails, over a ſlow fire, in copper or *How cured and criſped.*

[k] See Du Halde, vol. ii. p. 223.

the top are always the ſmalleſt and fineſt, and conſequently the deareſt, and grow proportionably larger and coarſer the nearer they come to the bottom (1).

(1) Vide auct. ſup. citat.

earthen

earthen pans, well glazed, till the heat hath crisped and contracted them into a small compass. But those of the green sort being commonly less juicy, are dried up and crisped in the same manner as soon as gathered. Perhaps the bad effects produced by the green tea, are in a great measure owing to its having imbibed some verdigrease from the copper-plates on which it is dried; and in all probability, these communicate some part of the green colour by which it is distinguished.

Leaves. The tree commonly bears leaves from top to bottom. The leaf is oblong, sharp at the end, and indented round like those of our rose or sweetbriar; and the flower not unlike that of the latter, only hath more leaves; or, according to others, is like that of the double jessamin, with six upper, and six under leaves. The fruit or apple is of the bigness of a small pippin, but more finely flavoured; and hath a spicy taste, not unlike that of a clove. The seed is blackish, round, and of the size of a small hazel nut when green, or of a large pea when dry. The Chinese extract an oil out of it, which they, especially in the province of Fo-kyen, use as a kind of sauce to their victuals. They likewise have a way of pickling the fine green tea leaves, after they have been infused, and eat them with their meat.

Flower, seed, and fruit, described.

Leaves pickled.

Cotton shrub, how propagated. The next beneficial shrub is that which produces the cotton, the manufacture of which, into such variety of stuffs, is one of the most considerable, next to that of silk and china-ware. The seed is commonly sown immediately after harvest, nothing more being required than to scratch the surface of the ground with an iron rake. After the rain or dew hath sufficiently moistened it, the shrub shoots up gradually to the height of two feet: the flowers appear about the middle of August, of a yellow colour, sometimes of a reddish blue, and are succeeded by a button or pod, of the bigness of a nut. This pod, which opens in three places about forty days after the first appearance of the flower, discovers three or four bags of cotton, exceedingly white. To the fibres of the cotton are fastened the seeds, which must be separated by a kind of wheel, or engine [1].

We shall therefore close this article with a short account of two or three most excellent plants and roots that are in the highest esteem among them and us, for their singular virtues. We might here begin with that most

Jin-seng plant.

[1] Vide auct. sup. citat. & Du Halde, ubi supra, vol. i. p. 319.

celebrated

celebrated plant, called by them jin-seng, gen-seng, or gem-sen, that is, *human plant*, which has been described in our History of Tartary, which we may call its native soil: we shall only observe in this place, that it is celebrated by the Chinese doctors and botanists as the greatest cordial of all the vegetable sort, and as a kind of panpharmacon against all sorts of distempers, especially of the venereal kind.

Tang que and rhubarb.

The roots of tang-que and hu-hun are also in great use and esteem among them, for their singular virtue of recovering decayed constitutions, prolonging life, and even changing the white hair, caused by old age, into a youthful black. Their rhubarb and China root are also said to be excellent in their kind; the misfortune is, that it is next to impossible to procure them genuine from the natives, who make no scruple to corrupt and adulterate every thing they sell or exchange with other nations.

Notwithstanding all the advantages of China, the fertility of its soil, the industry of its inhabitants, its mines, manufactures, and commerce, the people in general are poor and miserable. The land, though fertile and extensive, is far from being sufficient to support its numerous inhabitants, so as to live comfortably, and lay up a proper quantity of provisions against the years of dearth: such are frequently occasioned by excessive drought, unseasonable weather, or swarms of grashoppers, which often devour every fruit, leaf, and blade.

The misery of the meaner sort.

In such calamitous cases, as well as in times of pestilential diseases, which, notwithstanding the goodness of their air and climate, often rage, and lay waste whole provinces, the common people suffer such dreadful hardships, as often drive them into the most shocking extremes. They expose their children, sell their daughters for slaves; rob, plunder, and, if not timely prevented by the government, rise in open rebellion. Even in their most plenteous seasons, the poorer sort are so most terribly oppressed by those in power, that, in spite of all their industry and hard labour, they are forced to fare very hard, and are glad to be able to support themselves and families, not only on the very refuse of every kind of provision, but on cats and dogs, rats, mice, and other vermin: all these, together with the garbage of fish, flesh, and fowl, are sold at the markets, and in the streets[m]; so that, upon the whole, the great and the rich alone can be said to feel the blessing of the boasted abundance we read of in every description of that opulent empire.

Sad way of living.

[m] Le Compte, Nieuhoff, et Du Halde, vol. i. p. 314 & 318.

The

Foreign trade.

The trade of China is now encouraged by the government. Even the foreign, which was formerly ſhut up by their jealous monarchs, hath been laid open by the Tartars ſince the conqueſt; ſo that they now trade with Japan, Manilla, Siam, Batavia, and other parts of the Eaſt Indies. They likewiſe derive conſiderable advantage from their traffic with the Europeans. Theſe have indeed ſcarce any port open to them, except that of Quang-tong, and that only at certain times of the year: neither are they ſuffered to ſail up quite to that city, but are forced to caſt anchor at Whang-pû, a place about four leagues ſhort of it, where the river is ſo crowded with trading veſſels, that it looks like a large city on the water.

Trade with Europe dwindled.

This trade was once very advantageous to the Europeans, who brought thither cloths, ſwords, clocks, watches, looking-glaſſes, diamonds, cryſtal, teleſcopes, and other mathematical inſtruments, and ſold them at a high rate; but the market is now over-ſtocked with thoſe commodities, and the trade hardly worth carrying on in any thing but ſilver exchanged for gold, which ſold higher or lower according to the time of the year, it being cheapeſt in March, April, and May, when there is the greateſt number of veſſels in the port returned from Quang-tong [n] (C).

Home-trade moſt encouraged.

But what the Chineſe chiefly depend upon is their home traffic. We ought to conſider every province as a ſeparate ſtate or kingdom, ſome of which abound with certain commodities, or proviſions, which others want; and, to communicate which to all the reſt, the beſt methods have been invented, both by land and water-carriage. Thus the provinces of Hu-quang and Kyang-ſi, which abound with rice, ſupply thoſe that want it; Che-kyang furniſhes the fineſt ſilks; Kyang-nan the fineſt ink, varniſh, and all ſorts of curious works; Yu-nan, Shen-ſi, and Shan-ſi, yield plenty of iron, copper, and other metals, horſes, mules, and furs; Fo-kyen the beſt ſugar and tea; and Sechwen the greateſt variety of medicinal and other plants: all theſe are conveyed from one province to another, either by their rivers and canals, or by land-carriage; and when brought to the place of ſale, are commonly vended in a few days [o].

[n] Vide Magaillan, Navaret. Martini, Le Compte, Nieuhoff, Du Halde, & al. [o] Vide Magaillan, Navaret. Martini, Le Compte, Nieuhoff, Du Halde, & al.

(C) Moſt of the gold bought at Quang-tong is carried thither from other parts, eſpecially from Japan and Cochin-China.

The

The next branch of their wealth ariſes from their manufactures, of which they have great variety. We ſhall only ſpeak of ſome of the moſt conſiderable, ſuch as their ſilk and cotton, their porcelain and japan ware, or varniſh. *Manufactures.*

We begin with the ſilk, the invention of which the Chineſe records attribute to one of the wives of the emperor Wang-ti; ſince which period many other empreſſes have been recorded for the ſingular care they took to encourage it, by breeding the ſilkworms, ſpinning the ſilk, and delivering it to the proper workmen and women to be woven. Their example could not fail of exciting the reſt of their ſex to put their hands to ſuch a profitable as well as delightful work, by which they were enabled to exchange their old garb of ſkins, for the more eaſy and elegant dreſs made of this new and valuable commodity. Upon the whole, that manufacture hath been ſo well cultivated among them from time immemorial, that not only the princes, grandees, literati, and other perſons of diſtinction, but their domeſtics, the merchants, tradeſmen, and mechanics, can afford to clothe themſelves with it; none, except thoſe of the meaneſt ſort, and the peaſants, appearing in cotton. The quantity they ſend abroad of it is prodigious; and plainly proves that it employs an infinite number of hands; ſo that it is not without reaſon that China is ſtyled the Silk Country. *That of ſilk, by whom invented.* *Much encouraged.* *Become the common wear.*

Neither are the Chineſe to be leſs admired for their ſurpriſing ingenuity, diligence, and ſkill, in the management of every branch of it, the contrivance of their looms, and other inſtruments for ſpinning and weaving it in a beautiful variety of colours and patterns; their great care and ſkill in breeding, hatching, and propagating their worms; and their excellent way of cultivating mulberry-trees to the beſt advantage for their nouriſhment; together with a great variety of other niceties relating to them, which we have not room to particularize [P]. *Their ſkill and ingenuity in it.*

Cotton affords another very profitable manufacture, though it doth not branch out into ſuch great variety as that of ſilk. *Cotton manufacture.*

The Tſe-ki, or porcelain (D), is of ſo old a date among them, that their records mention nothing either of its inventor *China-ware where made.*

[P] Du Halde, ubi ſupra, vol. i. p. 353.

(D) We need not tell our readers, that the name of porcelain is unknown to the Chineſe, and moſt likely of Portugueſe extract. The ancient books that treat of it have not ſo much as a name for it, but ſtyle it the precious jewel of Jau-

inventor or diſcovery. There is a great variety of it made in ſeveral provinces of the empire; but the fineſt is made no where except in the town of King-te-ching, in the province of Kyang-ſi, which town is about three miles in length, and contains upwards of a million of ſouls, moſtly employed in that ſingle manufacture. The Chineſe were ſo careful in keeping ſtrangers ignorant of their manufactures, particularly their methods of making varniſh and porcelain, that our European writers have been led into very abſurd conjectures with reſpect to both. At length the proceſs of making china-ware, was explained by father D'Entrecolles, a Jeſuit, who reſided at King-te-ching, and made repeated remarks on all the different operations[q].

A finer ſort made in Saxony.

Whether that which hath been ſince produced in Saxony, be made after the ſame manner, we know not; but as the Chineſe porcelain is now excelled in Germany, France, and England, we ſhall not expatiate upon the methods in which it is made, glazed, painted, and baked in China. In all probability it required longer time to bring the Chineſe procelain to perfection than they are now willing to beſtow, ſince the demand for it in Europe increaſed ſo greatly; for what they now ſell is not comparable to their ancient manufacture.

The Japaneſe alſo own, that their porcelain, which is finer than that of China, owes its excellence not ſo much to the goodneſs of the materials, and manner of working, as to the length of the proceſs in preparing the earth for the work.

Their varniſh, or japan.

The laſt manufacture in China worth notice is that of varniſh, or as we ſtyle it in Europe, gyran, or japan-work, which, though inferior to that made in Japan, is yet thought valuable enough to be bought at a great price, and ſent abroad in great quantities, eſpecially into Europe. We have already ſpoken of the liquor or gum which gives it that beautiful luſtre. Notwithſtanding the

[q] Extract. de Lettres Edifiantes, apud Du Halde, vol. i. p. 3—8. & ſeq.

Jau-chew, which is the diſtrict to which King-te-chew belongs; or elſe the fine china-ware which is of a lively ſhining white, and a clear ſky-blue, and comes from King-te-ching (6).

(6) Du Halde, vol. i. p. 353. Vide & Le Compte, & al. ſup. citat.

poiſonous

ſonous quality of its effluvia, a prodigious number of hands are employed in it, in almoſt every part of the empire. The very beſt is made at Whey-chew, in the province of Kyang-nan; and the next to it at Nan-king, the capital of that province; in both which, it ſeems, the workmen have a particular art in laying the varniſh ſmooth, and with a beautiful and laſting gloſs. But the place where the greateſt quantity of it is made, though neither ſo beautiful or ſerviceable, is at Kan-ton, where the Europeans have it wrought in great quantities, according to their own directions.

The tranſparent ſort.

There are two ſorts of varniſh uſed in China, one ſo tranſparent as to diſcover all the beauties of the wood underneath, and yet ſo ſolid as to look like a piece of glaſs laid over it. This ſort will bear gilding, or being painted upon, without loſing any of its gloſs; but is moſtly uſed upon ſome ſorts of curious woods, which are beautifully veined and variegated.

The more ſolid.

The other, which is better known to us, is laid on very thin, and that commonly on a kind of maſtic, or paſteboard, made up of paper, flax, lime, and ſome other materials, well beaten together, and glued upon the wood. On this they lay firſt their oil, and then their varniſh, which is moſtly of the black kind, though they may make it of other colours, and then paint and gild it for cabinets, tables, and other trinkets.

Chineſe coin.

We ſhall conclude this article with a ſhort account of their coin. Silver and copper are the two current metals in China; gold being on the ſame footing as precious ſtones, purchaſed, like other valuable merchandiſes, according to its weight and fineneſs. Silver, though uſed in payment, is not coined, but cut into pieces, ſmaller or larger, as occaſion requires; ſo that its value is rated according to its weight and goodneſs. Though it muſt be very inconvenient to be ever cutting and weighing it (E), the

Silver not coined; but cut, and weighed.

(E) The ſcales or rather ſteelyards, with which they weigh the ſilver or gold, and which they commonly carry about them in a neat japan caſe, conſiſt of a little round plate, an ebony or ivory beam, and a weight. The beam, which is divided into minute parts on three ſides, is ſuſpended by fine ſilken ſtrings at one of the ends, in three different points, that they may more eaſily weigh their pieces. Theſe kind of ſteelyards are ſo exceedingly exact for weighing any money, or ſmall pieces of ſilver, that from fifteen, or even twenty crowns, down to the twelfth part of a penny;

the Chineſe chuſe to have it in that manner rather than coined. If, like the Europeans, they had ſtamped pieces of determinate value, they ſay their country would ſwarm with clippers and coiners, and the dealers be forced to have ſtill recourſe to their ſcales and touchſtone. The only expeditious way they have to pay any ſum in ſilver, is, to keep by them a variety of plates of that metal, beaten, either thinner or thicker, beſides the ingots, which are reſerved for larger ſums; and thoſe by long uſe, they can cut to a very great nicety.

Copper the only coin.

The only coin, properly ſo called, in uſe among them, is of copper, and of a very inconſiderable value, ſcarcely amounting to the third part of one of our farthings. It is of a round figure, with ſome Chineſe characters on each ſide, and a ſquare hole in the middle, through which they may be ſtrung to any number, but commonly an hundred or a thouſand in one ſtring (F).

Chineſe weights: pound, how divided and ſubdivided.

The Chineſe pound, or lyang, weighs ſixteen ounces, but is divided into only ten parts, called tſyen, this into ten ſwen, which are equivalent to ten French ſols, or about ſeven pence Engliſh; the ſwen into ten ſi of ſilver. The beam of the Chineſe ſcale carries theſe diviſions no farther; and yet, with reſpect to gold or ſilver of a conſiderable weight, the diviſion is more minute, and almoſt extends to imperceptible parts; for which reaſon it is ſcarce poſſible to convey a juſt idea of them in our language. They divide the li into ten wha, the wha into ten ſe, the ſe into ten ſû, the ſû into ten chin, which laſt ſignifies a grain of duſt; this again into ten yay, the yay into ten myau, the myau into ten mo, the mo into ten tſyun, and the tſyun into ten ſun. There were periods at which the ſcarcity of ſpecie obliged their monarchs to raiſe the value of the ſmall copper pieces ſo exceſſively high, that one of them was worth ten of the ſame ſort current

and leſs, may be weighed in them with ſo great a nicety, that the one thouſandth part of a crown will turn the ſcale (7).

(F) The Chineſe, however, had in ancient time, a great variety of coins of gold and ſilver, which are now only to be ſeen in the cabinets of the curious, and more particularly in that of the late emperor Kang-hi, who cauſed a noble collection to be made of all that could be found of that kind in the empire, and to be depoſited there among his other rarities (8).

(7) Martini, Le Compte, Du Halde, & al. ap. Du Halde, vol. i. p. 330, & ſeq.

(8) D'Entrecolles

in

in former times. This scarcity of copper coin, occasioned either by some violent irruption of foreigners, who came and carried it away, or through the cautiousness of the people, who buried it in time of war, and died, without discovering where it lay hid, hath been so terribly felt, that at one time an emperor caused near fourteen hundred temples of Fo to be demolished, and all the images and copper work to be cast into coin; and at other times the people have been expressly forbid the use of any vessels, or other utensils of copper, and obliged to deliver up those they had to the mint.

SECT. VII.

Of the Character, Genius, Manners, Customs, Marriages, Burials, Feasts, and Festivals of the Chinese; with an Account of the natural and artificial Rarities of that Country.

The character of the ancient Chinese.

IT must be owned that the Chinese were, from time immemorial, a wise, prudent, and politic nation; that they had true and just ideas of government; that their fundamental laws were excellently well calculated for the public good; and that the people were no less endowed with a sincere regard for, and a natural disposition to observe them. Hence it was, that the troubles to which they have often been exposed through a series of ages, commonly proved of short duration; and as soon as the people came to be ever so little at their own disposal, they returned to their ancient form of government. One may see, to this very day, in spite of all the changes, corruption, and degeneracy, which have been introduced since their last conquest, some plain footsteps of their pristine virtue and veneration for their original laws and constitution, though at present they are not remarkable for probity and public spirit: there was a time when those noble qualities formed the distinguishing character of the Chinese nation; and those princes who enacted such excellent laws, left behind them such wise maxims of government, and encouraged such a noble system of morality, both by their precepts and example, were every way qualified to reign over the most virtuous nation upon earth.

Of the present Chinese.

The Chinese are naturally ingenious, lively, and industrious, and those of the lower rank incredibly laborious. They have no great genius for speculative sciences, but a

surprising turn for mechanics and curious works, either for use or diversion. They have generally a good share of wit and vivacity, but affect a gravity of deportment. They are affable and civil, but jealous and mistrustful of strangers, especially such as they suspect of coming to pry into their manufactures, some of whom they have made no scruple to poison. Where traffick and gain are in view, they are exceedingly watchful to observe the tempers and inclination of their chapmen, and keep up the fairest correspondence with them, in order to over-reach them; so that whether a stranger trusts to his own judgment, or to the probity of the Chinese dealer, or employs a Chinese factor, he is, for the most part, in danger of being cheated. They are exceedingly apt to resent affronts and injures, though they do not retaliate them by duels, or other public hostilities, but will rather seem patient under them, even to insensibility, till they have a favourable opportunity of indulging their revenge. Both nobles and artificers are extremely given to gaming. The artisans and lower class of people often continue playing till they have lost their all, even their wives and children [q] (G).

Much given to gaming.

Sumptuous festivals.

In other cases they are very great œconomists, and observe a rigid frugality in their houses and way of living, from which they seldom depart but upon some great occasions, such as their national festivals, their birth-days, weddings, and burials: at which they vie with each other in the splendour of their tables, furniture, and the various methods of entertaining. Among the variety of sumptuous dishes which commonly adorn the tables at such times, dogs-flesh, differently dressed, seldom fails of being

[q] De his, vide Magaillan, Le Compte, Martini, Nieuhoff. Du Halde, & al.

(G) All sorts of gaming are forbidden by the Chinese laws; even that of chess, though so much admired by the whole nation, is yet highly censured by their literati, as taking up too much of that time which ought to be better employed; and yet they are so very fond both of that and many others which are in vogue among them, that they will even venture their whole estate upon the chance of a game, or even upon a single card, or cast of a die. They are very careful to indulge this passion with as much privacy as possible, tho' they might easily be prevented if the mandarins and magistrates, who are equally guilty of it, did not wink at it in their inferiors (1).

(1) Martini, Le Compte, Du Halde, & al.

one,

one. Yet even in these feasts they affect a more than common gravity and silence, and will drink but sparingly of wine, and other strong liquors, as if they feared being betrayed into some indecorum; but they are soon relieved from their gravity and fears by the music, dancing, interludes, tumbling, and jugglers tricks (H) that commonly succeed the third or fourth round. *Sobriety at them.*

They neither use spoons, knives, nor forks at their tables, but every guest comes furnished with two small long ivory or ebony sticks, with which they help themselves, with wonderful dexterity, to every thing that is set before them: the meat is all minced before it is served. *Way of eating.*

The public or national festivals are various, and regularly observed all over the empire, particularly the two first days of the year, which are celebrated with feasting, music, dancing, playing, comedies, and other diversions, and with sending of presents to their friends and patrons. The solemn festival, which lasts from the end of the twelfth moon of the last, to about the twentieth of the first moon of the new year, is properly their vacation; during which all business ceases, all the tribunals are shut up, the posts suspended throughout the whole empire, and the generality of people spend their time in rejoicing[r]. *New year's festival.*

But the most pompous part of this festivity begins on the fifteenth day of the first moon, and is, by the Chinese, styled the feast of the lanthorns. It is commonly ushered in at court pretty late on the preceding night, by the ringing of a vast large bell; the first sound of which *That of the lanthorns.*

[r] De his, vide Magaillan, Le Compte, Martini, Nieuhoff, Du Halde, & al.

(H) There is almost every where a sufficient number of strollers to be found, ready to act any play which the company shall call for.

These players are a kind of vagabonds, that wander from place to place; and are always paid by the master of the feast, among those of the higher rank; but among those of the lower class, by the voluntary contribution of the guests. They commonly go in companies, of both sexes, and have a kind of head over them, who either keeps them in pay, or distributes their hire among them, according to the parts they act. These men, in their rambles, make it their business to buy, and often to steal, all the handsome girls they can get from the poor people, whom they afterwards either debauch or prostitute for some small sum, in order to fit them for their business.

is accompanied by whole vollies of cannon, from the palace and city ramparts, the ſound of large kettle-drums, trumpets, and a great variety of other inſtruments. The ſame notice is given in all other parts of the empire, eſpecially the great cities. Immediately the people everywhere kindle ſuch vaſt numbers of fires, hang up ſuch an infinite number of lanthorns, and play off ſuch variety of fire-works, ſome repreſenting caſtles, towers, ſhips, dragons, elephants, horſes, fiſhes, and other creatures, that the whole atmoſphere ſeems to be in a flame. They have likewiſe a very dextrous way of intermixing their lanthorns with thoſe fire-works, ſo as to repreſent horſes and other animals in full career, birds flying, ſhips ſailing, armies fighting, princes marching, and a great variety of other ſurpriſing ſcenes, while the ears of the ſpectators are entertained with the beſt muſic the country affords, and with the joyful acclamations of the people, which are anſwered by the trumpets, bells, and other inſtruments of every temple and monaſtery.

Fire-works and other illuminations.

Great rejoicings, and number of lanthorns.

Mr. Iſbrantz Ides, who was preſent at one of theſe feaſts, ſays, that the noiſe at Pe-king was as great as if an army of a hundred thouſand men had been in cloſe engagement. Father Le Compte ſays, that the number of lanthorns commonly lighted at theſe illuminations, through the whole empire, was computed to amount to at leaſt two hundred million. During the feſtival all buſineſs is ſuſpended; the ſtreets are crowded with proceſſions of numberleſs idols, the monks and prieſts attending them, with their cenſers, ſongs, and muſical inſtruments. Women of all ranks, though at other times not ſuffered to appear in public, are then permitted to ride through the ſtreets of Pe-king; thoſe of common rank upon aſſes, adorned with ribands and other trinkets; and thoſe of quality in their two-wheeled chaiſes, either ſinging, touching ſome muſical inſtrument, or even ſmoaking tobacco, and attended with each a maid-ſervant riding behind, and playing likewiſe on ſome muſical inſtrument (I). In a word,

(I) Theſe lanthorns are adorned with carving, gilding, and japanning, and have about ſix or eight panes of thin blue ſilk, made tranſparent by a fine varniſh, and painted with figures of trees, men, horſes, and birds, ſo ſkilfully diſpoſed, as to receive, as it were, life from the great number of lamps, or candles burning within them. Others are made of blue tranſparent horn, through which are ſeen ſundry creatures, painted to the life, and ſeeming to move, through the motion

word, the Chineſe are ſo ambitious of making a magnificent figure on this feſtival, that they will retrench from their common expences the year round, that they may exhibit ſomething extraordinary at this time: but what the origin of this grand feſtival is, they do not ſeem to know [a].

Its origin unknown.

The next in rank and ſolemnity, are the two grand feſtivals inſtituted in honour of Confuſius, celebrated, one in the ſpring, and the other in autumn. The public honours paid to that great philoſopher, uſed formerly to be performed before his ſtatue, ſet up in the great hall dedicated to his memory, till their new conqueror Kang-hi, deeming it a kind of idolatry, and fearing leſt his new ſubjects ſhould, in time, offer the ſame worſhip and prayers to him, forbade the ceremony to be performed before his ſtatue; inſtead of which, he ordered a large label, or board to be erected over a table, with his name and titles written, or engraven upon it, with ſome beautiful leaf-work, and other ornaments, carved or painted about it. The ceremony is now performed, by kneeling before the inſcription, and proſtrating the body nine times before it, till the head touches the ground; then the uſual offerings are made to it, of wine, victuals, and fruit.

The two feſtivals of Confuſius.

The private feſtivals are either on birth-days, marriages, or funeral obſequies, all which they celebrate in the greateſt manner that their circumſtances can afford.

Feaſtings on birth-days.

The married couple are commonly brought together, without any previous acquaintance with each other, the bargain being ſtruck by their parents, or by ſome friend, and afterwards ratified, by preſents ſent by both ſides. The bride brings no dowry with her, but is rather purchaſed by her ſpouſe, who, beſides the price he pays for her, commonly ſpends, in the marriage-ceremony,

Marriages.

[a] De his. vide & Martini, Navaretta, Le Compte, Du Halde, & al. ſup. citat.

motion of the flame within, and repreſenting a variety of ſcenes to entertain the ſpectators. The beſt ſort are above twenty feet in diameter, illuminated with lamps and wax-candles; the ſides repreſenting various figures of men and women, in different characters, or exhibiting ſome theatrical repreſentations, with geſtures ſuitable to their parts. Theſe are moved by wires, by people placed underneath: they have likewiſe bonfires, and other fire-works in all the parts of the cities, towns, and villages; and the whole nation ſeems to run mad with joy for they know not what.

double and treble the preſents ſhe brings along with her (K). The marriage-contract being ſigned and ſealed by the parents, the bride is ſent home to her bride-groom's houſe, in a kind of cavalcade, with a numerous attendance of friends and ſervants; ſome carrying the inſignia of the family, others playing on variety of inſtruments, a third ſort carries torches and flambeaux, even at noon-day, and burns odoriferous perfumes, whilſt a fourth bears the preſents. The bride, if of quality, is carried in a ſtately ſedan, covered with a large and rich canopy of ſtate, borne by a dozen luſty fellows, in the livery of the family, and guarded by ſome relations on horſeback. The ſedan, in which ſhe is brought, is cloſely ſhut up on all ſides, the door of it locked, and a ſervant is entruſted with the key, which he is to deliver to none but to the bride-groom, who waits at the door to introduce her into an outer court. Here ſhe is no ſooner ſet down, than he unlocks the chair with ſome eagerneſs; and is then a judge of his good or bad fortune (L). If he likes her, he hands her out of the chair, and conducts her into the great hall, where they make four low bows to Tyen; after which ſhe pays the ſame compliment to her huſband's relations. She is then put into the hands of the ladies invited to the ceremony, who lead her into a ſtately apartment, and ſpend the remainder of the day with her in feaſting, dancing, and other diverſions; whilſt the bridegroom revels with his male relations in another. After this feſtivity, ſhe is

The bride's reception.

(K) The laws of the country making it an indiſpenſible duty for every man to marry, and many of the poorer ſort not having it in their power to purchaſe wives, the government gives them leave, in ſuch caſes, to go to the foundling hoſpitals and beg help-mates. This method not only ſaves a poor man the charges of buying, but contributes to make the wife more obſequious and obliging (1).

(L) It ſometimes happens, that a man, when he receives his wife, and finds her beauty not anſwerable to the character given him of it, or the idea he conceived of her, will immediately lock her up again, and in the ſame ſedan ſend her back to her parents, chooſing rather to forfeit the money he gave for her, than to take her home: but this, of late, is not often the caſe, the female relations of the bridegroom taking all the proper precautions, not only to ſee and converſe, but to view and examine her, when ſhe is in the bath, and be ſatisfied that ſhe is free from any ſuch defects as might render her diſagreeable.

(1) Vide Magaillan, Le Compte, Du Halde, &c. ubi ſup.

ſecluded

ſecluded not only from the company, but even from the ſight of all men but her huſband; except, perhaps, the father, or ſome near relation, and that only on ſome extraordinary occaſion, unleſs they have contracted beforehand with him for the liberty of entertaining a gallant [t].

The laws allow but one wife to a man.

The Chineſe laws allow but one wife to a man; but they are permitted to have ſeveral concubines. The lawful wife is, however, miſtreſs over them, as well as over all the ſervants in the houſe; and the children of the concubines are deemed to belong to her, and have an equal right to inherit. She alone bears the title of mother, and after her deceaſe is honoured with the parental mourning of three years. Both the man and the woman may marry again, after the death of either; in which caſe the huſband is no longer confined within his own rank, but may take any woman he pleaſes, or even one of his concubines to wife; and this ſecond wedlock is attended with but few ceremonies. As for widows, eſpecially thoſe that have had children, they become their own miſtreſſes, and may marry if they pleaſe; but that ſtep, among thoſe of high rank, is reckoned diſreputable.

The ſad ſtate of the married women.

Upon the whole, it muſt be owned, that the marriage-ſtate is but uncomfortable to the Chineſe women of any rank, enſlaved and immured by their jealous huſbands; in ſome caſes liable to be ſold, with all their children; in others to be divorced from them; and, when widows, condemned to obſerve a long and ſevere mourning, and then either to live a ſingle life, or to be ſold to the higheſt bidder; without one good law in their favour, except that which permits them to marry again, if the huſband abſents himſelf from his home above three years. The Chineſe women are generally very handſome, ſprightly, and amorous, and employ themſelves at home, either with their own children, or in ſome ſorts of curious works, as painting, japanning, and embroidering. Thoſe of diſtinction ſeldom ſtir abroad, and when they do, they are commonly carried in a low cloſe chair, or a covered two-wheeled chaiſe, conſequently are never ſeen [u].

Funerals and deep mourning.

The laſt pompous ſolemnity celebrated by private families, is that of their funeral obſequies, which, among people almoſt of all ranks, exceeds whatever is obſerved by them upon any other occaſions. Such is the ſingular regard

[t] See Martini, Le Compte, & al. ſupra citat. [u] De hoc ritu, vide Kercher, China Illuſtrata, Martini, Hiſtor. Sinenſ. Le Compte, Careri, Du Halde, & al.

which

which the Chineſe pay to the memory of their deceaſed parents and near relations, that they think they can never ſufficiently expreſs it, either by the coſt they beſtow on their funerals and anniverſaries, or by the deepeſt tokens of grief. According to their ancient laws, the common term of mourning for a parent was fixed at three whole years; and though it hath been ſince reduced, in ſome caſes, to twenty-ſeven months, yet do they not abate, in any other reſpect, of their ancient auſterity on ſuch occaſions, but ſpend that whole time in acts of ſorrow and mortification.

Length of their mourning.

A child that hath loſt a parent is neither permitted, nor will, upon the greateſt exigency, indulge himſelf in the uſe of a bed during the ſpace of a hundred days, but chooſes to lie all that time upon the bare earth, lamenting, in the bittereſt terms, his inexpreſſible loſs. He is not to converſe with any body during a whole year; and muſt abſtain from all connubial intercourſe with his wife and concubines, under very ſevere penalties. The wife is obliged to mourn, in the ſame manner, three whole years, or at leaſt two years and a quarter, if not of high rank, and the huſband a whole year for a dead wife; which laſt is alſo the common term of mourning for other relations.

Anniverſary obſequies, whence.

Neither is this filial regard confined to a ſtated period; but is ſtill continued with annual obſequies: nor are theſe funeral rites continued to parents only, but to grandfathers, and great grandfathers, up to the head of the family, for whom they keep anniverſary ſolemnities, viſit their tombs, and offer upon them the uſual preſents of wine and victuals (M).

Monarchs not exempt from them.

Their greateſt monarchs do not think themſelves, on any account, exempted from this filial duty; we read of ſome of them who have refuſed to attend to any thing elſe, even at a time when their dominions were invaded by a foreign power.

(M) This extraordinary regard was founded on a wiſe maxim, that monarchs ought to have the tenderneſs of a parent towards their ſubjects, and fathers the authority of kings over their children: when young perſons behold what veneration is paid by their parents to their own progenitors, it cannot fail of inſpiring them with a deep ſenſe of obedience and ſubmiſſion to them: and, as their ſages have juſtly obſerved, this ſubmiſſion naturally preſerves peace in families, and tranquility in cities; prevents inſurrections in provinces, and ſecures good order through the whole empire.

The

The funeral rites are performed, among the rich, with greater magnificence than those of marriage. A vast number of bonzas, and other priests, adorn the cavalcade, some singing, in a mournful tone, the encomiums of the deceased, others playing on a great variety of instruments; some carry the tables, on which are deposited the offerings of wine and victuals, to be set on the tomb, others the perfumes to be burnt, and one of them precedes the bier, bearing the label, on which are written the names of the deceased, and those of his progenitors. The corpse, dressed in sumptuous apparel, is carried in a stately coffin, covered with white damask, or some other rich silk, which is the colour used by all the Chinese in their mournings; over it are the insignia of the family: the whole carried by twenty men clad in mourning, and covered with a most stately canopy. The relations of the deceased, both men and women, follow next, all clad in white sackcloth, girt about with coarse ropes, having straw wrapped about their feet, and rags about their heads; only the wife, concubines, and daughters, of the deceased, are carried in close sedans, covered with white curtains. *Funeral rites.* *Procession.*

In this manner they proceed to the burying-place; which, (unless they choose to keep the body at home) is, generally speaking, on some mountain, or eminence, about two or three miles from any city; inclosed with pine, cypress, and other trees. The tombs are raised like little houses, differently shaped in different provinces. Those of the mandarins, and princes of the blood, are of a magnificent structure, about twelve feet high, and eight or ten in diameter; near them stands a table of white polished marble, of a considerable length and breadth, on which are set a perfuming pot, two vases, and two candlesticks, all of the same stone, and curiously wrought: on each side are placed, in several rows, a great many figures of officers, eunuchs, soldiers, lions, saddle-horses, camels, tortoises, and other animals, in different attitudes of grief and veneration. As for the meaner sort, they content themselves with raising a small kind of pyramid of mould or earth over the coffin. *Burying-places.* *Tombs.*

They seldom bury many persons in one grave, and are exceedingly careful about the bodies of their deceased friends. They would deem it an unheard of cruelty to have them opened, and embowelled; and they would look with horror on our charnel-houses, where the bones of different persons are promiscuously laid one upon another. This consideration makes them so curious in the article *Regard for the bodies.*

article of coffins, which some individuals purchase at a great price, and keep them in their houses ten or twenty years before their decease

Feast given at the burying place.

While the funeral ceremony is performing, the servants are busied in preparing an entertainment for the company, which is set on tables, in halls reared for that purpose. Some of the relations will partake of them, whilst others chuse to keep close to the sons and daughters of the deceased, and join them in their loud cries and lamentations. The burying-places of the grandees have commonly several such halls or apartments, in which many of the near relations will stay a month or two, to repeat their mournful ceremonies every day with the sons of the deceased. They are not contented to celebrate their annual obsequies at their tombs; but every family hath a hall, called the hall of the ancestors, at which all the several branches of the family are obliged to repair on certain times in the year, in memory of the defunct.

Mourning for an emperor.

When the emperor dies, the whole empire goes into mourning, and the same respect is paid to his mother or grand-mother.

Education of children.

This extraordinary regard for their deceased parents is not only owing to the laws which give the living fathers so great an authority over their children, but likewise to their excellent method of education. If any son commits a crime or misdemeanour, and absconds from punishment, the father is obliged to bear it for him, on the presumption that he did not duly inculcate in him the principles of virtue. The education of the boys, as well as of the girls, is intrusted to the wife, till the former are fit to be sent to school, and the latter come to be married: but always under the eye and direction of the father, who commonly reserves to himself the power of using severity, when other milder exhortations and encouragements prove ineffectual; and, after the father's death, the eldest son takes the authority over as many of the family as are still unmarried.

Parents punished for neglect of it.

Wives have the care of them whilst young.

Ceremonies used, and manner of saluting.

The Chinese are very grave, formal, and ceremonious, with each other, as well as towards strangers. The salutation to an equal is by laying one hand to the breast, and bowing the head; to a superior, they lay both hands on the breast, and bow the whole body as low as they can; and, to a mandarin, they fall down on their knees, and touch the ground with their forehead. In saluting a superior, the person bends one knee to him, and continues in that posture till he takes him up by the hand; but it is unusual

unuſual and uncivil to ſalute a magiſtrate in public, unleſs one be ſummoned before, or have ſome particular application to make. The reſt, it ſeems, muſt only ſtand with their arms acroſs, and their eyes fixed to the ground; for it is an affront to look them in the face. In their viſits they uſe a great deal of ceremony in their geſtures, though they are very laconic in their compliments. They are no leſs cautious in ſeating their viſiters according to their ſeveral ranks; and in the ſtyle in which they receive the honour of the viſit, never ſpeaking in the firſt perſon, I or me, but your ſervant; and, to a perſon of diſtinction, your humble, poor, or unworthy ſlave.

Humble ſtyle in ſpeaking to their ſuperiors.

The Chineſe are no leſs formal in their viſits, whether between ſuperiors and inferiors, diſciples and maſters, which are indiſpenſable at particular ſeaſons, or between relations and friends (N); and as tea is the common liquor

(N) It is among them a ſtated rule not to viſit any perſon without ſending a tye-tſe, or viſiting bill, by the porter, to the perſon. This tye tſe is commonly a ſheet of red paper, ſlightly embelliſhed with flowers of gold, and folded up like a ſkreen; on one of the folds is written the perſon's name, with ſome reſpectful addition, for inſtance, "The tender and ſincere friend of your lordſhip, and the perpetual diſciple of your doctrine, preſents himſelf in that quality to pay his duty and his homage to you down to the ground."

If the viſit be made from a perſon of diſtinction to another, and the latter have not time or inclination to receive it, he ſends a civil meſſage by a ſervant, ſignifying that he need not give himſelf the trouble to alight; and then it is eſteemed as a real viſit, and is accordingly repaid, either on the next, or in few days after. If the viſit be received, the viſiter is permitted to paſs through the two firſt courts, and as far as the hall, where the perſon viſited comes to receive him. Here the formalities begin, as they are preſcribed in the Chineſe ceremonial; there we find the number of bows to be made, the title to be given, the mutual genuflexions, the ſeveral turns either to the right or left, the ſilent geſtures by which the maſter of the houſe invites his viſiter at the hall-door, and ſays only tſin, tſin, *go in, go in*; to which the other is to anſwer, pu-can, *I dare not*; the ſalutation which the former makes to the chair on which the latter is to be ſeated, which he muſt alſo duſt with a blow or two of his long ſleeve, or the ſkirt of his garment.

As ſoon as the parties are ſeated, the viſiter, in a moſt grave and ſuccinct manner, is to declare the occaſion of his coming; to which the other, after a certain number of bows, gives an anſwer. Care muſt be taken to ſit upright in the chair, and not loll on either ſide, or lean

Reception of the visiters.

quor the Chinese treat their visiters with, they are no less ceremonious and nice in the manner of presenting, receiving, and returning, the cup; every dish thus drank being attended with the same bowing and cringing, compliments and thanks, even though the cup is commonly tendered by a servant. Those that are used in the reception and dismission would appear still more troublesome and irksome to our Europeans, there being so much formality on both sides at every door they go in or out at, at their sitting and rising, as if the ceremonial passed between some great ambassador and the first minister of state: and yet the Chinese will by no means dispense with them, unless it be on ordinary visits between familiar friends or near relations, and even in these we should think them rather too punctilious; but in formal visits, especially among the great, the least omission on either side would be looked upon and resented as an affront to the other. On this account they make it a part of their education and study; and there are books printed among them, which settle all those points of civility in so clear and easy an order, according to every rank, that no one can well be ignorant of them. As for strangers, though the same exactness be not absolutely required from them, yet the nearer they come up to it, the better they will be received. Even the foreign ambassadors are allowed forty days before they appear in public; during which they procure masters of ceremonies to instruct them in all the formalities belonging to their character; and if they should

Books of civility.

Ambassadors taught by masters of ceremonies.

lean against the back. The feet must be placed exactly even, the legs upright, and a hand on each knee. The eye must not be permitted to wander about, but be fixed towards the ground. After a very short conversation, a servant brings as many dishes of tea as there are persons; which must be taken, drank out, and turned, with the stated formality of bowing and cringing. The conversation being over, the visiter or visiters, and visited, have again a number of bows and ceremonies to interchange, till the former come to their chairs, where they are renewed; a general adieu concludes the ceremony.

The Chinese, like other eastern nations, are so far from uncovering their heads in token of respect, that it is looked upon as an affront for any to stand bareheaded before their betters; and it was on this account that the missionaries were dispensed by the pope from uncovering the head in their churches (1).

(1) Du Halde, ubi supra, p. 295.

chance

chance to fail in any of them, the master is liable to be severely punished for his neglect [m], by the tribunal of rites, before whom they are obliged to perform every part of that tedious exercise, not once nor twice, but till the members of that court pronounce them perfect in every particular.

Reception of strangers by those of the lower rank.

Even those of the middle or lower rank observe such ceremony as we should think not only useless, but ridiculous and troublesome. Thus, for instance, when a person hath been visiting, or entertained at a house, and is ready to mount his horse in order to go home, the ceremony of parting takes up half an hour. The master of the house comes out to see him on horseback; whilst he, on his side, protests that he will rather see the world turned upside down than mount before him; at length, with much intreating and protestations on both sides, the master retires out of sight till his guest is mounted, and then appears again, and wishes him well home. This re-appearance produces a fresh volley of compliments on both sides; the one will not go in till the other is quite out of sight; and the other vows he will not move one step till he hath seen him in his house. He complies again, and steps in; and as soon as the other hath moved a few paces, comes out, and halloos a fresh adieu after him, which the guest must in civility tack about to return with fresh bows and cringes; and if the person lives at a good distance from him, he will not let him go very far before he sends a servant after him to wish him a good journey, with new compliments, and wishes of seeing him again soon. This latter kind of civilities are most in vogue among the mercantile part, who are always most obsequious and obliging to those they get most by, or can best cheat or over-reach [n].

Their shape, complexion, &c.

The Chinese vary much in their shape, air, and complexion; and it is hardly possible to be otherwise in a country of such great extent, and different climates; so that it is not difficult to distinguish a southern from a northern provincial, the latter being as fair and smooth as any European, and the former brown and swarthy like the Moors of Africa.

Corpulence.

The men are no admirers of a fine slender shape, but affect corpulency. Their faces are mostly broad, their eyes and hair black, beards thin and long, their noses

[m] Martini, Nieuheff, Careri, Le Compte, Du Halde, & al.
[n] Id. ibid.

short

ſhort and flat. If a man be of a middle ſize, or ſomewhat above it, with a large forehead, little eyes and mouth, flat noſe and long ears, a long beard, fat brawny limbs, prominent belly, and a loud voice, he is looked upon as a complete handſome man, and ſo far fit to be made a mandarin or magiſtrate. The women are commonly of a middle ſize, genteelly ſhaped, ſlender and ſtrait, but have no taſte for a ſmall waiſt, and a protuberance of the breaſt and hips, but rather ſtudy to carry an uniformity of bulk from the neck downwards. They have generally handſome faces; their noſes are ſhort, their eyes black, ſmall, and in all likelihood they would have a vivid complexion, did they not ſtrive to conceal it by rubbing their faces with a white kind of powder or paint, to make them look of a pale and languid, or, as they eſteem it, a modeſt baſhful hue °.

Women ſlender.

Pale complexions.

Small feet. But their greateſt beauty conſiſts in the ſmallneſs of their feet, though this is likewiſe to the great diſfigurement of their legs, which become thereby ſwollen and large, and all of a ſize from top to bottom. Neither is that the only damage they receive from this conſtraint, which is impoſed upon them in their infancy, by binding them ſo cloſe from the time they are born, as to ſtint their farther growth. They may be ſaid rather to waddle than walk, and that only upon their heels, for their ſhoes are made ſo, that the ſole never touches the ground; which renders their motion equally painful and dangerous. Yet ſuch is the power of education and cuſtom, that they not only readily ſubmit to thoſe inconveniences, but contribute to them by the conſtant care they take of ſwathing and pinching, merely for the pride they take in ſhewing ſmall feet to thoſe few domeſtics and acquaintance who are admitted into their apartments.

This cuſtom is ſaid to have been introduced by the huſbands to keep them more cloſely confined at home, that, if their modeſty could not allay their inclination of gadding abroad, the pain and uneaſineſs of going might the more eaſily reconcile them to their confinement.

Their dreſs modeſt. Their dreſs is very decent, comely, and agreeable to the ſingular modeſty of their looks. Their hair partly waves in curls, intermingled with tufts of gold and ſilver flowers, and partly made up in a kind of roll behind, faſtened with a bodkin.

° Vide Martini, Le Compte, Careri, Du Halde, & al. ſup. citat.

Their

Their bodies are covered with a fine vest, long enough to reach to the ground, tied about the middle with a girdle. Their hands are always concealed within their wide long sleeves, which would trail on the ground if they did not take care to hold them up; and whatever is offered to them, is taken with their hands wrapped up in them. The neck and breast are concealed, either by the closeness of the vest, or by some very short cloak, wrapped about the neck and shoulders. Over the vest they wear a loose gown with very wide sleeves, which would likewise drag to the ground if not held up. *Vests.* *Long sleeves.*

That of the men is no less suited to the gravity and modesty they seem to affect: their heads are covered with a kind of cap, which hardly reaches down to the ears; and their faces are screened from the sun by a fan, which they always carry with them. They shave the head all over, except one lock behind, which they either leave to hang down, or make up into a roll, and tuck up under their caps or hats, which are commonly made in the form of a bell. Those they wear in summer are of fine mat, lined with sattin, adorned on the outside with a tuft of red silk, or hair, hanging down to the rim, which either covers it all over, or else waves in the wind, and appears very beautiful at a distance. The top of the hat hath a large button fastened to it, of amber, crystal, or metal, neatly wrought and polished. The emperor, princes of the blood, mandarins, literati, priests, and bonzas, have their hats differently shaped and ornamented, according to their respective ranks. As for the poor people, they go with their heads quite bare, or at best have only a slight small cap, not unlike the crown of one of our hats, but not half so deep. *Dress of the men.* *Caps.*

The men's vests are long enough to reach to the ground, and so wide as to fold over the breast; and are fastened on the left side by four or five buttons of gold, silver, or baser metal. The sash, or girdle, that ties the garment to the body, is commonly of silk, curiously wrought, and hangs down to the knees. They go with their necks bare in summer, but cover them in cold weather either with a sattin cape sewed to the vest, or with a tippet of sable, or other skin, four or five fingers broad. Over their vests they wear short loose coats or gowns, with sleeves that come down no farther than the bending of the arm. When they receive visits they throw a third loose garment over the other two, and all the three are of different colours. Under them, both men and women, wear a kind of shirt, or rather waistcoat, *Vests.* *Coats.*

Shirts and drawers of both ſexes

of white taffety, which wraps over the breaſt, and is tied or laced on the right ſide. Both ſexes likewiſe wear drawers of the ſame fine ſilk; but in winter the ſhirt is of linen, and the breeches are wider, like trowſers, and reach below the calf of the leg; and theſe laſt are made of coarſe ſattin quilted with cotton or raw ſilk. The legs are covered with a kind of boot of the ſame quilted ſilk, about half an inch thick; and the feet are accommodated with ſlippers of coarſe ſattin, having thick ſoles ſtitched with packthread, but without heels. They wear hanging at their girdles a pouch, in which they carry their pipe, which is of braſs, their tobacco, handkerchief, and the two ſticks they eat with. When they travel in bad weather, their caps, upper coats, and veſts are cruſted with a ſort of oil, which turns green when dry, and defends them from the rain. In winter the quality uſe rich furs, and the inferior ſort wear lamb and other ſkins, or quilted cotton. Every mandarin hath upon his clothes ſome emblem of his dignity, embroidered before and behind. That of the civil magiſtrates is uſually a bird; and that of the military mandarins, and officers, either a dragon, lion, tyger, or ſome fierce creature. All theſe wear alſo broad ſwords hanging on their left ſide [P], with the point forwards.

Shoes and ſtockings.

The women's ſhoes are of ſilk finely embroidered, with a round heel about an inch high.

Their diet.

The Chineſe, in their common diet, not only eat all manner of fleſh, fiſh, and fowl, but even cats, dogs, rats, ſerpents, graſhoppers, and other vermin. Horſe-fleſh is one of the dainties the moſt eſteemed, and next to it that of dogs; but of all of them they eat very ſparingly, and commonly boiled with a good deal of rice, or ſome pot-herbs, and made into broths or ſoops, after the manner of the French and Spaniards; but, like them, they live moſtly upon rice, pulſe, millet, herbs, roots, and other garden-ſtuff, and variety of fruits in their ſeaſon. The fleſh, fowl, or fiſh, whether boiled, roaſted, or broiled, is commonly brought to the table ready ſeaſoned, and minced, and they uſe two ſmall ſticks to feed themſelves, without touching the meat with their hands. At their entertainments every gueſt hath a neat little japan table ſet before him, on which are ſerved the ſeveral diſhes deſigned for him, either in bowls of the ſame japanned ware, or of china.

[P] Martini. Le Compte, Du Halde, & al. ſup. citat.

The

The most delicious food, with which the rich entertain their guests, are stags pizzles, birds nests, and bears claws (O). Their cooks are surprisingly expert in the variety of dishes they make; but the mandarins are fondest of those that are high spiced, to provoke venery. Their bread is commonly made of rice; and, though they have plenty of wheat in several provinces, yet they seldom make any but a sort of flat cakes; and these are sometimes mixed with particular herbs, to create an appetite. Their corn or rice is ground on a flat stone placed horizontally, by rolling a stone cylinder over it, which, by its weight, forces the grain out of its several husks. The cakes or loaves they make of it are commonly baked either in a kind of balneo mariæ, or else in a vessel which contains the fire in the centre, and casts so great a heat, as to bake them in less than a quarter of an hour.

Stags pizzles, and birds nests.

Corn-mills.

Their usual liquor at their meals is tea, which they drink hot: let the weather be ever so sultry, it must be made boiling hot before they will drink it. Wine they do not make, though they have plenty of excellent grapes in the southern provinces; but, from time immemorial, they have substituted other liquors, more strong, intoxicating, and pernicious, brewed and distilled from rice or wheat, or expressed from fruits, or made of the liquor which distills from the palm, and other such trees, when tapped at a proper season.

Common drink.

Made wines.

China is for the most part the finest country in the world for travelling; the roads being between twenty and thirty yards wide, and reaching from one end of the em-

Fine roads for travelling and commerce.

(O) The pizzles they dry in the sun in summer, and roll in pepper and nutmeg: when they are to be dressed, they soak them in rice water, to make them soft, and afterwards boil them in the gravy of a kid, well-seasoned with spices.

The birds nests are found on the sides of the rocks along the coasts of Java, Cochin-china, and Tong-king, where they are built by birds which resemble our swallows. They consist of a green kind of moss, mixed up into a consistence, with a viscous juice, which the bird is supposed to spue up from its craw. They have been also observed to take some of the scum that floats on the surface of the sea, and use it for this purpose. As soon as the young have quitted their nests, the neighbouring people are very eager to get them down; and sometimes load whole barges with them, and sell them at a great price, to be used as a rich ingredient for soup.

The bears paws, especially the hindmost, which are esteemed by far the finest, are stripped of their skin, and dried with spice, and so preserved for use.

pire to the other: the mountainous parts are either levelled, lowered, or cut through, or have large wooden galleries along their ſteep declivity; and others are provided with ſtrong and ſtately bridges, built from one mountain to another. To theſe, if we add the ſurpriſing contiguity of their cities and towns, the great number of their navigable rivers, the infinite multitude of their canals for water-carriage, the wooden towers, at the diſtance of a mile and half from each other, upon which are written, in large characters, the names of the towns to which the roads lead, and their diſtances from each other, as exactly meaſured at the public charge; the forts, or redoubts of earth, caſt up at proper diſtances, and guarded either by the ſoldiery or militia; and, laſtly, the vaſt crouds of people that frequent, or rather crowd, thoſe roads, it muſt be granted, that no nation on the globe hath made better and more effectual proviſion for the eaſe and ſecurity of travelling and commerce, as well as for the delight of all that are concerned in either.

Way of travelling. Their way of travelling is various. In general, they uſe horſes, mules, camels, and, in ſome countries, buffaloes; and the poorer ſort aſſes, either for riding or carriage: but in the inland parts they employ ticket-porters, who carry their goods from city to city, by ſlings, two to a burden; and theſe will travel with their load at the rate of five miles an hour.

Goods carried by ticket-porters.

Coaches and chariots. In travelling, the richer ſort have their coaches and chariots, and litters for the ſick, carried either by luſty fellows, or, which is more common, by mules or camels. The Tartars here uſually ride on horſeback, in towns, as well as on the roads, and are generally good horſemen. The quality, both Chineſe and Tartars, chuſe to travel in the night during the ſummer, not only for the conveniency of the coolneſs, but to be free from the tygers, and other wild beaſts, which are intimidated by lighted torches, and other artificial fires, ſo contrived, that neither wind nor rain can extinguiſh, but rather make them burn the fiercer.

The rich travel by night.

Bad inns. Theſe have their inns at proper diſtances, for their reception and conveniency, kept at the charge of the government. But it is far otherwiſe with common travellers; for though there are inns in great plenty on all the high roads, yet they afford but wretched accommodation. Another inconvenience is the duſt, which, in dry weather, the wind raiſes in ſuch clouds as quite darken the ſky, and ſtifle the traveller. Nor is this circumſtance to

be

be wondered at, conſidering the vaſt and conſtant crowds of people, horſes, and waggons, continually paſſing backwards and forwards: travellers are obliged, at thoſe dry ſeaſons, to go with their faces covered with a thin veil, and with glaſſes before their eyes, to prevent their being ſtifled or blinded [p].

We ſhall conclude this ſection with ſome account of the natural and artificial rarities of the country.

The moſt remarkable of the firſt ſort, are, 1. Their volcanos, which vomit flames and ſmoke, and torrents of ſulphur and lava. 2. The great number of roaring cataracts and caſcades, ſuch as that near the city of Hoai-gan, in the province of Kyang-nan, which falls into the canal of that city, near the river Hoay, with ſurpriſing violence. *Natural rarities.*

There are many ſuch cataracts in other rivers, particularly in the Whang-ho, or Yellow River. Le Compte tells us of another, which is always red like blood; and of a third, in the province of Se-chwen, which hath a ſurpriſing luſtre in the night, occaſioned by the vaſt number of precious ſtones that glitter through its waves, or rather from the phoſphorus it contains. We read of a fourth near Fo-ming, which turns blue in harveſt, at which time the inhabitants on each ſide are uſed to dye that colour; of a fifth, near Pan-gau, whoſe waters are too light to float heavy timber; of a ſixth, near Ching-tyen, affirmed to be ſweet-ſcented; of a ſeventh, in the province of Fo-kyen, whoſe waters are of a greeniſh hue, and are ſaid to turn iron into copper. We omit mentioning ſeveral others, remarkable for ſome medicinal or other virtues, which we have not room to particularize; but the moſt ſurpriſing of all is, that which riſes yearly on the 18th day of the eighth month, with ſuch a prodigious high tide, before the city of Hang-chew, that multitudes of people flock thither from all parts to behold that ſurpriſing phenomenon, which neither their's, nor any of our philoſophers, could ever yet account for. We might add ſome others, which are no leſs famed for their gold ſand, particularly one, which on that account is ſtyled the Golden River [q]. *Remarkable rivers.*

They have likewiſe extraordinary ſprings and fountains, hot and cold, mineral and medicinal, ſome of which ebb and flow. Nieuhoff mentions a ſtrange ſource near the city of Jung-chan, which iſſues into two branches out of

[p] Vide Navaretta, Martini, Kercher, & al. ſup. citat. [q] Martini Atlas Sinen. Kercher, Le Compte, & al.

a stone cut into the resemblance of a man's nose, one of the nostrils of which throws out hot, and the other cold water. Some others, still more surprising, are recorded, but upon doubtful authority.

Metals, minerals, and quarries.

We cannot pretend to describe their mines of gold, silver, quicksilver, copper, iron, and other metals and minerals, and a great variety of precious and curious stones; their various quarries of porphyry and marble; and many other curiosities of the mineral, vegetable, and animal world. But there is one sort of fish among them, which, for its surprising beauty, deserve particular notice.

The golden and silver fish.

This beautiful creature, which, from its colour, the Chinese style kin-yu, or *golden fish*, is commonly about the length of a man's finger, and proportionably thick. The male is of a beautiful red, from the head to above half way of his body; and the remaining part, together with the tail, spangled with golden spots. The female is white; the tail, and some parts of the body, having the perfect resemblance of silver. The tail of each forms a sort of tuft, thick and long, which adds much to the beauty of that little creature. They commonly swim on the surface of the water; and move with such agility, that the light is reflected from their bodies, in the most dazzling and delightful variety: on this account they are admired by the rich, who keep them in all their pleasure-houses, in little ponds made for the purpose, or else in basons, where they afford amusement by their play: they are exceedingly tame, and seem to know their masters, and those that feed them, by the readiness with which they come up at their approach. But, the nature of them is now perfectly well known in Europe, where they are often seen at windows, swimming about in large basons of transparent glass.

Tameness.

Artificial rarities.

The artificial rarities of China, consist in the celebrated wall that divides them from their neighbours; a variety of artificial mountains, bridges, and causeways; stately temples; Colossian statues; high towers in several of their great cities; triumphal arches; and large bells, especially those of Pe-king and Kang-ton.

The great wall.

Their wall is the most stupendous work that the world can boast of; being in length, according to Magaillan's computation, four hundred and five leagues, fortified all the way, at proper distances, with strong towers, to the number of three thousand, which, before the conquest of China, used to be guarded by a million of soldiers. As it was originally intended to cover the three northern provinces of Pe-che-li, Shan-si, and Shensi, it begins at the latter,

latter, which lies on the north-west of China, in about 38 degrees of latitude, and is carried on, over mountains and vallies, rivers and deep marches, first to the north-east, as far as the 42d degree of latitude, then south-easterly to the 39th, and terminates at the Whang-hay, or Yellow Sea, at the 40th degree, where stands the famous gate called Shang-hay-quan.

By whom built.

This stupendous fabric was raised, according to some, by the emperor Chi-ho-ham-ti; and, according to others, by Shi-whang-ti, two hundred and fifteen years before Christ [r]. In some places it is founded on such high rocks and mountains, as seem altogether inaccessible; and in other parts traverses wide and rapid rivers, and such marches and sandy hollows, as one would judge incapable of admitting a sufficient foundation to support such a prodigious weight. The height of it varies according to the ground; but is no where less than twenty, nor higher than thirty feet; and the breadth about fifteen feet, or wide enough for five or six people to ride abreast, extraordinarily well paved all the way. It is continued from one end to the other, without any interruption, except at the entrance of the Whang-ho into the Chinese empire, and near the city of Se-chwen, in the province of Pe-che-li, where, instead of it, the country is guarded by impassable mountains; but is contiguous every where else; and though other rivers flow likewise from Tartary into the Chinese territories, and some of them run in and out of them more than once, they all run under stately high arches made in the wall, so strongly built, that their current, though rapid, hath not hitherto caused the least breach or damage in the building: the western part of it, built of earth, hath been several times repaired by the government. The wall in general is only cased with brick or stone, and the space between them filled with some strong mortar, sand, and other rubbish; but so strongly cemented, as to be of equal hardness with the rest.

Height.

Rivers run under it.

The first bulwark founded in the sea.

The bulwark, at which this noble wall begins, at the east end is a large pile of stone, raised in the sea, upon a foundation laid on a number of ships sunk into it by a stupendous weight of iron, and huge stones, with which they were laden, in order to secure the superstructure from sinking. The work is well terrassed and cased with brick and stone; and the architect was obliged, under pain of

[r] Du Halde, vol. i. p. 22. 172. 262. & alib. Le Compte, letter 3, & al.

death, to cement them ſo ſtrongly together, that a nail ſhould not be driven between them, which cement runs through the whole work. This bulwark ſtands in near the ſame latitude with Pe-king; and at a ſmall diſtance weſtward from it, is to be ſeen the firſt gate, called Shang-hay-quang, of an extraordinary height and ſtrength. The other gates are built much in the ſame manner, and every one of them is defended by a ſtrong fort, built on the Chineſe ſide.

Eaſtern gate.

Others of a different fabric.

As to artificial mountains, cut out into the form of different animals, we look upon them as the chimeras of a heated imagination: not but there are mountains in China, fabricated in ſuch a manner as muſt appear the work of art, and to have required immenſe labour; at leaſt we read of ſome that are perforated in many places; of others ſcooped into ſpacious caverns; a third ſort that have roads cut through them, of a conſiderable length; ſome cloſe on the top, and others cut open quite up to it. There is one, in particular, in the province of Fo-kyen, near the city of Hing-wha-fû, which is cut between two mountains, of a conſiderable height, neatly paved the length of twelve miles, and ſhaded on each ſide by trees, planted at proper diſtances.

Noble cauſeways cut through them.

Bridges.

Of the noble bridges, which are innumerable in China, we ſhall content ourſelves with deſcribing two or three of the moſt celebrated. That called Lu-ko-kyau, ſeven or eight miles weſtward of Pe-king, was one of the fineſt ever ſeen, before part of it was broken down by a land-flood: it was built all of white marble, curiouſly wrought and poliſhed; it had ſeventy pillars on each ſide, divided by cartridges of fine marble, beautifully carved with flowers, foliages, birds, beaſts, and variety of other ornaments.

A ſtately one near Pe-king.

Two others of a great length and beauty.

Father Gerbillon mentions two more of the ſame kind, of fine marble, exactly reſembling each other, by the city of Cha-ho, fifty lis from Pe-king: their length was ſixty geometric paces, and their breadth between ſix and ſeven. Some of their bridges conſiſt of upwards of one hundred lofty arches, and are above one hundred and ſixty fathom in length, as is that of the city of Fu-chew, or, as others call it, Ox-u, capital of the province of Fo-kyen, built acroſs the bay, all of fine white ſtone[s] (P).

They

[s] Du Halde, & al. ſup. citat.

(P) There is one ſtill more ſtupendous at the city of Swen-chew-fu, which is built over the point of an arm of the ſea, which

They have a ſecond ſort, which are built upon barges, ſome of which are of a very great length. One of theſe, in particular, built over the river Kyang, at the place where the Kan falls into it, conſiſts of one hundred and thirty barges, ſtrongly chained to one another, yet ſo as to be ſeparated, and to open a way in any part of it, to let the veſſels paſs, which continually ſail up and down the river. *A ſecond ſort built on boats.*

There is ſtill a third ſort, more ſurpriſing than the two former, which are built ſome over rivers, and others over a valley, and join two mountains together. Of this ſort, we read of one which conſiſts of but one entire arch, reckoned four hundred cubits long, and five hundred in height, ſtyled Pons volans, or *the flying bridge* [t]. That which was formerly built over ſeveral high hills, on the road to Hang-chong-fû, in the province of Shen-ſi, is ſtill more ſtupendous. We are told, that one hundred thouſand men were employed in it, to level ſome of the hills, and to build arches from mountain to mountain, ſupporting them with pillars, of a monſtrous height and thickneſs. *A third ſort, from mountain to mountain.*

In this country alſo, the traveller's view is entertained by beautiful triumphal arches, which are to be ſeen in great numbers, not only in all their cities, but on the mountains and eminences along the roads. Theſe were originally erected in memory of their heroes, whether princes, generals, philoſophers, or miniſters of ſtate. The number is computed to exceed one thouſand one hundred, amongſt which, there are near two hundred of exquiſite beauty and grandeur. There is beſides, a ſmall number no leſs noble and beautiful, erected to ſeveral of their illuſtrious women, whoſe wiſdom and virtue have entitled them to the ſame glorious monuments, as well as to a place in the Chineſe hiſtory, and in the works of their moſt famous poets. *Triumphal arches.* *Some erected to women.*

[t] Kercher, Martini, & al.

which otherwiſe muſt be croſſed in a bark, and very often not without danger. It is two thouſand five hundred and twenty Chineſe feet in length, and twenty in breadth, ſupported by two hundred and fifty-two huge piers, one hundred and twenty-ſix on each ſide. All the ſtones of it are of a greyiſh colour, and of the ſame length and thickneſs, as well thoſe which croſs from pier to pier, as thoſe which are laid acroſs, and join them to each other (1).

(1) Du Halde, ubi ſup. p. 17.

Their

Their make, height, &c.

Their height is commonly between twenty and twenty-five feet; the whole decorated with figures of men, antics, birds, and beasts, in various attitudes, festoons, and other ornaments, indifferently carved; the relievos of some of which are so bold, that they seem to be separated from the work [u].

Stately towers.

But of all their artificial curiosities, their stately towers are the most striking to strangers, though built in a style peculiar to this country. There are two of these without the walls of Nan-king, the most beautiful of which, styled the Porcelain Tower, because it is lined all over the inside with China tiles, beautifully painted, is the most admired by all travellers, for its height, symmetry, and variety of carving, gilding, and other ornaments. It is of an octagonal form, nine stories, or two hundred feet high, and forty feet in diameter; so that every side is fifteen feet in length. The whole is built on a large basis of brick, strongly cemented, which forms a stately perron, or flight of nine or ten steps, likewise of an octagonal figure, by which you ascend to the first story; and this perron is surrounded with a balustrade of unpolished marble on the outside. The first story, or, as it is called, the hall, is the highest of all, but hath no windows, nor any light but what comes in at three spacious gates, which open into it. The wall is said to be about twelve feet thick, and eight and a half high, cased with porcelain, but of the coarser sort, and not a little damaged by dust and rain. From this, you ascend to the second, and thence to all the other stories, which are of equal height, by a very inconvenient staircase, the steps of which are ten inches high, and very narrow. Every story hath eight large windows, one at every front. They all lessen, as they mount one over the other, so as to form, in the whole, a kind of cone, or sugar-loaf; and between each of them is a penthouse, or shed, which projects some yards from the wall all around, and lessens in the same proportion the higher they rise. Each room is adorned with paintings, and other ornaments, after the Chinese style, both on the sides, and on the ceiling, whilst the outside is embellished with variety of work in bass-relievo, niches, and imagery. But the most beautiful part of the whole fabric is a kind of cupola, which arises thirty feet higher than the uppermost story, and is supported by a thick mast, fixed at the bottom of the floor of the eighth story. This piece seems to be inclosed in a

The famed one at Nan-king.

Its height, ascent, &c.

Cupola and ball.

[u] Le Compte, Martini, Kercher, & al. sup. citat. Vide & Du Halde, vol. i. p. 17. & 288.

large

large iron hoop, all the way, which winds round it like a ſpiral line, or ſcrew, at the diſtance of ſeveral feet; ſo that the whole looks like a hollow cone riſing in the air, and ſupporting on the top a golden ball, of an extraordinary ſize. Such is the ſtructure of that famed tower, which, whether of brick, marble, or whatever other material, is looked upon by Le Compte, and other authors, as the beſt contrived, moſt ſolid, and magnificent work in all the Eaſt w.

When, and by whom built.

Nieuhoff adds two circumſtances concerning it; viz. that the ball, or pine-apple on the top, is reported by the Chineſe to be of maſſy gold; and the other, that the tower hath ſtood ſeven hundred years; and was erected by the Tartars, as a monument of their having made themſelves maſters of the Chineſe empire; whereas Le Compte affirms it to have been, in his time, of no more than three hundred years ſtanding, and to have been built, together with the Temple of Gratitude, by the emperor Yong-lo; to which opinion Du Halde ſeems to ſubſcribe.

Bells hanging on the angles without.

Moſt of theſe towers have in the uppermoſt gallery, and at every angle, ſmall bells, hanging at ſome diſtance, by chains, or wires, which are eaſily moved by every blaſt of wind, and make an agreeable tinkling. But the greateſt delight which theſe kinds of ſtructures afford, is the charming proſpect of all the country, exhibiting an incredible number of villas, orchards, gardens, meadows, towns, and monuments.

Stately temples built in ſolitary places.

They have a prodigious number of temples, both in town and country. The moſt celebrated of them are built in barren mountains; to which, however, the induſtry of the natives hath given beauties which were denied to them by nature; ſuch as canals, cut at a great expence, to convey the water from the adjacent heights, into proper reſervoirs, for the uſe of the bonzas, and their votaries; gardens, groves, and deep grottos, cut into the rock, to ſhelter them from the exceſſive heat; circumſtances which render theſe ſolitudes delightfully romantic. Theſe ſtructures conſiſt partly of fine porticos, paved with large ſquare poliſhed ſtones, and partly of halls and pavilions, reared in the corners of the courts, having a communication with each other, by galleries, adorned with ſtatues either of ſtone or braſs. The roofs of theſe buildings ſhine with beautiful japanned tiles, of green or yellow, and are embelliſhed at

Their painted roofs, &c.

w Le Compte, Letter 3. Martini, Nieuhoff, Kercher, & al. mult.

the

the corners with dragons of the ſame colour. The reſt of thoſe buildings are built of timber, and moſt of them have high towers.

Their large bells; their uſe, Moſt of the cities have large bells ſet up in their high towers, by which they give notice of the different watches of the night; and thoſe which have no bells make uſe of large drums. Some of their bells are of a monſtrous bigneſs and weight; but the largeſt of all are thoſe of Nanking and Pe-king. Le Compte tells us of ſeven they have in the latter of thoſe cities, that weigh one hundred and *weight,* twenty thouſand pounds, which is near five times the weight of that at Erford in Saxony, which Kercher ſuppoſed to be the largeſt in Europe. But the Chineſe bells are vaſtly inferior to thoſe of Europe in ſound; their clappers are of a hard wood. Their metal is very coarſe, and full of *and ill-ſhape and ſound.* knots, and their ſhape ill-contrived, for they are almoſt as wide at top as at bottom, their thickneſs gradually leſſening from the bottom upwards; ſo that, upon the whole, they are mere unwieldy maſſes of metal, without muſical tone, or any thing worth notice, but their huge, dull, heavy ſound, and prodigious weight [x].

Fire-works. The laſt artificial curioſity we ſhall mention, is their ſurpriſing fire-works, in which they may be juſtly ſaid to excel all other nations. This was the chief uſe they made of gunpowder, which they had among them many centuries before it was known in Europe; they uſed to exhibit theſe fire-works at their ſolemn feſtivals, and other grand occaſions, and in a great variety of figures and repreſentations. They have carried this art to ſuch perfection, that they can give to every object its true form and natural colour. Magaillan relates, that he ſaw one of them, which repreſented a vine-arbour, that burned without conſuming, the root, branches, leaves, and grapes of which appeared all in their true ſhape and colour [y]; the grapes were red, the leaves green, and the ſtem and branches exactly imitated nature.

x Magaillan, Martini, Le Compte, & al. y Idem ibid.

SECT.

SECT. VIII.

WE have omitted an elaborate diſſertation printed in the firſt edition of this work, to prove that Fo-hi, the founder of the Chineſe empire, was no other than the patriarch Noah; but, in our opinion, this piece is a heap of ſuch vague conjectures, idle remarks, uncertain poſitions, and inconcluſive arguments, that we are rather ſhocked at the weakneſs, than ſatisfied with the learning of the author, who has proved nothing but that a great deal of pains may be taken to very little purpoſe.

A Table of the Twenty-two Chineſe Dynaſties, or Imperial Families, that have poſſeſſed the Throne ſucceſſively.

Dynaſties.	Emperors.	Beginning of each dynaſty. Yr. bef. Chriſt.	Duration according to Du Halde.	Duration according to Fourmont	Began, according to our hypotheſis.
I. Hya -	17	2207	458	441	1357
II. Shang, or Ing -	28	1766	644	664	
III. Chew -	35	1122	873	874	
IV. Tſin -	4	248	43	42	
V. Han -	25	206 Aft.Chr.	426	425	
VI. Hew-han	2	220	44	45	
VII. Tſin -	15	265	155	155	
VIII. Song -	8	420	59	59	
IX. Tſi -	5	479	23	23	
X. Lyang	4	502	55	55	
XI. Chin -	5	557	33		
XII. Swi -	3		29	37	
XIII. Tang -	20	618	289	289	
XIV. Hew-lyang	2	907	16	16	
XV. Hew-tang	4	923	13	13	
XVI. Hew-tſin	2	936	11	11	
XVII. Hew-han	2	947	4	4	
XVIII. Hew-chew	3	951	9	9	
XIX. Song -	18	960	319	320	
XX. Ywen -	9	1280	89	88	
XXI. Ming -	16	1268	276	277	
XXII. Tſing -	3	1645	92		

The

The Firſt Dynaſty (Q), *called Hya, conſiſting of Seventeen Emperors, and four hundred and fifty-eight Years.*

Cycle 9. Ante Chr. 2207.

THIS dynaſty begins, according (R) to the Chineſe annaliſts, on the eleventh year of the ninth cycle, and with the reign of the emperor Yu, furnamed Ta, or *the Great*, who, as we have ſeen in their Ancient Hiſtory, was preferred to the throne by Shun, their ninth monarch from Fo-hi, on account of his great merit, before any of his own family; on which account one of his ſons attempted to raiſe a revolt againſt him, but without ſucceſs. His ſingular merit not only kept him firm on the throne, but rendered that, as well as the high-prieſthood, hereditary in his family.

Firſt dynaſty Hya, Yu-ta I. emperor.

The crown made hereditary in his family.

His noble character.

Yu-ta was a very juſt and mild prince, always open to the advice of his miniſters; and deviſed a moſt extraordinary method of giving all his ſubjects free acceſs to his perſon (S); and is reported to have riſen often from his table, or left his bath, or other amuſements, to hear the grievances of his people. It was under his reign that I-tye invented the Chineſe wine made of rice; which the emperor no ſooner had taſted, than he foretold the miſchiefs

Rice wine invented and forbid.

(Q) The Chineſe word chau, which our writers tranſlate *dynaſty*, doth not properly ſignify either that, or a race, family, or ſucceſſion. The whole time which any race poſſeſſed the dominion is called the chau of ſuch a race, as Hya chau, or the chau of the Hya (1).

(R) The Chineſe reckon their long periods by cycles of ſixty years, called by them hya-ſees.

(S) He cauſed a bell, a drum, and three tables, one of iron, a ſecond of lead, and the third of ſtone, to be faſtened to the gates of his palace, on which was an order fixed, that all thoſe who wanted to ſpeak to him, ſhould ſtrike on the inſtruments, or tables, according to the nature of their buſineſs. The bell was for civil affairs; the drum for matters relating to the laws, or religion; the leaden table for thoſe that concerned the government, or miniſtry; the ſtone was to denote a complaint againſt the injuſtice of any magiſtrate; and the iron was to expreſs ſome very ſevere treatment; and he is accordingly reported to have left his dinner twice, and his bath three times, in one day, to go and redreſs the people's grievances, at the firſt ſound of thoſe inſtruments (2).

(1) Fourmont Reflect. Critiq. ſur l' Hiſt. des. anc. Peupl. tom. ii. p. 397. (2) Martini, Couplet, Du Halde, & al. in Yu.

which

which that pernicious liquor would occasion. To prevent these as much as possible, he caused a law to be enacted, expressly forbidding the making and drinking of that liquor, under the severest penalties: but as the art of making it could not be banished with its author, it was not long before the liquor became in vogue, and is still one of the greatest delicacies at the tables of the Chinese.

Yu-ta was a great master of astronomy, astrology, and agriculture; and wrote an excellent treatise on the latter, in which he taught his subjects how to improve their own lands, by manuring, raising, and levelling them, and particularly by managing water-courses so as to drain or overflow them at pleasure. He reigned seventeen years with Shun, who had raised him to the throne, and ten by himself, and died greatly regretted by all his subjects [a]. *His treatise on agriculture.*

Yr. of 9th cycle 21. Ante Chr. 2197.

2. Ti-ki, his worthy son, and inheritor of his virtues, succeeded him, to the great joy of all his subjects; but found the beginning of his reign unhappily disturbed by one of his tributary princes, who revolted. Ti-ki put himself at the head of his army; and, by the assistance of six other tributary princes, soon quelled the rebel: but his subjects did not long enjoy the happiness they had begun to taste under his wise and mild government, before he was snatched from them in the ninth year of his reign; leaving the succession to his son. He left five worthy brothers, on whom he had bestowed as many governments in some of the provinces of the empire, which his son raised afterwards into principalities, that they might live in a manner suitable to their birth [b]. *Death of Ti-ki.*

Yr. of 9th cycle 30. Ante Chr. 2183.

3. Tay-kang, instead of following the steps of his predecessors, left the care of the state to some of his favourites, whilst he gave himself up to hunting, wine, and women, and other unworthy pleasures. He spent whole days in pursuing wild beasts, and let his numerous train of men, dogs, and horses, destroy the plains and harvest of his subjects, for which they made loud and heavy complaints; but finding them all ineffectual, they were driven into such despair, that they revolted against him, whilst he was ranging the woods after his sport. The person to whom they applied was a nobleman named I, or Ys, who had then the command and the love of the whole army; and who, being moved by their cries and misery, resolved to dethrone and banish the tyrant; a design which he easily compassed by the help of the rest of the nobility, who unanimously *Tay-kang.*

[a] Martini, Couplet, Noel, Du Halde, & al. [b] Idem ibid.

nimously joined with him, and set his youngest brother Chung-kang upon the throne, after he had reigned twenty-nine years [c].

Yr. of 9th cycle 59. Ante Chr. 2159.

4. Chung-kang, though raised to the empire by the universal consent of the nobles and people, refused to take the title of emperor during his brother's life; so that the years which elapsed between the deposition and death of the latter are not reckoned to the reign of the former. This conduct was universally admired, though that prince was not without some fear that I, or Ys, whose power and credit had so easily dethroned his brother, might one day make use of it against himself. To secure himself, therefore, against his intrigues, without appearing guilty of ingratitude, he not only seemed to place the greatest confidence in him, but protested that he could not be without the counsel of so wise and faithful a minister, and having him constantly near his own person. I, who made no doubt of shortly getting an absolute ascendant over him, and ingrossing the whole government into his hands, easily gave into the snare; and resigned the command of the army, as incompatible with his new post; and Chung-kang gave it to Chew, a faithful and experienced officer.

Chung-kang.

I, finding himself over-reached, and rather suspected than beloved by that prince, resolved to revenge himself by the total destruction of the imperial family; but as that scheme could not be executed whilst so faithful and able a man as Chew was at the head of the army, he tried in vain all means either of rendering him suspected, or of destroying him by some other way. At length he had recourse to a new stratagem, which was, to gain the grandees over to him by his profuse generosity, whilst he artfully strove to secure himself in the favour and confidence of the king's son and successor, till he could effect his ruin without hazard. In the mean time the exiled Tay-kang died, and Chung-kang took upon him the title of emperor; but was soon after taken off by a sudden death, and left the throne to his son Ti-syang, after he had held it twenty-nine years [d]. It was in some part of his reign, though authors are not agreed about the year, that the so-much famed eclipse happened, concerning which the Chinese records affirm, that Hi and Ho, who presided over the tribunal of the mathematics, were put to death for having neglected to foretel and insert it in the ephemeris of that year, which was then a capital crime [e].

A famous eclipse.

[c] Martini, Coupler, Noel, Du Halde, & al. [d] Idem ibid.
[e] See the Ancient History of China.

5. Ti-sang,

5. Ti-syang, alias Syangus, succeeded his father; but instead of following his wise measures, and guarding himself against the intrigues of the traitor I, he made him his chief confident: he transferred the command of the army from the faithful Chew to him; and by that fatal step, put it again in his power to execute his long-projected design against the imperial family. His new post gained him a vast number of creatures, and his liberality secured the attachment of the army; insomuch, that the infatuated emperor, who could now no longer be blind to his treacherous designs, was forced to fly for refuge to the courts of two of his tributary princes. I tried all the means he could invent to exculpate himself; complained to him, by the most submissive letters, of his being falsely traduced by his enemies; and begged of him to return to his own metropolis, where he would soon convince him that he had not a more faithful or zealous subject in his empire. He went so far as to accuse several of the emperor's most faithful friends of sundry crimes, and to have them either banished, or put to death, and filled their posts with his own creatures.

Yr. of 10th cycle, 12. Ante Chr. 2146.

Ti-syang.

I's treason discovered.

He succeeded so well, that he looked upon himself as already on the throne, when his treachery was retorted upon him by one of his own creatures and confidents, whom he had raised, from one post to another, to the command of the army. Han-tse (that was the villain's name), an artful and ambitious man, saw plainly enough that it would be easy for him to mount the throne himself, by cutting off both his benefactor and sovereign. As the soldiery were entirely devoted to him, he made no scruple to order a number of them to assassinate I, as he was hunting; and afterwards pretended, that this vengeance was taken by the emperor's order. His next step was, to send for Kyau, the eldest son of I, an active and violent youth, and to persuade him to revenge his father's death: for this purpose he furnished him with a body of troops, and advised him to march immediately at the head of them against the emperor; who, not having time to raise a sufficient army, was easily defeated. Kyau killed the emperor, and the two tributary princes, with his own hands; and Han-tso, to make sure of the crown, destroyed soon after the whole imperial family, excepting the empress, who, being then pregnant, escaped with much difficulty into the mountains. Thus fell the unfortunate Ti-syang, after a reign of twenty-seven years; and the usurper, being now in possession of the empire, rewarded the son of I

Punished by one of his creatures.

The emperor murdered.

with a considerable territory, which he erected into a principality [d].

Han-tso usurps the throne forty years.

Han-tso, alias Xao-kang, mounted the throne, and held it forty years, but was at length deprived of it and his life by the true heir of the imperial family; for the queen took refuge among the shepherds, and was there delivered of a son, whom she named Shau-kang, and educated in such secrecy, that he was grown up to years of maturity before Han-tso heard of the matter. Being afterwards informed that the usurper was making a strict search after him, he retired from thence, and hired himself as a domestic at the court of one of the tributary princes, where he passed for a shepherd's son. It was not long, however, before his extraordinary air and behaviour gave that prince reason to think him much higher born. Having questioned him about it one day in the kindest manner, he declared the whole mystery of his birth, family, and concealment; upon which discovery the prince embracing him tenderly, promised him his protection and best services, and as an earnest of it, gave him his daughter in marriage, with part of his principality for a portion. Shau-kang, having now a better opportunity of displaying his parts and merit, easily convinced him that he was worthy of the throne; and he, on the other hand, lost no time to acquaint all the nobles and ministers, who were in the interest of the late emperor, with the discovery, and with the excellent character of the young prince. By that time the tyrant was become so hateful to all the people, that they joyfully sided acknowledged lawful prince; who having raised an army, attacked and took him prisoner, and put him to an ignominous death.

Shau-kang's birth and retreat.

Discovers himself.

Defeats the usurper.

Yr. of 11th cycle, 19. Ante Chr. 2079.

6. Shau-kang ascended the throne of his ancestors with universal applause; and, immediately after his coronation, ordered his forces to pursue the accomplices of the late traitor. Kyau stood in his own defence; but his little army being easily cut off, he was taken prisoner, and beheaded, and as many of the rebels as could be caught were likewise put to death; by which means the tranquility of the empire was again happily restored, and the laws resumed their ancient vigour. Shau-kang took all proper measures to reform the abuses which had crept in during the late usurpation, and had the pleasure to see his orders readily obeyed, and his people happy and easy under his wise government. His reputation drew several

Shau-kang mounts the throne.

[d] Vide Martin. Du Halde, & al. sup. citat. sub Ti-syang.

embassies

embaſſies from foreign princes, and his reign proved as glorious as peaceable. He died in the twenty-ſecond year of his reign, and was ſucceeded by his ſon,

7. Ti-ſhu, alias Chus, in whoſe reign nothing extraordinary happened, except ſome few revolts on the ſea-coaſts, which were ſoon quelled. The empire in every other reſpect enjoyed profound peace during his reign, which laſted ſeventeen years. Yr. of 11th cycle, 41. Ante Chr. 2057. *Ti-ſhu.*

8. Ti-whay, alias Hoay or Hoajus, ſucceeded his father, and was in ſuch high eſteem, and his empire in ſuch a flouriſhing condition, that foreign princes ſought his friendſhip, and ſome of them put themſelves under his protection: but the long peace rendered him effeminate, and ſuch a ſlave to his pleaſures, that he ſpent the remainder of his reign cloſe ſhut up in his palace among his women and eunuchs. All that time his favourites governed with ſuch an arbitrary ſway, that the ſubjects had no poſſible means to prefer, as uſual, either requeſt or complaint to their ſovereign; and this oppreſſion continued till the end of his reign, which had laſted twenty-ſix years, when he died, and was ſucceeded by his ſon, Yr. of 11th cycle, 58. Ante Chr. 2040. *Ti-whay.*

9. Ti-mang, alias Mangus, whoſe reign proved much the ſame as the former, except that he was not quite ſo immerſed in pleaſure, though equally indolent. He is recorded for no one remarkable thing, except his removing his court towards the Yellow River, and viſiting ſome maritime places. He reigned eighteen years, and was ſucceeded by his ſon, Yr. of 12th cycle, 24. Ante Chr. 2014. *Ti-mang.*

10. Ti-ſye, alias Is, ſo famed for his love of juſtice, and ſingular care to preſerve his ſubjects in peace and wealth, that ſeveral petty ſovereigns of the neighbouring nations became his tributaries, and came in perſon to do him homage [e]. He reigned ſixteen years, and left his crown to his ſon, Yr. of 12th cycle, 42. Ante Chr. 1996. *Ti-ſye.*

11. Ti-pu-kyang, who reigned fifty-nine years, during which long ſpace it is ſurpriſing the Chineſe annals have not found ſomething worth recording, except ſome factions which reigned among the princes of the blood about the ſucceſſion, which he however obtained after his father's death. This ſilence is attributed to the great tranquility which his ſubjects enjoyed during his reign; but he did not take the ſame care to ſecure the crown to his ſon Kong-kia, whom he had nominated his ſucceſſor; ſo Yr. of 12th cycle, 58. Ante Chr. 1980. *Ti-pu-kyang.*

[e] Martini, Couplet, Noel, Du Halde, & al.

that he was obliged to give way to the superior power of his uncle,

Ti-kyong. 12. Ti-kyong, or Kung, who wrested it from him; and, after an usurpation of twenty-one years, left it to his son,

Ti-kin. 13. Ti-kin, who held it likewise from the right heir twenty-one years; but became so contemptible to the people by his debaucheries, that he could not secure it to his son; so that after his death it was restored to Kong-kia, whom his father had deprived of his right.

Yr. of 14th cycle, 39. Ante Chr. 1879.

Kong-kia. 14. Kong-kia, alias Cung-kia, instead of learning wisdom by his forty-two years of adversity and misfortunes, no sooner ascended the throne than he abandoned himself to his pleasures, and became one of the lewdest and most effeminate princes that ever reigned. None but the basest sycophants and flatterers could get access to him, or have any share in the government; by which means he became so odious to the people, and so contemptible to his vassal princes, that they refused to pay him either tribute or homage. Neither did he take one step towards rousing himself from his effeminate indolence; but, after a shameful reign of thirty-one years, left the crown to a son who inherited all his vices, as well as his throne [f]. About four years before his death was born the famed Ching-tang, who afterwards became the founder of the second dynasty [g].

Ti-kau. Yr. of 15th cycle 10. Ante Chr. 1848.

15. Ti-kau, or Cau, copied his father, and, making his palace the scene of infamous pleasures, shortened his days, and left the crown to Ti-fa his son, after a reign of eleven years.

Ti-fa. Yr. of 15th cycle 21. Ante Chr. 1838.

16. Ti-fa, or Faw, is not recorded either for any virtues or vices during the nineteen years of his reign, nor for any thing but the homage which was paid to him by the tributary princes on his accession to the throne; and his being the unhappy parent of Kya, the most wicked of men, and the last of the dynasty of Hya.

Kya. Yr. of 15th cycle 40. Ante Chr. 1818.

17. Kya, alias Kiew, though said to have had some good qualities, yet proved such a monster of wickedness and cruelty, that his memory is as much detested to this day as that of Nero was among the Romans. His empress, still more wicked and barbarous, had such an absolute ascendant over him, that she induced him

[f] Martini, Couplet, Noel, Du Halde, & al. ubi supra, sub Kong-kia.

[g] Du Halde,

to

to commit the most enormous excesses of cruelty and debauchery. He became at length so odious to his subjects of all ranks, that they were on the point of dethroning him, when one of his chief ministers, who had still some remains of tenderness for his person, undertook to represent to him, in the most serious and respectful manner, the imminent danger to which his licentiousness and tyranny exposed him; and was executed for the freedom of his remonstrance. His cruelty towards this patriot, did not extinguish the zeal of the rest; some of them ventured to present a severe memorial to him, in which they scrupled not to upbraid him with his murders, cruelty, and other scandalous vices; which so exasperated him, that he resolved to put the authors of it to death. *His wicked reign.*

Ching-tang, a tributary prince, of the race of Whang-ti, a wise and worthy person, having ventured to join in this remonstrance, was cast into prison; where he had not lain long, before he was unanimously chosen by all the states to wage war with the tyrant; but he took care to disclaim all title to the crown, and to declare that he only took up arms, to bring the emperor to a sense of his duty. His army was soon completed, every prince assisting him with troops; whilst Kya found such a general defection among his subjects, that he could raise but a handful of men. Neither did he succeed better in his application to the Tartars, whom he endeavoured to gain by lavish promises. So greatly was he abhorred by them, that they plainly told him they would never take up arms in favour of so wicked a prince. Kya, seeing himself thus abandoned on all sides, had recourse to dissimulation and intreaties; and only begged of Chang-tang, that he would spare his life: that noble prince not only granted his request, but restored him the crown; and, quitting the command of the army, retired to his own little state. For this unexampled moderation he was greatly admired by all but the ungrateful Kya, who no sooner saw himself re-established on the throne, than he returned to his former vices; and raising an army, marched against him as a rebel and traitor. Ching-tang had, by that time, put himself in a posture of defence; but, when both armies came to engage, he saw with pleasure, all the imperial forces come over to him, and lay their arms at his feet, proclaiming him their emperor, and deliverer. Kya had now no other resource but flight; but was pursued, till he quitted the dominions of the Chinese empire. At length, he ended his days, after an ignominious exile of *Ching-tang raised to the throne.* *Restores him, and retires.* *Kya's ingratitude,* *defeat, exile, and death.*

three, and a reign of fifty-two, years[h]; and with him ended the firſt dynaſty.

The Second Dynaſty, called Shang; comprehending Twenty-eight Emperors, in the Space of ſix hundred and forty-four Years.

Yr of 16th cycle, 32. Ante Chr. 1766.

Dynaſty. Chingtang.

1. CHING-TANG was proclaimed emperor, with the loudeſt acclamations of the whole empire. In conſequence of the great proofs he had already given of wiſdom, moderation, and ſingular merit, he was received, in every place through which he paſſed, as a deliverer and ſaviour ſent from heaven. He was almoſt the only perſon who thought himſelf unfit for ſo important a truſt; inſomuch, that he aſſembled his miniſters and grandees no leſs than three times, in order to reſign the crown which he thought himſelf unworthy to wear; but, he was at length overcome by the earneſt intreaties of the grandees, who repreſented to him, that he was raiſed by the particular direction of Providence, to be their deliverer from tyranny and ſlavery.

Thus perſuaded, he began his reign with the choice of ſome faithful and able miniſters; among whom was I-jin, or I-yn, a perſon of known virtue and wiſdom, whom he placed at the head both of the council and army, by whoſe help and advice, he ſoon wrought a reformation through the empire. He repealed all the cruel laws of his predeceſſor, and enacted others, in lieu of them, full of wiſdom and equity. The army, which had been formerly uſed to plunder, was brought under the ſtricteſt diſcipline; ſo that order and tranquility were again reſtored through every province. In his reign were found ſome rich gold mines in the mountains that divide the provinces of Xan-ſi and Pe-che-li; the benefit of which he freely granted to the inhabitants, without any tax or profit to himſelf. He cauſed to be engraven on all the veſſels which were for the uſe of the palace, the moſt excellent maxims of morality, that both himſelf and his officers might have continually before their eyes thoſe principles by which they ought to regulate their conduct. In a word, he was ſo highly eſteemed by all their neighbouring princes, that many of them readily became tributaries, and ſubmitted themſelves to his empire; and as for the people, they every where ſounded forth his praiſe, and inceſſantly

[h] Martini, Du Halde, & al. ſup. citat.

prayed

prayed for his health and proſperity. They juſtly looked upon him as their greateſt benefactor, as a tender father, and the author of all their happineſs. When he died, in the thirteenth year of his reign, the whole empire went into mourning, and every one lamented for him, as for the loſs of a parent. His eldeſt ſon Tay-ting dying before him, he left the crown to his grandſon, named

2. Tay-kya, or Tai-kiaw, who began his reign in ſuch a manner as gave reaſon to fear he would ſoon become deſpiſed and odious to his ſubjects. To prevent which misfortune, I-in, the wiſe and faithful miniſter of the late emperor, after ſeveral fruitleſs admonitions, thought fit to make uſe of his authority, which was ſtill very great. Having in vain repreſented to the young monarch the abuſe he made of the power, which Heaven had intruſted him with, for the good of his people, he had recourſe to a very extraordinary ſcheme for his reformation.

Yr. of 16th cycle, 45. Ante Chr. 1753.

Tay-kya. Unpromiſeing beginning.

He cauſed a houſe to be built near the tomb of the late emperor, and ſhut up the young monarch in it, that he might have time to reflect on his paſt follies; and form his future conduct by the example, and near the aſhes, of his excellent grandfather; at the ſame time, he declared himſelf guardian, both of the prince and empire. He kept him there three whole years, cloſely confined; by which time, the young monarch, now no longer blinded by the ſplendor of his fortune, had made ſuch ſerious reflections on his paſt ill conduct, and on his want of thoſe virtues that were requiſite for the well-governing of ſo great an empire, as quite convinced thoſe who were about him, that he was now thoroughly reformed. I-in, alſo ſatisfied with his amendment, went in perſon to take him from his confinement; and placing him on the throne, proclaimed him emperor a ſecond time. The people, charmed with his behaviour, eſpecially to that great miniſter, whom he loaded with commendations, and marks of the moſt cordial gratitude and confidence, joyfully acknowledged their emperor. From that time Tay-kya followed his advice in every thing, and governed with ſuch ſingular prudence, that the tributary princes, who had begun to revolt, gladly returned to their duty. He reigned thirty-three years, and was ſucceeded by Wo-ting, another grandſon of Ching-tang.

I-in's noble ſtratagem to reclaim him proves ſucceſsful.

Tay-kya's death.

3. Wo-ting, the worthy grandſon of the founder of this dynaſty, was, like his predeceſſor, entirely governed by the wiſe counſels of the faithful I-in: being deprived of him by death, in the eighth year of his reign, he ho-

Yr. of 17th cycle, 18. Ante Chr. 1720.

Wo ting.

noured his memory with a sumptuous funeral. The loss of this excellent minister, was compensated by his son I-pu, who inherited all his father's virtues and great qualities, for which he was deservedly advanced to the same honours. Wo-ting reigned twenty-nine years, and was succeeded by his brother Tay-keng; concerning whom, history hath left us nothing, but the number of years they reigned.

Tay keng. 4. Tay-keng ascended the throne in the forty-seventh year of the seventeenth cycle, and reigned very peaceably twenty-five years.

Syau-kya. 5. Syau-kya, or Sia-kiaw, his brother, succeeded him; and, after a peaceable reign of seventeen years, was succeeded by his brother,

Yong-ki. 6. Yong-ki, or Jun-giew, a third son of Wo-ting, but not by the same mother. In his reign some of the tributary princes refusing to assist, according to custom, at the assembly which the emperors held from time to time, he was not a little alarmed. He reigned twelve years, and left the crown to his brother Tay-vu.

Yr. of 18th cycle, 41. Ante Chr. 1641.

Tay vu. 7. Tay-vu, upon his accession to the crown, is reported to have been terrified by some accident, which happened in the palace. A mulberry-tree was covered with leaves and fruit in seven days, and in three more withered and died; and some wheat sown in the ground, grew up into full ears in about the same time; a circumstance which that prince looked upon as the forerunner of some revolution. But consulting I-pu, the wise son of I-in, that counsellor assured him, that virtue was out of the reach of omens; and that if he governed his people well, nothing could endanger his peace and happiness. Tay-vu made the best use of this wise lesson; he applied closely to the administration of justice, he began to give audience early in the morning, and never stirred till he had heard every complaint. For his assiduity, and love of justice, he was adored by the people: his orders were punctually obeyed, and the tributary princes never absented themselves from the great assemblies. He reigned seventy-five years in peace, and died in the province of Ho-nan, whither he had removed his court.

Yr. of 19th cycle, 55. Ante Chr. 1562.

Chong-ting. 8. Chong-ting, or Chung-ting, the son of Tay-vu, succeeded him; but was obliged to remove his court from the province of Xan-si into that of Ho-nan, and afterwards into that of Pe-che-li, on account of the frequent inundations of the Whang-ho, or Yellow River. His reign at first was peaceable; but afterwards disturbed by some of the inhabitants on the south side of the river Yang-tse-kyang,

kyang, who went in bands, and plundered the neighbouring provinces. Against these he sent a powerful army, which cut those banditti in pieces, and put an effectual stop to their inroads for the future. Thus peace was again restored in his empire; but he did not long enjoy it, before he was snatched away by sudden death, after having reigned thirteen years: and was succeeded by his brother,

9. Vay-jin, or Vaigni, who reigned fifteen years, and was highly beloved by his subjects. In his reign are said to have begun the wars between the brother and children of the deceased emperor, which lasted near two hundred years; but history mentions no particulars. He was succeeded by his brother, Yr. of 20th cycle, 9. *Vay-jin.*

10. Ho-tan-kya, who was again obliged to remove his court to some higher grounds in the province of Ho-nan, on account of the frequent inundations of the Yellow River. There is nothing recorded of him, except that he reigned nine years, and left the crown to his worthy son and successor, Yr. of 20th cycle, 24. *Ho-tan-kya.*

11. Tsu-ye, who enjoyed a happy and peaceful reign, through the wise counsels of one of his ko-laus, or ministers, called Yen, whom, in gratitude, he raised to a principality; an honour till then never bestowed, except on the sons and nephews of emperors. However, he still retained him near his person, that he might consult him on all emergencies; nor was he suffered to govern his little state in person till after that monarch's death, which happened in the nineteenth year of his reign, when he was succeeded by his son, Yr. of 20th cycle, 33. Ante Chr. 1525. *Tsu-ye.*

12. Tsu-sin, or Zu-zin, against whom the brethren of the late emperor raised such powerful cabals among the grandees, that they well-nigh excluded him from the succession, on pretence that he was not of age to manage the reins of government. Happily for him, the authority of the ko-lau Yen was still great enough to put an end to the contest; but it did not destroy the seeds of ambition which then reigned among those princes, but only suppressed them for a time. We shall see them ripen in some of the subsequent reigns, when several of those princes frequently usurped the crown from their nephews. Tsu-sin reigned sixteen years, and was succeeded by his brother, Yr. of 20th cycle, 52. Ante Chr. 1506. *Tsu-sin.*

13 Vo-kya, who wrested the crown from his nephew Tsu-ting, and enjoyed it more quietly than he deserved. His design was to leave it to his son; but his measures were disconcerted by the lawful heir, who ascended the throne Yr. of 21st cycle, 8. *Vo kya.*

throne immediately after the death of the usurper, twenty-five years after he had been dispossessed.

Yr. of 21st cycle, 33. Ante Chr. 1464.

Tsu-ting.

14 Tsu-ting, or Zuting, so well concealed his resentment against his uncle all the time he held the crown from him, that he even insinuated himself into his favour and confidence; and so wisely concerted his measures, that, upon his death, he ascended the throne without doing the least violence to his son, except excluding him. He governed with the same moderation and prudence the whole time of his reign; and, at his death, gave a signal instance of his impartial love for his subjects, in leaving the choice of a successor to his ministers, in case they should think his son incapable or unworthy of the sovereignty. He died in the thirty-second year of his reign; and was succeeded by his nephew Nan-keng, his son of Vo-kya, who had, for some jealousy or misdemeanour, been sent into exile.

Yr. of 22d cycle 5.

Nan-keng.

15. Though Nan-keng was chosen by the majority of the court ministers, yet there was still a number of those of the provinces who preferred the son of the late emperor, and made a powerful party in his favour. The contest was hot and bloody on both sides; but Nan-keng, proving too strong for his rival, kept possession of the crown whilst he lived, but was succeeded by his nephew, the son of Tsu-ting, after he had reigned twenty-five years.

Yr. of 22d cycle 30.

Yang-kya.

16. Yang-kya had but a short and troublesome reign, the feuds still subsisting between the two parties, and many of the tributary princes having withdrawn their obedience. But the emperor died in the seventh year of his reign, and his brother Pwang-keng seized on the crown, in prejudice of his son.

Yr. of 22d cycle 37. Ante Chr. 1401.

Pwang-keng.

17. Pwang-Keng, though an usurper, soon altered, by his wisdom and valour, the whole face of affairs, and re-established the power and tranquility of the empire. He proposed the great Ching-tang as the model of his conduct, and revived many of his wise and salutary laws, which had grown into disuse. He made it a constant rule not to intrust any of the important posts, either of the court or empire, to any but men of the greatest merit for wisdom and virtue: for though he did not disown, that his ambition of reigning had influenced him to usurp the crown from his nephew, yet he took such care that his example should not influence others to the like treason, that he severely punished every action that had the least tendency to revolt. This severity soon brought all the tributary

tributary princes again to their allegiance, and eſtabliſhed a perfect tranquillity through all the empire. To prevent its being again diſturbed by the ambition of the brothers, in prejudice to their nephews, he enacted a law to ſecure the crown to the latter, though himſelf had no iſſue, but was ſucceeded by a brother. He commonly reſided in the province of Shan-ſi, and died in the twenty-eighth year of his reign.

18. Syau-ſin, alias Siao-ſin, a ſtranger to his brother's application and merit, had like to have endangered the empire again by his indolence and love of pleaſure, which made him leave the care of government to his vileſt flatterers; and his exceſſes and effeminate life had nearly deſtroyed the peace and good order which his predeceſſor had taken ſo much care to eſtabliſh in the empire, when death put a ſtop to his career. He reigned twenty-one years, and was ſucceeded by his ſon, Yr. of 23d cycle 5.

Syau-ſin.

19. Syau-ye, or Siao-ye. This prince had had ſuch a noble education, that the grandees, under whom he was brought up, did not doubt but that he would have proved an excellent emperor: but as ſoon as he ſaw himſelf at the head of ſo great an empire, he eaſily forgot all the wiſe inſtructions he had imbibed, and followed the pernicious ſteps of his father. Though he reigned twenty-one years, he would have been recorded for nothing but his vices, had not he given birth to a ſon who became, and is ſtill eſteemed, one of the greateſt monarchs that ever reigned in China. Yr. of 23d cycle 26. Ante Chr. 1373.

Syau ye.

20. Vu-ting was yet young when he aſcended the throne, and committed the care of the government to his prime miniſter, whilſt he paid the triennial mourning to his father. This he performed in a houſe near his monument, in which he ſhut himſelf up, and paſſed all that time in imploring Heaven to bleſs him with ſuch virtues as were ſuitable to his ſtation. The term being expired, he returned to his palace; where he ſaw in a dream, a man preſented to him by heaven to be his prime miniſter, whoſe features were ſo ſtrongly impreſſed on his mind, that he drew an exact portrait of him, and cauſed the man be ſought for accordingly. A perſon who exactly reſembled the picture, was found in the ſtation of an obſcure maſon, named Fu-ywe, at work in a village, from whence he was brought to court. Being interrogated on a variety of ſubjects concerning government, the virtues of a ſovereign, and the reciprocal duties of princes and their ſubjects, he returned ſuch wiſe and pertinent anſwers Yr. of 23d cycle 54. Ante Chr. 1324.

Vu-ting.

Fu-ywe, an obſcure maſon, made prime miniſter.

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as amazed the hearers. At length the emperor addreſſed himſelf to him in words to this effect: "I now plainly ſee, Fu-ywe, that you are the perſon whom Heaven hath appointed to aſſiſt me with your wiſe inſtructions, and I wholly commit myſelf to your direction; henceforth I look upon you as my father and guide; do you conſider me as your pupil and diſciple, and ſuch a one as earneſtly aſpires after the higheſt degrees of wiſdom and virtue, and will be ever ready to follow your wiſe counſels. Look upon me as an unpoliſhed glaſs, to which you are ſtill to give a greater luſtre; as a man in a ſtorm at ſea, whoſe pilot you are to be; and as a barren ſoil, on whom you are to beſtow the beſt manure: let me never want your ſalutary admonitions and reproofs; neither flatter me, nor ſpare my faults; that ſo, by your aſſiſtance, and that of my miniſters, I may acquire the virtues of my grandfather Ching-tang, and reſtore, in theſe unhappy times, the peace, order, and happineſs of his government."

The emperor's ſpeech to him.

His anſwer to the emperor.

Here Fu-ywe, proſtrating himſelf before the emperor, freely repreſented to him how much eaſier it was to know what is right, than to purſue it; and to procure good advice, than to be governed by it; but added, that where thoſe two go hand in hand, a prince needed not to doubt of his being well beloved and obeyed by his ſubjects. He gave him accordingly a noble ſet of inſtructions, the beſt part of which are ſtill extant in the Shu-king; and Vu-ting proved ſuch a ſtrict obſerver of them, that he became an excellent pattern for good princes. His reputation ſpread itſelf among the moſt diſtant nations. He reigned quietly and happily fifty-nine years, and was ſucceeded by his ſon,

Wiſe inſtructions to him.

Tſu keng. 21. Tſu-keng, who enjoyed a peaceable but ſhort reign of ſeven years, and was ſucceeded by his brother,

Yr of 24th cycle 6.

Tſu-kya. 22. Tſu-kya, a ſtranger to his father's virtues. This prince became ſo odious to the people by his pride and debauchery, that he cauſed very dangerous commotions in ſeveral parts of the empire, and ſuch as ſeemed to threaten no leſs than the extinction of this dynaſty. He reigned thirty-three or thirty-four years, and was ſucceeded by his ſon,

Lin-ſin. 23. Lin-ſin, who proved no leſs a ſlave to his luſts, by which he ſhortened his days; and, after a reign of ſix years, left the crown to his brother,

King-ting. 24. King-ting, of whom nothing is recorded, but that he reigned twenty-one years, and died about nine years after

after the birth of Vu-wang, who became the founder of the third dynasty.

25. Vu-ye, his son, succeeded him; and proved worse, and more impious than any of his predecessors. He renounced all fear of Heaven, to deal in magical experiments, in which he found himself likewise disappointed. His impiety is supposed to have brought down upon him the vengeance of God: for he was killed by thunder, as he was hunting, in the fourth year of his reign. About this time some of the eastern islands began to be inhabited by colonies sent thither from China, among which are reckoned those of Japan, of which we shall speak more fully in the sequel. Yr. of 25th cycle 60. Ante Chr. 1198. *Vu-ye.*

26. Tay-ting, the son of Vu-ye, began his reign by declaring war against a tributary prince, whose little state, called Yen, is in the province of Pe-che-li; and Pe-king, the now metropolis of the empire, was one of the cities belonging to it. He reigned but three years, and left the war to be finished by his son and successor, Ti-ye. *Tay-ting.*

27. Ti-ye sent one of his generals, named Ki-lie, against that revolted prince; whom he subdued, together with his whole state, and reduced to the condition of a private man. The emperor was so well pleased with the conquest, that he erected that province into a principality, and gave it to his general, and made it herediatry in his family. Ti-ye reigned thirty-seven years; and had three sons at his death, two by a wife of the second order, and the youngest by his empress. This last being then young, and of unpromising talents, his father was inclined to nominate the elder of the other two for his successor; but was opposed by the grandees, because such an appointment was contrary to their laws. They found afterwards cause enough to repent of their choice; the youngest, named Chew, proving a cruel tyrant, whereas the eldest had all the good qualities requisite for a sovereign. Yr. of 26th cycle 7. Ante Chr. 1191. *Ti-ye.*

28. Chew, justly infamous for his pride, luxury, debauchery, cruelty, and tyranny, had married a lady named Tay-kya, the most beautiful, but at the same time the most wicked and barbarous woman in all the empire; by whom he was so entirely governed, that any minister, who dared oppose, or refuse to conform to her capricious and tyrannic humour, was immediately driven out of the palace, or condemned to death. She moreover persuaded that infatuated monarch, that he must never expect to keep his subjects in due subjection, unless he made himself dreaded by Yr. of 26th cycle 44. *Chew. His cruel reign.*

Horrid executions. by them; pursuant to which notion, she invented a new kind of torture; and took an inhuman delight in seeing the unhappy objects of her dislike put to that terrible and excruciating death. Her husband was no less addicted to cruelty and revenge, whenever any thing opposed his brutish will; and these executions were so frequent and terrible, that none of his ministers durst offer him salutary advice. The noble Ven-wang was the only person who had courage enough to oppose his inhumanities; but though he was still respected by the tyrant, as well as by the people, for his extraordinary merit, yet was he sent to prison by him, as a punishment for his temerity, and in order to deter him from making any such remonstrances for the future. Upon the news of his imprisonment, the principal subjects of his little state assembled, and found means to regain his liberty, by presenting Chew with a most beautiful damsel; whose charms so captivated him, that she easily obtained his release. Ven-wang had all the virtues, learning, and good qualities, that could recommend him to the Chinese nation; and the admirable manner in which he governed his own little territory had gained him such reputation, that forty tributary princes chose him for their sovereign, as the only person who could put an effectual end to the evils that then reigned through the empire: but he died soon after, leaving his little principality and riches to his second son, whom he preferred to his eldest, because he refused to enter into his views of dethroning the emperor. This prince discovered, on this occasion, a peculiar greatness of soul; and, without either complaining, or saying any thing that might cast a dishonour on his father's memory, retired beyond the river Yang-tse-kyang, near the borders of Se-chwen, and there founded the two kingdoms of Ywe and Hu.

Ven-wang's high character.

His retirement.

Invited to the crown. In the mean time Chew and his wife becoming daily more odious and intolerable, by their tyranny and horrid butcheries, the princes and grandees intreated Vu-wang to put himself at the head of an army, and give the tyrant battle, promising to assist him with what forces he wanted. Both he and Chew made all possible haste to raise forces; and the two armies came in sight of each other, when the greatest part of Chew's troops went over to Vu-wang. Chew seeing himself thus abandoned, fled in despair to his capital; and, entering his apartment, set it on fire: though every endeavour was used to prevent its spreading, it burnt with such fury, that half of the palace was reduced to ashes before it could be extinguished. This

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was the dreadful fate of the unhappy Chew, in the thirty-third year of his reign, and with him the second dynasty perished. The successful Vu-wang entered the palace like a conqueror; where the first object that presented itself to him was the empress Ta-kya, whom he slew with his own hand. He was immediately acknowleged and proclaimed emperor by the princes and grandees, to the great joy of all the people, and became the founder of the third dynasty.

Founds a new dynasty.

The third Dynasty, called Chew, or Cheva, containing the Reigns of Thirty-five Emperors, within the Space of eight hundred and seventy-five Years.

VU-VANG, or Fau, began his reign in the sixteenth year of the twenty-seventh sexagenary, one thousand one hundred and twenty-two years before Christ. After the usual sacrifices offered to Heaven, upon his inauguration, at the metropolis of the province of Shen-si, where he had removed the imperial seat, he applied himself to the re-establishment of the ancient laws and customs which had been in a great measure abolished; and restored the Chinese government to its pristine order and tranquility, by the wisest and most salutary regulations. These gained him such great reputation both at home and abroad, that many foreign princes, who had withdrawn their obedience from Chew, readily came to pay their homage and tribute to him, and put themselves under his protection. As to his subjects, they had such an affection for him, that upon his being attacked with a dangerous distemper in the second year of his reign, they expressed every where the deepest concern. Chew-kong, his prime minister, having caused sacrifices to be offered in the palace for his recovery, lifted up his hands towards heaven, and prayed with a loud voice, that his own life might be accepted in lieu of the emperor's. His prayer was heard; the emperor found himself much better the very next day, and in a little time quite recovered. The whole court and kingdom greatly applauded the action of the prime minister. Vu-wang was so affected with it, that he inserted it with his own hands in the secret records which are kept in the palace in coffers of gold; and the memory of it proved, in process of time, of singular benefit to the empire, as we shall see in the sequel. He reigned only seven years; but with such fatherly tenderness, and such indefatigable application to the public welfare, that he had entirely restored the empire to its pris-

Yr. of 27th cycle 16. Ante Chr. 1122.

Third dynasty. Vu-vang.

Chew-kong offers his life for the emperor's recovery.

His gratitude and death.

tine,

tine tranquility and grandeur; and was ſucceeded by his ſon Ching-vang.

Yr. of 27th cycle 23. Ante Chr. 1115.

2. Ching-vang being too young to take upon him the reins of government, his uncle Chew-kong, then prime miniſter, took upon him the care of the realm, and of his education; the latter of which he entruſted to the moſt proper perſons, whilſt he adminiſtered the public affairs with ſuch prudence and diſintereſtedneſs, that all the tributary princes readily acknowleged his merit, and paid him the tribute and homage due to the faithful guardian of the young monarch.

Ching-vang.

His excellent guardian retires.

His ſingular uprightneſs did not however ſcreen him from ſuſpicion. He was repreſented to his maſter as a perſon who had ſome view of ſeizing on the crown, by the number of creatures he promoted; an accuſation which obliged him to retire from court, to the great regret of all who knew his merit and integrity. The young monarch ſoon found by his experience and ill ſucceſs, that he was no way equal to the burden. He ſent for the ſecret records mentioned under the laſt reign, and there found it recorded how Chew-kong had freely offered his own life to Heaven, to ſave that of his father; upon which, aſhamed of his unjuſt ſuſpicion, he went in perſon to his retreat, and, with tears, intreated him to reſume his former office. Chew-kong, ſoftened by his behaviour, conſented to his requeſt; and, from that time, gave him daily freſh proofs of his fidelity. The young monarch's reputation ſpread to ſuch a degree, by his adhering to the inſtructions of his uncle, that the king of Cochin-china ſent him ambaſſadors, with rich preſents, to congratulate him on his having a ſubject of ſuch extraordinary merit as Chew-kong. Theſe were received with marks of eſteem and friendſhip, and ſent home loaded with tokens of his generoſity. That great miniſter died, highly admired both at home and abroad, in the one hundredth year of his age, and the twentieth of Ching-vang's reign. The emperor, in order to ſhew his gratitude, cauſed him to be buried near his own father's tomb, and with the ſame funeral ceremonies as were uſually performed to emperors. He outlived him ſeventeen years, and governed with great moderation and applauſe. Some time before his death, he forbad the uſe of wine, at a ſolemn aſſembly of the ſtates. He reigned thirty-ſeven years, and left the crown to his ſon,

Is recalled.

Embaſſies ſent from foreign nations.

Wine forbad.

3. Kang-vang, who, finding the empire in profound tranquility, made it his chief ſtudy to render his people happy.

happy. It was one of his favourite maxims, that the joy of a prince depended on that which reigned among his subjects; and that he ought not to take any pleasure when they were in distress. He delighted in promoting agriculture, the care of which he committed to one of his ministers, named Chau-kong; whilst he himself would sit under a willow-tree, to decide the disputes that arose among the husbandmen. In his reign, so great a regard is said to have been had to promises, that prisoners were let out every morning to till the land, and regularly came back to their prison at night, according to their parole. He reigned twenty-six years and was succeeded by his son,

Yr. of 27th cycle 60. Ante Chr. 1078.

Kang-vang.

4. Chau-vang, alias Chaus, who was so excessively fond of hunting, that he neglected every thing else; insomuch that the damage which the subjects suffered, by his horses and dogs, and the vast train of huntsmen that always attended him, and often destroyed their whole crop, became insupportable. No kind of remonstrances had been wanting to obtain a redress; but all proved ineffectual; and he, at length, became so odious to them, that, in despair, they resolved to put an end, at once, both to his sports and to his life, by such a stratagem as should not easily be discovered. They had often observed, that he used, on his return from hunting to cross a large river which runs through the province of Xen-si, and to have his barges waiting to wast him over to the city of Hang-chew; upon which, they prepared one that was so built, as to fall into pieces as soon as it should reach the middle stream. The emperor entered it, according to custom, with some of his grandees; and had got half-way over, when the planks fell asunder at once, and the vessel and passengers went to the bottom. Thus perished that unhappy prince, in the fifty-first year of his reign, and was succeeded by his son,

Yr. of 28th cycle 26. Ante Chr. 1052.

Chau-vang.

Drowned by a stratagem.

5. Mo-vang, or Mous, a prince of such excellent qualities, as soon gained him the love of his subjects, and induced them to wink at one remarkable failing he had, which was an extravagant fondness for horses. His success against some of his barbarian subjects on the southern part, who had revolted, encouraged him to turn his victorious arms against the Tartars. This project was in vain opposed by his son-in-law, who represented to him the injustice of such an attempt. He advanced with a powerful army against them, as far as the borders of Tartary, whilst the Tartars, who were apprised of his march, retired as far back as the heart of their country, with their

Yr. of 29th cycle 17. Ante Chr. 1001.

Mo-vang.

tents and cattle; so that Mo-vang, finding no enemy to engage, was forced to come back, after having fatigued and impaired his army with long and difficult marches, a miscarriage which effectually discouraged him from any future enterprize of that nature. He reigned fifty-five years, and was succeeded by his son,

Yr. of 30th cycle 12. Ante Chr. 946.

Kong-vang. His cruelty and remorse.

6. Kong-vang, who began his reign with such unheard of cruelty, as would have eternally blasted his fame, if repentance had not made such a change in his mind, that he became one of the mildest and justest princes. It had been his custom frequently to walk by the side of a lake in the country of Mye, where multitudes of beautiful maidens used to make their appearance. He singled out three of the most agreeable, and devoted them to his pleasure; but, they being averse to his design, no longer appeared on that walk among the rest. The enraged monarch, imagining that the country people had conveyed them away, to prevent their falling a sacrifice to his passion, ordered them all to be massacred. However, the remorse he felt for his excess of passion, and the justice and mildness of the remainder of his reign, obliterated his crime, and he has been ranked among some of their best monarchs. He reigned twelve years, and left the crown to his son,

Yr. of 30th cycle 24.

Ye-wang.

7. Ye-vang, alias Is, who did nothing during a reign of twenty-five years worth being recorded; his name would have been long ago buried in oblivion, had not his follies afforded matter of ridicule to some of the satirists of that age, and rendered him despicable to posterity. His want of merit gave his brother an opportunity of seizing the crown from his children, and placing it on his own head.

Yr. of 30th cycle 49 Ante Chr. 921.

Hyau-wang.

8. Hyau-vang, Ygau-wang, or Hiaus, though an usurper, had address enough to keep himself on the throne, and gain the affections of the people. He was, however, so extremely fond of horses, that he raised an obscure fellow, named Fi-shu, to the dignity of master of the horse, merely for his superior skill in breeding, breaking, and managing those animals: being one day highly delighted with his dexterity in riding, he bestowed on him a principality in the province of Shen-si; a circumstance the more worth observing, because one of his descendants became afterwards the founder of the next dynasty, and destroyed the whole family to which he owed his advancement. He reigned fifteen years, and was succeeded by his son,

9. I-wang,

9. I-wang, alias Is, a prince of so little sense, address, or capacity, that he hardly knew how to speak to his ministers; and could not be prevailed upon either to give audience to foreign ambassadors, or receive the usual homage of his tributary princes. He reigned fifteen years, and was succeeded by his son, Yr. of 31st cycle 4. *I-wang.*

10. Li-vang, or Liew, who proved such a proud, cruel, and extravagant prince, that he soon reduced his subjects to the lowest misery by his continual exactions, which he as lavishly spent; insomuch that nothing was heard but complaints and lamentations among the people, and threatening remonstrances among the grandees. These only increasing his rage and jealousy, he caused strict search to be made after the authors of them; and at the same time forbad the people, under pain of death, to converse, or even whisper, to each other; so that nothing was seen in his metropolis but men shunning each other, and walking in mournful silence with their eyes fixed to the ground. At length one of his most faithful ministers, named Chau-kong, took the liberty to tell him, that he was not placed on the throne to make his subjects miserable; that it was much easier to stop an impetuous torrent, than to restrain their tongues, which only increased the violence of their resentment; and that the silence he had imposed upon them seemed to forebode something more dreadful and dangerous than the liberty they had of complaining. Yr. of 31st cycle 20. *Li-vang.* *His cruelties and extortions. Edict against speaking.*

This tyrannic edict lasted three full years, when the people, driven at length into despair, rushed like a sudden torrent into his palace, and murdered all the imperial family, except the tyrant, who had but just time to escape their fury by flight; and his youngest son, whom the faithful Chau-kong had secretly conveyed to his own house. It was not long, however, before the enraged multitude being apprised of what he had done, on a sudden besieged the house, and with stern menaces demanded the prince. Chau-kong, seeing them so resolute, that his authority could not restrain them from forcing their way in, after a severe conflict between nature and loyalty, delivered up his own son instead of the prince; and his child was unhumanly butchered before his face. He tried afterwards all possible means to reconcile them to their fugitive prince, and to re-establish him on the throne, but failed in his endeavours, so that it continued vacant for some years. Li-vang was forced to live an obscure and miserable life, after he had reigned thirty-eight years, and wandered in exile about thirteen. *His family massacred.* *Chau-kong's surprising loyalty.* *Li-vang's banishment and death.*

Yr. of 32d cycle 11. Ante Chr. 827.

11. Swen-wang, or Si-ven, at length ſucceeded his father by the intereſt of his generous preſerver, who was then at the head of affairs. This loyal miniſter took care to inform the people by what means the right heir to the crown had been ſaved from the common ſlaughter, and how worthy he was of the throne, for which heaven ſeemed to have miraculouſly preſerved him. They at length conſented to his elevation; and, as he was ſtill too young to govern, Chau-kong, and another equally worthy miniſter, were appointed his governors. Theſe two guardians ſo faithfully acquitted themſelves of their important truſt, that the young prince gave them ſufficient proofs of his being every way worthy of holding the reins of the empire by that time he came of age; inſomuch, that he is celebrated in hiſtory as the reſtorer of the happy times, when the great Yu and Ching-tang filled the Chineſe throne.

Swen-wang.

Recalls the philoſophers.

One of his firſt cares was, to recall all the wiſe and good men and philoſophers, who had, during the late reign, retired into the mountains and deſerts, to be more at leiſure for ſtudy, and, by his mildneſs and generoſity, to fix them near his perſon. By theſe means he became ſo highly admired for his virtues and mild government, that the tributary princes took a ſingular delight to pay him their homage, and to learn from him how to rule their reſpective ſovereignties; and all the members of the ſtate were, by degrees, brought to their ancient order and ſubordination. He likewiſe quelled ſome of the ſouthern nations who are divided from China by the river Yang-tſe-kyang, and had taken the advantage of the late troubles, to plunder ſeveral of the Chineſe provinces, and forced them to ſubmit to the laws and cuſtoms of the empire. He reigned forty-ſix years, and was ſucceeded by his ſon,

Reſtores the empire to its grandeur.

Yr. of 32d cycle 57.

12. Yew-wang, alias Jew, Jeus, who indulged himſelf in ſeveral vices, which not only rendered him contemptible, but odious to his ſubjects, and brought on a ſeries of troubles, which ended in his ruin. A ſplenetic concubine, named Pau-tſe, or Pao-ſua, with whom he was paſſionately in love, ſeems to have laid the foundation of all his misfortunes: for her ſake he put away his empreſs, and diſinherited his lawful heir, who went and took refuge at the court of his uncle, a petty ſovereign, in the province of Shen-ſi. Many other unworthy ſteps the infatuated monarch took for the gratification of his concubine's malice and caprice; and one of them coſt him his life and crown.

Yew-wang. His fatal love for a concubine.

He

He was then at war with the western Tartars, and had given express orders, that whenever the soldiers saw the fires lighted, they should immediately arm and attend his person. In order to divert his mistress, he ordered that signal to be frequently used, without any other occasion than to set her a laughing at the hurry she saw the soldiers in, and the surprize and dislike they shewed at being so often alarmed. Whilst he entertained her with this odd and dangerous diversion, he had sent positive orders to his brother to bring him back his son, who had taken sanctuary at his court: that prince refusing to obey, unless the young prince should be declared lawful heir to the empire, Yew-wang denounced war against him; and he, not being in a condition to oppose his forces, went and joined the Tartars, and in the night-time attacked the imperial camp. The fires were immediately lighted, to give the signal to the soldiers; but they had been so often deceived by this signal, that they looked upon it as another false alarm, and neglected it accordingly; so that the Tartars easily forced the camp, and made themselves masters of the field. The emperor lost his life, after he had reigned eleven years, and was succeeded by his son,

Method of diverting her.

Costs him his life and empire.

13. Ping-wang, who was not in a condition to put a stop to the confusion that then reigned, nor to the ravages which the Tartars committed: instead of defending his own dominions, he removed his residence farther off, from the province of Shen-si to that of Ho-nan; and this conduct laid the foundation for new troubles: for, though the tributary princes joined their forces against the enemy, and actually drove them back, and recovered the territories they had made themselves masters of, yet the kings of Tsin and Wey, who were in the confederacy, and had signalized themselves against the invaders, made no scruple to claim an absolute possession of those territories, by way of conquest, and refused to pay homage to the emperor, under pretence that he had lent them no assistance. Their example was followed by several other tributary princes, particularly by the kings of Tsi, Tsu, and Tsin, who became the founders of three considerable kingdoms; the first in the southern part of the province of Shang-tong, the second in those of Hu-quang and Kyang-si, and the third in Shen-si. These three, looking upon themselves as independent, followed only the dictates of their ambition; and, by mutual wars, sought only to enlarge their territories, and plunder those of their neighbours. The emperor tried in vain to interpose his

Yr. of 33d cycle 8.

Ping-wang. China invaded by the Tartars.

Several independent kingdoms founded, and a lasting war among them.

authority, and to oblige them to live at peace. They deſpiſed his orders, and ſtill proſecuted their wars, which were not at an end in the time of the great Confuſius, whoſe hiſtory begins at this period.

Ping-wang reigned fifty-one years, and was ſucceeded by his brother's ſon,

Yr. of 33d cycle 59.

Whan-wang.

14. Whang-wang, alias Von, who aſcended the throne at this difficult juncture, tried in vain, at firſt by gentle means, and afterwards by force of arms, to reduce the tributary princes to his obedience. His army having been defeated, and himſelf wounded, he was forced to content himſelf with preſerving thoſe provinces which were ſtill ſubject to him. He reigned twenty-three years, and was ſucceeded by his ſon,

Yr. of 34th cycle 22.

Chwang-wang.

15. Chwang-wang, alias Chuang. This prince was raiſed to the throne, contrary to the will of his father, who had named Kew, the ſon of one of his concubines, for his ſucceſſor. He owed his elevation to the ſupport of the grandees, who ſaw the ill conſequences that would attend ſuch a deviation from the rule of ſucceſſion. Kew had ſtill a ſtrong party on his ſide, and with them formed a plot of aſſaſſinating the emperor, which was defeated by the vigilance and courage of a grandee, who having ſent for the chief conſpirator, under pretence of conſulting him, cauſed him to be privately put to death. Though his death and Kew's flight, which immediately followed, ſecured the crown to Chwang-wang, yet the revolted princes continued ſtill independent; and the king of Tſi had intereſt enough at the imperial court to engage the majority of the miniſters to alter the ſucceſſion in favour of Li-vang, his near relation, after the emperor's death. Chwang-wang reigned fifteen years, and was accordingly ſucceeded by him, in prejudice to that emperor's nephew.

Yr. of 34th cycle 37.

Li-vang.

16. Li-vang, from a tributary prince, was raiſed to the imperial crown, by the intereſt of Wong-kung, the king of Tſi, who was become ſo powerful, that he had enlarged his territories, at the coſt of his neighbours on both ſides, to the great prejudice of the royal authority, which was, in ſome meaſure, eclipſed by his overgrown power. He at length grew to ſuch a height of arrogance, as to aſſume the title of Pa, that is, chief of all the other princes, and was acknowledged as ſuch by the greater part of them. As to Livang, he was forced to be paſſive, not daring to diſoblige the king of Tſi, to whom he owed the crown;

crown; and, after a short reign of five years, left it to his son,

17. Whey-wang, alias Hoey. This monarch reigned very peaceably the first six years; but was at length attacked by the Tartars, who inhabit the north part of Shan-si; against whom he sent an army, under the command of the king of Tsi. This prince came upon them while they were besieging the city of Tay-tong-fû, forced their camp, and put them to the rout, rather by a superstitious panic, which had seized them, than any superiority, either of strength or ground. However, this victory, and the trust which the emperor reposed in him, gave him such an ascendant, that he wanted nothing but the imperial title; and his ambition was such, that he would have made no scruple to have dethroned his master, had he not apprehended that the other princes, who were his equals, would have opposed his design. Whey-wang reigned twenty-five years, and was succeeded by his son, Yr. of 34 cycle 42. *Whey-wang.*

18. Syang-wang. This prince, even from his youth, had entertained no small jealousy of the overgrown power, and unmeasurable ambition, of the king of Tsi, but as he knew him to be too powerful, resolved to reduce him by stratagem, rather than by open force. Wong-kung gave him soon after a fair opportunity for executing his purpose. Having convoked all the little sovereigns that were dependent on the imperial crown, that they might acknowledge him emperor, Syang-wang sent immediately his imperial letter to the assembly, by the hands of a skilful ambassador; who laid it, as was usual on those occasions, on a table magnificently adorned; upon which all the other princes paid their homage to the paper or mandate, which was considered as a representative of the emperor's person. Won-kung hesitated, and was on the point of refusing, had not his prime minister reminded him of the jealousy which his refusal would create among the other princes. He was therefore obliged to comply, and to put off his design to a more favourable opportunity; but his public, though forced submission, had such an influence over the rest, that it confirmed them in their allegiance to the emperor, and helped to restore the government to its ancient form. Yr. of 35th cycle 7. *Syang-wang.*

Syang-wang had not long enjoyed the fruit of his stratagem, when his peace was disturbed by his son Sho-tay, who, upon some disgust, left the court, and repaired to that of the king of Tsi. About the same time one of his

tributaries openly revolted, in the province of Shen-si. But the emperor was soon relieved from both vexations, by the defeat of the latter, and by the death of the ambitious Won-kung, who died of old age, and left his kingdom, in a distracted condition, between his five contending sons.

War with the Tartars. Soon after this event, the emperor having dismissed his Tartarian empress, whom he married for politic views, he exposed himself to a fresh war from that quarter; in

His son rebels. which the Tartars persuaded his fugitive son Sho-tay to join their troops, promising to get him declared emperor. In consequence of this junction, Syang-wang was forced to fly, and wander about, begging the assistance of his tributaries, whilst his rebellious son had entered his capital, and assumed the imperial title. Nevertheless, the father obtained powerful succours, and divided his forces into two bodies. With one of these he recovered his me-

Put to death. tropolis, and caused Sho-tay to be put to death; and, with the other, drove the Tartars out of his dominions, and restored the peace of his empire, which lasted twenty-two years. He died in the thirty-third year of his reign, and was succeeded by his son,

Yr. of 35th cycle 40. 19. King-wang, alias Hiang, a prince endowed with all the good qualities that could make his subjects happy,

King-wang. who thought they never could say enough in praise of his moderation and fatherly tenderness. But a sudden death snatched him from them, after a short reign of six years, to the great grief of the whole empire. He was succeeded by his son,

Yr of 35th cycle 46. 20. Quang-wang, whose reign was equally short, mild, and undisturbed, the son and successor of Wong-kung, in

Quang-wang. the kingdom of Tsi, being become so odious to his subjects, that he was not in a condition to attempt any thing against his person or interest. Quang-wang, after a six years reign, left the crown to his brother

Yr. of 35th cycle 52. 21. Ting-wang, who made it his chief care to keep war at a distance, and to cause the laws to be put in execution.

Ting-wang In his reign was born Lau-kyun, founder of the Epicurean sect, falsely called the sect of the Immortals. Ting-wang reigned twenty-one years; and is esteemed chiefly for the great tranquility he preserved the empire in during his reign. He was succeeded by his son

Yr. of 36th cycle 13. 22. Kyen-vang, alias Kien, the heir of his virtues, who preserved the empire in its grandeur and tranquility. He

Kyen vang reigned fourteen years, and was succeeded by his son

Yr. of 36th cycle 27. 23. Ling-vang, who is recorded to have been born with hair on his head, and a beard on his chin; but is much more

more famed for the wisdom and prudence with which he governed his people; insomuch, that he still preserved the imperial authority in its full lustre, though most of the tributary princes were warring against one another. In the eleventh year of his reign, the death of Xeun-Cung, king of U, occasioned one of the most remarkable contests, between his two sons, that is to be met with in history. The eldest, to whom the crown belonged, was very pressing to have his brother accept of it, and the younger as strenuously refused it. At length, the elder constrained him to it, by force, placing him on the throne, putting the royal ornaments on him, and saluting him king of U. But the ceremony was scarce over, before the new king privately abandoning the palace, went and hid himself in a desert; so that the elder was obliged to resume it, whilst his brother kept himself concealed, in the habit and occupation of a rustic, or plough-boy. About ten years after, or in the twenty-first year of the same reign, was born the so much celebrated Chinese philosopher Kong fû-tse, or Confusius, of whom we have given an account, in a former section. As for Ling-vang, he reigned peaceably twenty-seven years, and left the crown to his son,

Ling-vang

A strange contest between two brothers.

Confusius born.

24. Keng-vang, alias King, who is justly blamed for his indolence and inattention to the affairs of the empire, at a time when the king of U, charmed with the government of his predecessors, was on the point of having submitted to him and his laws. Instead of sending his intended embassy to him, he dispatched it to the king of Lu, a prince of the family of Chew, and a strict observer of the laws of this dynasty. Several other princes thought it also high time to restore that peace and order in their respective states, which the civil wars among them had almost destroyed. The king of Ching in particular, who reigned in the province of Shen-si, shewed them a noble example: by the help and advice of his prime minister, he reformed the abuses which had crept into his court, revived the ancient laws, and made such a wise distribution of the lands, as pleased both rich and poor.

Yr. of 37th cycle 54.

Keng-vang

New regulations among the little princes.

Keng-vang reigned twenty-five years, and was succeeded by his son Meng-vang, who reigned but a few months. During which, he had a son born, on whose account a dreadful contest arose between two powerful parties; that of the court and ministers declaring for the infant prince; whilst the governors of the provinces, objecting against his tender years, and the uncertainty of his life, proclaimed King-vang his father's brother. Both parties proceeded to arms;

Meng-vang reigns but a few months.

arms; but the laſt proving the ſtronger, and having made themſelves maſters of the capital, ſet him upon the throne, and confirmed him emperor.

Yr. of 18th cycle 19.

King-vang

25. King-vang's reign is not recorded for any particular action; whence it is ſuppoſed to have been peaceable. Confuſius, who flouriſhed at this time, in the kingdom of Lu, ended that long war of the tributary princes. During the ſame reign, two very illuſtrious royal families, were totally extinguiſhed; namely, that of Tſau, which had produced no leſs than twenty-five kings, within the ſpace of ſix hundred and thirty-ſix years; and, about eight or ten years after, that of Chin, together with its kingdom, after it had continued ſix hundred and forty-five years, under twenty-four princes: the former was deſtroyed by the king of Song; and the latter by that of Tſu. King-vang died in the forty-fourth year of his reign, and was ſucceeded by his ſon,

Yr of 39th cycle 3.

Ywen-vang.

26. Ywen-vang, who proved ſo wiſe and mild, that, had he lived long enough, he would probably have raiſed the imperial authority to its priſtine glory. Of all the tributary princes, the king of Su alone refuſed him the uſual homage of coming to the grand aſſembly, for which omiſſion he was proſcribed, and declared a rebel; the firſt inſtance we meet with of that kind of puniſhment. Ywen-vang was likewiſe very ſucceſsful in war, gained ſeveral battles, and ſubdued almoſt the whole province of Lu. About the ſame time, the kingdom of U, which had ſubſiſted ſix hundred and fifty years, under twenty petty kings, was ſubverted by the king of Ywe. Ywen-vang reigned but ſeven years, and was ſucceeded by his ſon,

Yr. of 39th cycle, 10.

Ching-ting-vang.

27. Ching-ting-vang ſurnamed the Chaſte on account of his living in celibacy after the death of his empreſs, and ſhewing an eminent example of continency to his ſubjects. He maintained the empire in peace and grandeur: and in his reign the king of Tſu put a final end to the principality of Tſay, which had ſtood ſix hundred and ſeventy-ſix years, under twenty-five princes. Ching-ting reigned twenty-eight years, and left three ſons at his death, all of age, the eldeſt of whom, named Nyau, ſucceeded him; but was murdered by his brother Su, in the third month of his reign. Su reigned only five months, and was likewiſe aſſaſſinated by the youngeſt, who mounted the throne, without any oppoſition.

Yr. of 39th cycle, 38.

28. Kau-vang, though he pretended to have only puniſhed one parricide by another, was yet greatly hated for that

that action; insomuch, that several tributary princes with- *Kau-vang.*
drew their allegiance from him. He was, however, a mild and good prince, and gave some eminent proofs of his paternal love for his subjects. He reigned fifteen years, and was succeeded by his son,

29. Ghey-lye-vang, alias Ghei-hew, who began his reign about the beginning of the civil wars among the tributary princes, which lasted near three hundred years, which epocha is from thence styled, by the Chinese, the years of war, or warlike ages, when every petty sovereign strove to make himself independent, and lord it over his rivals. The imperial dignity was brought so low, that these monarchs saw their authority trampled under foot, the provinces taken from them by degrees, whilst they hardly retained the bare name of sovereigns. The kingdom of Tsin was divided among four princes, who had conquered it, one of whom, famed for his battles, had formed the design of swallowing up the other three. He was prevented indeed by death; but his son, equally ambitious and unquiet, sought a quarrel with the kings of Han and Ghey, and forced them to yield some territories to him. He next tried to act the same part by the king of Chan, another neighbour; but was defeated, and slain, together with his whole family. The king of Lu made war also upon the prince of Tsi, took some considerable places from him, and obliged him to sue for peace. As for Ghey-lye-vang, we hear nothing of him, but that he reigned twenty-four years, and left the crown to his son, Yr. of 39th cycle, 53. *Ghey-lye-vang.*

30. Ngan-vang, whose reign is recorded for nothing but the wars which reigned between the petty kings, particularly those of Tsin and Ghey, in which the latter was the most successful; but U-ki, the general, who had gained him several victories, being envied by his courtiers, withdrew privately to the former, and turned the scale against his old master. Being here likewise envied by the grandees, he resolved to reform the government by limiting their authority, and lodging the power solely in the king. He had already, by his valour and merit, rendered him so powerful, and brought his kingdom into such a flourishing condition, that he was become formidable to all his neighbours; but his ministers so highly resented the blow which his brave general had given to their overgrown sway, that they caused him to be privately murdered in his own house. Ngan-vang reigned twenty-six years, and was succeeded by his son Lye-vang. Yr. of 40th cycle, 17. *Ngan-vang.*

This

Yr. of 40th cycle. 43.

Lye-vang.

This prince's reign was not more remarkable than his father's, except for the birth of Mentſe, commonly called Mencius, the moſt celebrated philoſopher next to Confuſius, that ever China produced. In other reſpects, the imperial authority ſtill continued to decline, ſo that the king of Tſi was the only prince who paid him homage. The year in which he came to the crown was likewiſe remarkable for the extinction of the Ching dynaſty, after it had laſted four hundred and thirty-two years, under twenty-three princes, the laſt of whom was ſubdued and ſlain by the king of Han. Lye-vang reigned ſeven years, and died without iſſue, and was ſucceeded by his brother,

Yr. of 40th cycle, 50.

Hyen-wang.

32. Hyen-vang, who, though he enjoyed a long reign, yet had little more than the title of emperor; for the princes not only refuſed him the uſual homage, but threatened him with war if he oppoſed their deſigns. The Chineſe records take notice of the nine celebrated brazen veſſels which Yu, the founder of the firſt dynaſty, cauſed to be made, repreſenting the nine provinces of the empire, implying a prediction that whoever poſſeſſed them, ſhould certainly occupy the imperial throne. Theſe veſſels are affirmed to have ſhaken of themſelves in the reign of Ghey-lye-vang, the twenty-ninth monarch of this dynaſty; a circumſtance which was then looked upon as a preſage of the evils which enſued. And now in this reign, the contending kings began to ſtrive who ſhould get poſſeſſion of them; but the emperor, to defeat their deſign, cauſed them to be thrown into a deep lake. In his reign we firſt hear of chariots of war uſed by the Chineſe. He reigned forty-eight years, and was ſucceeded by his ſon [h],

Yr. of 41ſt cycle, 38.

Shin-tſin-wang.

33. Shin-tſin-wang, alias Xi-cin, who had a fair opportunity of recovering the dignity of the empire, had not his ſloth and cowardice hindered him from making the beſt advantage of the wars which raged among other princes. A different plan of conduct was adopted by the king of Tſin, who raiſed himſelf by them to ſuch height of power, that he kept the others in ſubjection; and had almoſt engroſſed the whole imperial authority. He defeated the confederate forces of the kings of Tſu, Chau, Han, Ghey, and Yen; and would have deprived them of their kingdoms, had not a more important concern called

[h] Martini, Du Halde, & al. ſup. citat.

him

him elsewhere; namely the contest between two independent princes in the western part of Se-chwen, each of whom implored his assistance. The hopes of joining two such principalities to his own kingdom easily prevailed upon him to engage in the quarrel. He defeated and killed the one, and seized upon his territory; and obliged the other, whom he had assisted, to pay him homage, and an annual tribute. Soon after this success, the king of Ghey, one of the five confederates, put himself under his protection, and became tributary to him; by which means that prince could more easily enter into and subdue the territories of the other four. All this while the emperor continued an idle spectator; and, after a short reign of six years, left the crown to his son,

34. Ngan-vang, alias Sous, who found the imperial authority reduced to so low an ebb, that though he wanted neither courage nor prudence, yet had not power sufficient to undertake any thing which might give the least umbrage to his rival the king of Tsin. This last, who aimed at nothing less than the imperial dignity, secretly promoted the wars between the other princes; and, as they all applied to him for help, he readily assisted them with forces to destroy one another. Thus the kingdom of Song, which had subsisted three hundred and eighty-one years, under thirty-two princes, was destroyed by the kings of Tsi and Tsu; and the principality of Lu, which had been governed by thirty-four sovereigns, was subdued by the king of Tsu. Yr. of 41st cycle, 44. *Ngan-vang.*

Having thus far opened the way to the imperial diadem, Chau-syang began to discover his designs, by offering a public sacrifice to the Lord of heaven, with the same ceremonies as the emperors alone were allowed to use: neither was there any prince powerful or courageous enough to control him in it, except the king of Tsi; but his army was so small, that Chau-syang with ease defeated him; and afterwards sent part of his forces to dethrone the emperor. The unfortunate monarch, who had but few troops to oppose him, was likewise defeated at the first attack, and forced, in order to save his life, to submit himself to the conqueror's mercy, to own him for his sovereign, and to yield him the few cities which remained in his hands. He retired immediately after into the province of Shan-si, and died there, in the fifty-ninth year of his reign; upon which, several princes hastened to pay their homage to Chau-syang. On the other hand, there were not wanting others who still adhered to *Dethroned by the king of Tsi.*

the

the family of Chew, and raiſed a grandſon of the brother of Kau-vang to the throne.

Yr. of 42d cycle, 44.

35. This was Chew-kyun, who immediately upon his acceſſion, ſent to demand what aſſiſtance he could get, againſt the uſurper, from the kings of Tſi, Tſu, and Ghey; but they were too fearful of diſobliging the new emperor to ſend him any; ſo that, ſeeing himſelf abandoned, and without hopes of maintaining himſelf on the throne, he choſe to relinquiſh it, and end his life in a private ſtate, after a troubleſome reign of ſeven, or nine years. Chau-ſyang did not long enjoy his new dignity, but died even before his rival had abdicated the throne. His ſon Hyan-veng-vang died alſo in the ſame year; but left the crown to his ſon Chwang ſyang-vang, who put an end to the third, and became the founder of the fourth dynaſty.

Chew-kyun.

End of the third dynaſty.

The Fourth Dynaſty, called Tſin, or Cin; conſiſting of only four Emperors, within the Space of forty-three Years.

Yr. of 42d cycle, 53.

1. CHWANG-SYANG-VANG began his reign with making an inroad into the kingdom of Ghey; in which he was ſo ſucceſsful, and won ſo many battles, that the kings of Han, Tſu, Hyen, Chau, and Tſin, afraid of being ſtripped likewiſe of their dominions, formed a confederacy againſt him; and, with an army of two hundred thouſand men, obtained over him a complete victory, which obliged him to quit his new conqueſts. The emperor died ſoon after, in the third year of his reign, and left the crown to his adopted ſon Shi-wang-ti, who is affirmed by the Chineſe hiſtorians to have been born twelve months after his conception [i].

Chwang-ſyang-vang.

Yr. of 43d cycle, 55.

2. Shi-whang-ti, alias Ching, owed his good fortune to the ambition and jealouſy which began to reign among the above mentioned princes, and diſſolved a confederacy which might otherwiſe have defeated all his meaſures; whereas their diſſenſions gave him a fair opportunity of ſubduing them one after another, extirpating all the males of their families and tribes, re-uniting all thoſe principalities under him, and reducing them from thenceforth into ſo many dependent ſtates of his empire. To theſe he added, ſoon after, ſo many other new conqueſts, that he divided the whole into thirty-ſix provinces. Having obſerved, in viſiting his empire, that the northern diſtricts

Shi-wang-ti.

Builds the great wall.

[i] Martini, Du Halde, & al. ſup. citat.

of

of Shen-ſi, Shan-ſi, and Pe-che-li, were much expoſed to the excurſions of the Tartars, he firſt ſent a formidable army againſt theſe invaders, and having driven them far enough beyond his frontiers, ſet about his projected ſcheme of ſecuring them for the future by the famed wall which we have elſewhere deſcribed; but as neither this ſtupendous work, which of itſelf would have been ſufficient to eternize his fame, nor his great ſucceſſes and conqueſts, could ſatisfy his ambitious mind, unleſs he could eclipſe the glorious deeds of all his predeceſſors, and ſtand as it were alone in the Chineſe annals a fit object of admiration and praiſe, he publiſhed a decree, expreſsly commanding all his ſubjects, upon pain of death, to burn all the records of the kings, and all the writings of Confuſius, Mencius, &c. which tranſmitted the virtues and actions of thoſe illuſtrious emperors, excepting only ſuch as treated of phyſic and architecture.

His ambition.

Deſtroys all the ancient records.

This decree, the baſeneſs of which he endeavoured to conceal under divers ſpecious pretences, was executed with the utmoſt rigour by the governors of the provinces; and many perſons of virtue and learning were put to death for concealing thoſe valuable records; though it is not improbable, that, in ſo vaſt an empire, ſome few copies might be ſtill privately preſerved, and come to light after the death of that tyrannic prince, whoſe memory has been odious to all poſterity [k].

Shi-whang-ti, after a war which had laſted near twenty-five years, ſettled ſuch a profound peace in his empire, that he had leiſure enough to new-model the government, by abrogating and mending ſome laws, and enacting others. As he had ſeveral children, ſome of his miniſters adviſed him to erect new principalities for the maintenance of the younger ſort; but he, putting them in mind of the great troubles the younger ſons of emperors had cauſed in former dynaſties, choſe rather to build them palaces in ſeveral cities, where they ſhould be maintained according to their rank at the emperor's charge, but without any authority over the people; which method hath been followed almoſt ever ſince, except that in the latter reigns they have been obliged to reſide in the metropolis, and to follow the court. As he could not endure to be idle, he reſolved upon making a new progreſs through the eaſtern provinces of the empire, and took his ſecond ſon with him, but he fell ſick upon the road, and finding himſelf near

New regulates the government.

[k] Du Halde, Introd. in Annal.

his

his end, wrote a letter to his eldeſt ſon, whom he declared his ſucceſſor. This, together with the ſeals of the empire, he delivered to his ſecond ſon, charging him to bear them to his brother, and died ſoon after, in the thirty-ſeventh year of his reign.

Death.

Yr. of 43d cycle 42.

Eul-ſhi.

3. Eul-ſhi, alias Ul-xi, inſtead of obeying his father's command, reſolved to place the crown upon his own head, and having, with ſome difficulty, engaged the prime miniſter, Li-tſe, on his ſide, eaſily got the ſuffrages of the reſt by his means. The eldeſt ſon raiſed ſome forces againſt him in order to maintain his right; but finding that moſt of the provinces had declared for Eul-ſhi, was obliged to ſubmit, and the ſtep he had taken being deemed treaſonable, he was ordered to kill himſelf. This perfidy and parricide met with the reward they deſerved. The infatuated emperor taking a ko-lau for his prime miniſter and confident, who was a private enemy to the whole imperial family, was by him perſuaded to diſcard all his beſt friends, under pretence that they preſumed to condemn his too great love of pleaſure, and to fill their places with his own creatures. A general diſcontent enſued throughout the empire, occaſioned by the exactions of the governors and miniſters; and one of the generals, who had been ſent to quell ſome provinces, excited a revolt in favour of the ſon of the elder brother. About this time appeared the famed Lieu-pang, who, from a private ſoldier, was become captain of a company of banditti, a bold courageous man, eloquent and active, and an enemy to the emperor's luxury. He had been ſaluted emperor by a great phyſiognomiſt, who, as a pledge of the certainty of his prediction, gave him his daughter, one of the greateſt beauties in the whole empire, in marriage. It was not long before Lieu-pang was applied to by one of the governors for aſſiſtance againſt the revolted general, who deſigned to ſeize on the kingdom of Tſin for himſelf, and was going to beſiege one of the cities. The very name of Lieu-pang was by that time become ſo dreaded, that he eaſily obliged that general to retire; but the treacherous governor, ſeeing himſelf rid of him, ſhut up the gates againſt his deliverer. Preſently after this event there happened a ſedition in the city; of which Lieu-pang having got notice by an arrow ſhot into the camp, he ſcaled the walls and took it. The governor being killed in the action, the inhabitants declared for him, and he entered the place in triumph. From a captain of vagabonds he became general of an army, and maſter of a rich booty, and

A revolt.

Lieu-pang promiſed the empire.

His ſucceſs.

and began now to cherish the hopes of his advancement to the empire.

All this while the perfidious ko-lau kept the emperor immersed in pleasure, whilst he pursued his own destructive measures, and indulged his creatures in all kind of rapine, which were grown to such a height, that several provinces revolted before he had reigned two years, and chose their own sovereigns, particularly the kingdoms of Tsi, Yen, Chau, Ghey, and Tsu, which had been destroyed by Shi-wang-ti, rose up a-new; and the king of Tsu having chosen Lieu-pang for his general, sent him, with two others, at the head of powerful armies, against the emperor, with a promise of giving the kingdom of Tsin to any of the three that should seize on the metropolis, and expel the tyrant. Eul-shi sent a powerful army against them, which was defeated by one of them, named Hyang-hya; and the rest not being able to obtain a reinforcement from the ko-lau, went over to the conqueror. The ko-lau fearing this defection might discover his treachery, found no surer way of avoiding the due punishment of it, than by causing the unfortunate emperor to be assassinated by a russian, in the twenty-fourth year of his age, and third of his reign; and to conceal his having a hand in it, he placed Ing-whang, grand-nephew of the deceased emperor, on the throne.

Made general.

Sent against the emperor.

The emperor murdered by his prime minister.

4. Ing-whang, alias Ing, had not enjoyed the crown three days, before he discovered the ko-lau to be the murderer of the emperor; but as he dared not act openly against such a powerful minister, he feigned himself sick, sent for him, and ordered him to be stabbed as he entered the apartment. Soon after this execution his whole kindred, to the third generation, underwent the same fate, by which means the empire was delivered from a rapacious monster and his adherents. This circumstance did not deter Lieu-pang from pursuing his design, and marching against him. Ing-whang, on the other hand, raised an army, and strengthened it with a good number of veterans, which he drew out of several garrisons; but Lieu-pang found means to alienate them, by sending a vast number of his troops among them, under the disguise of deserters, and as soon as he found the imperial army ready to revolt in his favour, he came suddenly upon, and easily defeated it. The emperor, finding himself thus abandoned, threw himself at his feet, and delivered up to him the seals, and other insignia, of the imperial dignity, after he had reigned forty-five days; and Lieu-pang entered

Yr. of 42d cycle, 35.

Ing-wang.

Dethroned by Lieu-pang.

tered the city in triumph, which he delivered up to be plundered by his troops. He marched immediately to the place, where he found an immense treasure. In a little time he caused himself to be proclaimed emperor, and became the founder of a new dynasty.

The Fifth Dynasty, called Han; containing twenty-five Emperors, within the Space of four hundred and twenty-six Years.

Yr. of 42d cycle, 35. Ante Chr. 206.

Lieu-pang, since Kau-tsu.

1. LIEU-PANG at first took only the title of king of Tsin, the capital of which he had lately taken, and exchanged his own name for that of Kau-tsu: but he had a powerful rival in the general Hyang-hyu, lately mentioned, a man of a haughty and brutish nature, who, notwithstanding his pretended reconciliation to him, set the city and imperial palace on fire, committed many dreadful outrages on the tombs and bodies of the deceased kings of Tsin; and with his own hand murdered the dethroned emperor under pretence that Lieu-pang had shewn him too much respect. He committed many other bloody murders and outrages, which, as they rendered him odious to all the soldiers, so they served as a foil to set off the justice, moderation, and clemency of Lieu-pang.

Hyang-hyu resolved next to murder the king of Tsu, to whom he owed his advancement, and to make a bold push for the empire. He accordingly marched towards the city of Kyew-kyang, in the province of Kyang-si, where that prince then resided, who suspecting nothing of his treacherous design, came out to meet him, and was assassinated upon the spot. Lieu-pang, grieved at the murder of his noble benefactor, ordered the most magnificent obsequies to be performed; and from that time became a sworn enemy to Hyang-hyu. These two had many a bloody contest for the imperial diadem; in one of which Lieu-pang having totally defeated him, the traitor slew himself, to avoid falling into his hands. This event put an end to the war, and the states of the empire being convoked, declared Lieu-pang emperor, under the name of Kau-tsu. He kept his court at first in the province of Shen-si, but removed it afterwards to that of Ho-nan, where it continued ninety-six years, under twelve emperors. He reigned twelve years, and in his last sickness nominated his son Whey-ti his successor, and appointed him a set of ministers in whom he might confide.

Lieu-pang declared emperor.

His death.

2. Whey-ti,

2. Whey-ti, alias Hoey, was a prince poſſeſſed of many good qualities, but they were all unfortunately obſcured partly by his exceſſive love of women, and partly by his too great complaiſance to his ambitious mother, whom he entruſted with the ſole care of the empire, and who became odious to the whole nation for her cruelties towards thoſe ſhe did not like, whom ſhe commonly cauſed to be diſpatched by poiſon. She even attempted to poiſon the king of Tſi, the emperor's elder brother, who had come to viſit him in his ſickneſs; but was happily prevented by the emperor, who ſnatched the cup out of his hand. Whey-ti reigned but ſeven years, and died oppreſſed with the many infirmities which his looſe life had brought upon him. Lyeu-hew, his mother, fearing leſt one of his brothers ſhould be ſet on the throne, had bought a child of a peaſant, which child ſhe pretended to be the iſſue, of her own body, declared emperor; and to avoid being diſcovered, cauſed the mother to be ſtrangled. Yr. of 42d cycle, 47. Ante Chr. 194.

Whey-ti.

Lyu-hew, alias Liu-heva (C), was no longer ſuffered to bear the imperial title than if ſuited with the tyrannic views of his pretended mother, that is, about eight years; at the end of which ſhe cauſed him to be murdered. She had, by that time, raiſed a great many of her relations, from the loweſt rank, to the higheſt dignities in the empire, and ſome of them to the ſovereignty of provinces, for which they were to pay her homage. All of them behaved ſo inſolently in their high ſtations, that the nobles had combined together to reduce them to their priſtine obſcurity, when that wicked princeſs was taken away by a ſudden death, and delivered the nation both from her tyranny, and from that of her creatures, who were all maſſacred throughout the empire. The ſtates immediately proceeded to the election of a new emperor, and raiſed to that dignity Ven-ti, the ſecond ſon of Kau-tſu, who was then ſovereign of a ſmall ſtate. Yr. of 42d cycle, 54. Ante Chr. 187.

Lyu-hew.

Death of the empreſs.

3. Ven-ti proved ſo wiſe and virtuous a prince, that he quickly recovered the ſplendor of the imperial dignity, and reſtored peace and wealth throughout the realm. His frugality was ſuch, that he forbade all utenſils of gold and ſilver to be uſed in his palace, and the wearing of ſilks to his wives: he likewiſe remitted the duty upon ſalt, and Yr. of 43d cycle, 43. Ante Chr. 179.

Ven-ti chooſen emperor.

(C) It muſt be obſerved here, that the Chineſe annaliſts neither place him nor the empreſs among the monarchs belonging to this dynaſty, but account that epoch as an uſurpation of eight years.

one half of the other ordinary taxes; and ordered all the old people in every city to be maintained at his own expence. He commanded the copper-money, which was no where coined but in the metropolis, to be made in every different province, for the convenience of those who lived at a distance from the capital of the empire.

His excellent reign.

His next care was, to restore and encourage agriculture, which had been in some measure ruined during the late wars, and vouchsafed to cultivate the earth with his own hand, by which condescension he also in some measure ennobled that profession. He revived the silk manufacture in his own palace, and obliged his empress and wives to set an example to the other ladies of his realm. He was no less an encourager of learning, and permitted the books, which had been saved from the common destruction, to be sought out and made public. In his reign the arts of making of paper with ground bambûs, and Chinese ink and pencils, such as have been in use ever since, were found out; and the Tartars, who had taken the advantage of the late distractions to make several inroads into the empire, were bravely repulsed, and driven at a great distance from his frontiers. He became at length so famed for his wisdom, virtue, and good government, that the most distant nations sought his friendship; and several provinces, particularly those of Quang-tong and Quang-si, voluntarily submitted to his laws, and paid him homage and tribute. He died in the forty-sixth year of his age, and in the twenty-third of his reign, and was succeeded by his son

Death.

Yr. of 43d cycle, 25. Ante Chr. 156.

King-ti.

4. King-ti, alias Hiao-king, who was no less remarkable for the mildness of his reign than his father. One of his first acts was, to mollify the severity of the punishments which were then inflicted on certain criminals. As agriculture was so well restored by this time, he revived the taxes which his father had reduced to one half; alleging, that the treasury ought to be put in a condition to support the expences of the state. An unhappy accident, which happened soon after, had like to have been attended with fatal consequences to him; his eldest son having, as was then usual, given a feast to a number of young princes, amongst whom was one who was his great favourite, they carried their debauch so high, that a quarrel ensued, in which the emperor's son stabbed his favourite to death; upon which the father of the deceased swore he would be revenged on the imperial family, and engaged six tributary princes in his quarrel, who actually joined forces

forces with him. It was on this occaſion that the emperor ſent the general A-fû, with a powerful army, againſt them, who had the addreſs to draw them into a province where they could ſcarcely procure any proviſion; whilſt he himſelf was well fortified in his camp, and had plenty of all things. When the confederates found that they muſt either fight or be famiſhed, they agreed to attack his camp on all ſides at once. They were, however, vigorouſly repulſed, and purſued with ſuch terrible ſlaughter, that the ſix princes were either ſlain by the imperial ſoldiers, or killed themſelves, to avoid falling into their hands. King-ti reigned ſeventeen years, and was ſucceeded by his ſon

5. Vu-ti, alias Hi-a-ow, who was endowed with moſt excellent qualities, but naturally addicted to war. He ſent for all the wiſe philoſophers, to conſult with them about the conqueſt of ſome neighbouring country; but was greatly ſurpriſed to find them all unanimous in exhorting him to prefer peace before the moſt juſt war, which ſooner or later proves fatal to a ſtate. However, he yielded to their advice, and gave himſelf wholly to the cares of his government, which he only relieved at proper times by hunting; but even here, conſidering that his parks took up too much ground, and were a loſs to the people, he contracted them into a narrower compaſs. He made ſeveral wholeſome laws and regulations; and ordained, among other things, that when a prince died, his eſtate ſhould be equally divided among his children, and that when any died without lawful heirs, their ſovereignties ſhould revert to the crown. Yr. of 43d cycle, 42. Ante Chr. 140. *Vu-ti.*

He was a great encourager of learning, and ordered the morals of Confuſius and Mencius to be taught in ſchools. His greateſt foible was, his fondneſs for ſome impoſtors, who promiſed him immortality by drinking a certain liquor which they undertook to prepare. He had been perſuaded by them to build a palace of the moſt fragrant woods, and in the midſt of it a brazen tower, in which he and they ſpent much time and pains in preparing that precious panacea: he was likewiſe inclined to liſten too much to ſome pretended magicians, who promiſed to perform wonders, but always miſcarried. The Tartars having rouſed his martial genius by ſome freſh inroads, he gained four ſignal victories over them, and drove them beyond the wall. From thence he carried his ſucceſsful arms into the kingdoms of Pegu, Siam, Camboya, and Bengal, and divided his conqueſts among his generals, *Foible for impoſtors.* *Conqueſts.*

and other officers, who had assisted to subdue them. He built several cities there, and gave two of his generals the title of kings, who, by contracting in time the manners and inclinations of the Tartars, became the greatest enemies to their native country. A little before his death he nominated one of his sons by a concubine, then but eight years old, to succeed him; giving him for guardian one of his ministers, in whom he placed an entire confidence; and to prevent his empress from raising any troubles in favour of her son, he condemned her to death. Vu-ti reigned fifty-four years, and was succeeded by his son above mentioned.

Death.

Yr. of 44th cycle, 36. Ante Chr. 86.

Chau-ti.

6. Chau-ti, alias Hiao-chan, though so very young, exhibited marks of a most excellent disposition; he was very observant of his wise guardian's instructions, and no less liberal to those who faithfully served the state. A dearth happening in his reign, he not only remitted the usual taxes of grain, but assisted his indigent subjects with corn for their subsistence. He next concluded an honourable peace with the Tartars; but died soon after, to the great regret of his people, in the thirteenth year of his reign, and leaving no issue, was succeeded by his uncle Hyau-ti, with the consent of the whole nation. However, this successor proving a very debauched prince, without either affection for his subjects, or regard for his most faithful counsellors, was soon deposed by them, stripped of all ensigns of the imperial dignity, and sent to the little sovereignty whence they had called him to the empire, after a short reign of seven months. The states chose in his stead,

Yr. of 44th cycle, 48. Ante Chr. 74.

Swen-ti.

7. Swen-ti, alias Si-ven, the grandson of the emperor Vu-ti, who had been educated in a prison with the empress his mother, to which she had been confined on an unjust suspicion of destroying the princes and princesses of the blood by witchcraft. Here his misfortunes enabled him to learn many excellent lessons from her, which made him worthy of the empire, and his keeper took such particular care of him, that upon his accession to the throne, he rewarded him with a principality. He was mild and compassionate, easy of access, and applied assiduously to the affairs of state. He revived the office of censors, which had been suppressed by his predecessors; caused exact information to be brought to him of the behaviour of his ministers; gave frequent audience to his subjects, especially to the widows and orphans; but encouraged more particularly memorials, because they gave him greater

Makes some wholesome regulations.

greater leiſure to examine the caſe. He reduced the multitude of laws to a certain number of articles; and abrogated the reſt, as tending only to perplex matters, and perpetuate ſuits.

In his reign the Indian princes, whom his grandfather had ſubdued, ſhook off the yoke: he was preparing to march againſt them, but was diſſuaded from it by his miniſters, who reminded him, that the blood of his ſubjects ought to be dearer to him than any conqueſts; and that thoſe who refuſed the bleſſing of his wiſe government were unworthy of it. There happened in his time ſome dreadful earthquakes, which rent whole mountains aſunder, filled up vallies, and ſpread an univerſal terror through that whole ſuperſtitious nation, which looked upon them as forerunners of greater evils. A Tartarian king ſent an embaſſy to Swen-ti, which was at firſt ſuſpected of ſome ſiniſter views; but upon its appearing, by the rich furs they brought, and the homage they came to pay him, that the intent of their coming was only to promote a mutual commerce, they were graciouſly received, and treated as envoys of an ally. Swen-ti reigned twenty-five years, and was ſucceeded by his ſon,

Diſſuaded from a war.

8. Ywen-ti, alias Iuen, who is juſtly celebrated for his love of learning, and learned men; for his tender regard for his ſubjects; and, above all, for his ſingular frugality, which made him diſcard a great number of ſuperfluous domeſtics, with reſpect to furniture, diet, ſtables, and equipage, according to a favourite maxim he ſeldom loſt ſight of, that he, who could be contented with a little, would want nothing. He was, however, unhappy in the indiſcreet choice he made of his miniſters, whom he raiſed chiefly for their politeneſs and eloquence, without any regard to their wiſdom or experience; by which means his court was filled with factious ſycophants, who drew him into all their meaſures, and prevailed upon him by degrees to turn all the men of virtue and merit out of his ſervice. He was guilty of another and groſſer piece of injuſtice with regard to the troops which guarded the great wall, who beheaded the Tartarian princes whom they took priſoners as they were hunting in the mountains; for, inſtead of puniſhing their commander, he rewarded him for his treachery. This ſtep had like to have brought on a new war; the ſucceſſor of one of thoſe princes, levying a numerous army, and making a powerful confederacy againſt him; to ward off which, he was obliged to give him a princeſs of the imperial family in

Yr. of 45th cycle 13. Ante Chr. 48.

Ywen-ti.

Singular frugality.

Bad choice of miniſters.

Baſeneſs to the Tartars.

marriage, with a very rich dower. This ſtorm was ſcarcely blown over, when he perceived that a more dangerous war was ready to break out, within the empire, among the numerous parties formed by the miniſters, the apprehenſion of which is ſuppoſed to have haſtened his death. He reigned ſixteen years, and died in the forty-third year of his age, and was ſucceeded by his ſon,

Death.

Yr. of 45th cycle 29. Ante Chr. 32.

Ching-ti.

9. Ching-ti, a ſlave to wine and women, and to all other infamous pleaſures, wholly governed by his mother, who conferred the moſt important poſts in the empire on her own relations. He afterwards fell ſo paſſionately in love with an actreſs, that he turned his lawful wife out of his palace, to make room for her; and then declared her empreſs, giving her father a principality, to conceal the meanneſs of her birth. Several of his miniſters, having repreſented to him the diſcredit of ſuch a ſhameful alliance, were all put to death. Many other brutal crimes he was guilty of; and many more he would have committed, had not a ſudden death put an end to his odious reign, in the twenty-ſixth year of it. He left no iſſue; but was ſucceeded by his nephew,

Yr. of 45th cycle 52. Ante Chr. 16.

Hyau-ngay.

10. Hyau-ngay-ti, alias Ngay, who, though but eighteen years old, gave great hopes of a mild and happy reign, by his early care in reforming the ſtate, diſplacing all the wicked miniſters of his predeceſſor, and filling their places with men of known virtue and probity. In his reign Tangu, king of the Tartars, came in perſon to pay homage to him, and to confirm the peace which either he or his predeceſſor had made with the emperor Swen-ti. He was received in a magnificent manner, and a firm peace renewed between the two nations. The emperor died the very year after; which was that, according to the Chineſe annaliſts [1], in which the Saviour of the world was born, and was ſucceeded by a prince deſcended from Ywen-ti, the eighth monarch of this dynaſty.

Dies the year in which Chriſt was born.

A. D. 1.

Hyau-ping.

11. Hyau-ping-ti was but nine years old when he came to the crown; and his grandmother imprudently put him under the guardianſhip of Vang-mang, whom ſhe made a ko-lau; a man of ſuch unbounded ambition, that he made no ſcruple to commit the moſt enormous cruelties to attain the imperial dignity. He began with diſcarding his aſſociates, and other perſons of virtue and merit; then erected ſeveral principalities, which he beſtowed on his

[1] Vide Noel, Couplet, Martini, Du Halde, & al. ſub Nagan & Hyau-ngan.

own

own creatures; and at length caused some poison to be mixed with the emperor's food, which in a few days brought him to the last extremity. All this while the traiterous villain pretended to be under the deepest concern; offered sacrifices for his recovery, filled the air with the bittercst cries, and even devoted his own life for that of his prince, by which means his treason passed unsuspected; especially as he placed, after his death, the crown on a young prince descended from Swen-ti, the seventh emperor of this dynasty. *Poisoned by Vang-mang.*

12. Zhu-tse-ing was then but two years old when the ko-lau raised him to the throne, which he only suffered him to enjoy three years, that is, till he had sufficiently strengthened himself, when he deposed his sovereign, and caused himself to be proclaimed emperor. A. D. 5. *Zhu-tse-ing.*

Vang-mang, having thus seized the crown, gave his family the name of Tsin, which signifies *New*, as well as a new face to the empire. He divided it into nine provinces; and every province into districts, the government of which he bestowed on his own creatures; he likewise erected some principalities, to increase the number of his dependents. By these, and other such precautions, he thought his authority firmly established; when on a sudden he saw the empire all in a flame, and several armies marching against him, some commanded by the confederate lords, and others by the two brothers, Lyew-siew and Lyew-ing, of the family of Han. These wars proved long and bloody, and were attended with an almost universal famine, occasioned chiefly by the grasshoppers devouring the harvest; and this calamity brought on fresh insurrections and robberies, which ended in the death of the usurper. His army was defeated, his palace forced, plundered, and burnt, his throat cut, his body cut in pieces, his head stuck on a pitchfork, and exposed to the view and derision of the populace. Thus fell that base tyrant, after he had usurped the crown fourteen years. The victorious army, resolving to restore it to some worthy prince of the royal family, elected Whay-yang-vang to that dignity, who was a descendant of King-ti, the fourth monarch of this dynasty. A. D. 8. *Vang-mang, an usurper.* *A bloody war raised against him.* *His dreadful end.*

13. Whay-yang-vang, proving an effeminate and debauched prince, they resolved to dethrone him, after he had reigned two years, and to elect another in his stead. They pitched first upon Wang-lang, an impostor, who pretended to be the son of the late emperor Ching-ti, the ninth monarch of the dynasty; but he being detected and A. D. 22. *Whay-yang-vang.*

and beheaded, they elected Lyew-ſyew emperor, who aſſumed the title of Quang-vu-ti, and was deſcended from the tenth ſon of King-ti, the fourth monarch of this dynaſty.

A. D. 24. *Quang-vu-ti.*

14. Quang-vu-ti, who had been bred up in the country, and ſhared in the wants and labours of his fellow ruſtics, conceived ſuch a ſympathy with the diſtreſſes of his ſubjects, that he proved a truly mild, affable, and compaſſionate prince. Paſſing through the country where he was born, he ſent for ſeveral of his countrymen, and admitted them to his table. He was no leſs a patron to learned men, whom he invited to his court, and raiſed to conſiderable employments. His reign, however, was diſturbed with ſome powerful and ſtubborn factions, which, with difficulty, he in twelve years reduced. He removed his court from Shen-ſi to Ho-nan; and the Chineſe records mention a total eclipſe of the ſun, in the laſt day of the ſeventh moon of the forty-ſixth, or, according to Du Halde, the fortieth, cycle, which they pretend to have happened ſooner than it ought to have done, according to their calculations (G). Quang-vu died in the ſixty-firſt year of his age, after he had reigned thirty-three years; and left ten ſons behind him, one of whom ſucceeded him on the throne.

A wonderful eclipſe.

A. D. 57. *Ming-ti.*

15. Ming-ti was famed for his clemency and wiſdom, and for eſtabliſhing an academy in his own palace, for the education of princes and young noblemen, into which ſtrangers were likewiſe admitted. He made choice of a lady for his empreſs, who was a pattern of diſcretion and modeſty, and never wore any embroidered cloaths. He cauſed a bank, ten leagues in length to be raiſed, to prevent the frequent inundations of the Whang-ho, or Yellow River, in which he employed one hundred thouſand men.

It was on the ſecond year of the forty-ſeventh cycle, and of Chriſt 64, that he had the dream which induced him to ſend his ambaſſadors in ſearch of the Holy One that was in the Weſt. They brought home the idol and worſhip of Fo, together with the doctrine of tranſmigration;

(G) If this wonderful eclipſe was the ſame which happened at the cruciſixion of Chriſt, the Chineſe annaliſts ſhould rather have ſaid contrary to, than before, their calculation; for it happened in the full moon, or when ſhe was in oppoſition to the ſun, and ſo could not cauſe that total darkneſs; and this a Chineſe aſtronomer could not but know to be contrary to nature.

and

and he is much blamed by the Chinese historians, for having admitted them into his dominions. He reigned eighteen years, and was succeeded by his son,

16. Shang-ti, who enjoyed a peaceable reign of thirteen years; and exhibited many proofs of wisdom, virtue, and tender regard for his subjects, whose taxes he lessened. He had an aversion to luxury and superfluous expence; and often recommended to his nobles the œconomy of the ancients, of which he himself was a perfect pattern. He died in the thirty-fifth year of his age, and was succeeded by his son A. D. 75. *Shang-ti.*

17. Ho-ti, who was then but ten years old, and under the guardianship of his mother; but that circumstance did not hinder his fame and power from extending to very remote countries. He had a wise and valiant general, named Pan-chau, who obliged a great number of sovereigns to pay him homage; and is affirmed to have advanced as far as Judea, which the Chinese called Ta-tsin. Ho-ti, through jealousy, divorced his first empress, who died of grief, and married the grand-daughter of one of his generals, who was a mirror of her sex, for her rare skill in all the Chinese learning, and much more still for her singular modesty; insomuch, that when the usual compliments and presents were offered, on her advancement, she would accept of nothing but a few pencils, and a fine sort of paper newly invented. Ho-ti was one of the first who raised the eunuchs of his court to an exorbitant height of power, which hath proved since so fatal to the empire. He reigned seventeen years, and was succeeded by his son A.D. 88. *Ho-ti.*

18. Shang ti, an infant in the cradle, who lived scarce a year, and was succeeded by a grandson of Chang-ti, the sixteenth monarch of this dynasty. A. D. 105. *Shang-ti.*

19. Ngan-ti being but thirteen years of age, his mother was appointed his guardian, and vested with the imperial dignity, which she retained beyond the term prescribed by the laws, that she might do the more good to the people. It was then a time of great scarcity, and many of them must have perished, if she had not timely assisted them. She condescended to visit the poor, and even prisoners, to give them relief. Considering, in the next place, that an empire of such vast extent could not easily be preserved, she released a great number of conquered nations, and sovereign princes, from the usual homage and tribute, and reduced the Chinese dominions to narrower bounds (H). *Ngan-ti.* *Her mother's excellent reign.*

Her

(H) About this time was taken, and executed, the famed pirate Chang pe-tu, who had infested the Chinese seas five or six

Her ſon married a lady, who, finding herſelf barren, took another woman's ſon as her own, to ſucceed to the crown; and, to prevent diſcovery, ſecretly poiſoned his mother. Ngan reigned nineteen years, and was ſucceeded by that ſon,

A. D. 125. *Shun-ti.* 20. Shun-ti, the ſon of Ngan-ti, by a concubine. He ſignalized the firſt years of his reign by ſeveral victories over the Barbarians; and deprived the late empreſs of the funeral obſequies, for having poiſoned his mother. He made a law, in the fourth year of his reign, which excluded men from the magiſtracy, except they were forty years old, or had ſome extraordinary merit to ſupply the want of age. In the ninth year of the cycle, one Mamyen formed a conſiderable army of vagabonds, who plundered the cities and country, and, flushed with ſucceſs, made a bold puſh for the imperial dignity; but was defeated, and ſlain, before he could accompliſh his deſign. The emperor died in the nineteenth year of his reign, and was ſucceeded by his ſon,

Chang-ti. 21. Chang-ti, who aſcended the throne in the ſecond year of his age, died before it was expired, and was ſucceeded by

A. D. 144. *Che-ti.* 22. Che-ti, who, though but eight years old, gave ſome ſignal marks of an excellent diſpoſition; but the empreſs, who was his guardian, had a brother named Lyang-ki, who, abuſing her authority, paid little or no regard to the young emperor. One day he behaved before him with ſuch pride and inſolence, at a public aſſembly, that the prince could not forbear caſting a threatening look at him, and whiſpering, loud enough to be heard, "That is an arrogant perſon." This ſaying coſt him his life. Lyang-ki, juſtly fearing his reſentment, cauſed him to be poiſoned, before he had reigned one whole year. He was ſucceeded by his brother

Poiſoned.

A. D. 145. *Whan-ti.* 23. Whan-ti, who proved a weak prince. Under him the magiſtracy became venal, and the eunuchs were his chief favourites. All the learned men retired from his palace; nor could his repeated invitations bring them back. Lyang-ki, the murderer of the late emperor, was raiſed to the higheſt honours, in which he behaved with ſuch pride and inſolence, that he ventured into the palace with his ſword by his ſide, contrary to the laws. He was, however, forgiven, upon his ſubmiſſion; but becoming odious

ſix years. In this reign happened likewiſe ſome dreadful earthquakes; eſpecially one, in the eighth year of it, which extended over a great part of the country.

to

to all, eſpecially to the eunuchs, who now engroſſed the whole power, his houſe was ſo cloſely beſieged with a troop of them, that, finding no way to eſcape, he killed his wife and himſelf. In the twenty-eighth year of this cycle, there happened ſuch a dreadful famine in ſeveral parts of the empire, that the people were obliged to feed on human fleſh. The emperor died in the thirty-ſixth year of his age, and twenty-firſt of his reign. He left no iſſue, though he had a great many concubines, and was ſucceeded by a prince of the family of Chang-ti.

24. Ling-ti betrayed a ſtill greater fondneſs for eunuchs, and raiſed them to a higher pitch of power, whilſt he ſhewed no leſs averſion to thoſe who were able to give him better counſel. He was, moreover, a prince of unſatiable avarice, ſarcaſtical wit, and a ſour humoriſt (I). The only good thing recorded of him, is his cauſing the wiſe inſtructions of the ancient emperors, contained in the five claſſical books, to be engraved on marble tables, and publicly expoſed at the entrance of the academy: but the intolerable inſolence of the eunuchs rendered him ſo odious, that, in a little time, ſeveral great armies appeared in the field, ſtyling themſelves Yellow Caps, commanded by three brothers, who plundered ſeveral provinces; but were at length defeated, and ſlain one after another. Some Barbarian troops made likewiſe ſeveral attempts on the frontiers; but were preſently defeated, as were alſo ſome remains of the Yellow Caps, about the fifth year of the following cycle, by an experienced general, who is reported never to have gone to bed during the ten years that the wars laſted. Ling-ti died in the thirty-fourth year of his age, and twenty-ſecond of his reign, without naming his ſucceſſor. A. D. 167. *Ling-ti.*

25. Hyen-ti had an elder brother, named Pyen-ti, who mounted the throne at Ling-ti's death; but after a few months reign, reſigned it to him; and is not therefore numbered among the other emperors. Hyen-ti was then A. D. 189. *Hyen-ti.*

(I) Among other of his humorous whimſies, he is ſaid to have eſtabliſhed a fair in his own palace, for ſelling all ſorts of curioſities, and to have taken a ſingular delight in ſeeing his concubines out-bid, wrangle, and abuſe each other. Another diverſion he took delight in, was in taking the air in his gardens, in a chariot drawn by aſſes; whence thoſe creatures came to be preferred every where to horſes, in imitation of the court (1).

(1) Du Halde, ſub Ling-ti.

but

but young, and his weakness and indolence, if not rather stupidity, proved the occasion of perpetual wars, both at home and abroad. China was divided first into three, and then into four parts, under as many sovereigns. The eastern part rebelled against Tong-che, general of the imperial army, who had murdered the emperor and his brother, burned the palace, and opened the imperial sepulchres, where he found an immense treasure, and then removed his court into the province of Shen-si. His crimes did not pass long unpunished; he was murdered the year after he committed these outrages; his body was hung on a fork in the public market-place, and all his riches confiscated. The Yellow Caps had likewise taken advantage of the reigning disorders, and were grown very numerous; but these were likewise gradually cut off by Tsau-sau, who usurped the imperial authority. This last was stripped of it in the thirty-seventh year of the cycle, by his own son Tsau-poi, and banished into a small principality, where he died generally despised. Hyen-ti reigned thirty-one years; and with him ended the fifth dynasty.

The Sixth Dynasty, called Hew-han, that is, the latter Family of Han; which had Two Emperors within the Space of Forty-four Years.

A. D. 220. *Chau-lye-vang.*

1. CHAU-LYE-VANG, the first monarch of this dynasty, was before called Lyew-pi, descended from King-ti, the fourth emperor of the preceding class. He was very tall, and had an air of grandeur, which commanded respect: his valour was suited to his appearance; for he preserved the utmost equanimity in every vicissitude of fortune. How he came to the imperial dignity we are not told. His reign lasted but three years, for he died in the sixty-third year of his age, after he had named his son Hew-ti his successor, and given him and his prime minister, some wholsome directions concerning their future conduct.

Hew-ti.

2. Hew-ti's reign proved troublesome, through the wars that raged among the other sovereigns, in which he lost two famed generals, Chan-si and Quang-yu, the latter of whom is idolized as the Chinese Mars. Ko-lyang was defeated several times by the king of Ghey, though he always made a good retreat. That prince marched next with a prodigious army against the confederate kings of Han and U, with an intent to strip them of their territories; but, being come to the borders of the river Yang-

Yang-tse-kyang, whose waves were then very rough and boisterous, he cried out, "Doubtless these are the bounds which Heaven hath put to the ambition of mortals!" and immediately retired. He was soon after defeated, by his own rebellious general Song-chau, who, flushed with his many successes, as well as the great power he had over the army, resolved to make his way to the imperial dignity. Hew-ti's son, seeing things in that desperate condition, "There is, said he to his father, no room to deliberate; and this moment must decide your fate, either to vanquish, or die with this sword in your hand, and your crown on your head:" but the emperor wanting courage to give Song-chau battle, the young prince retired into the hall of his ancestors, where he first killed his wife, and then himself. The imperial army was cut in pieces, the palace plundered, and the cowardly emperor went and delivered himself into the hands of the conqueror, who gave him a small principality. There he lived seven years an obscure and contemptible life, and dying in the sixty-fifth year of his age, and forty-first of his reign, with him ended the sixth dynasty.

The imperial army cut off.

Hew-ti's cowardice and death.

Seventh Dynasty, called Tsin (K); *which had Fifteen Emperors within the Space of one Hundred and fifty-five Years.*

1. SHI-TSU-VU-TI was the son of the rebel Song-chau, which name he took upon his becoming the founder of this new dynasty. He kept his court in the province of Ho-nan, was a magnanimous prince, had a quick apprehension, sound judgment, and declared himself a professed enemy to all dissimulation. His reign was much disturbed by the warlike preparations of many petty princes who aspired to the imperial dignity; but the southern competitors were often defeated by those of the north, who, besides their being more hardy soldiers, were assisted by the Tartars with whom they were in league. However, he subdued the latter, and then marched into the southern provinces. Having passed the river Yang-tse-kyang without any opposition, he besieged the metropolis of the kingdom of U; that monarch not being in a con-

A. D. 264.

Shi-tsu-vu-ti.

His conquests.

(K) Though the name of Tsin here seems to be the same with that of the fourth dynasty, yet we are told, they are differently written and pronounced, and have a quite different signification among the Chinese (1).

(1) Du Halde, sub Shi-tsu-vu-ti.

dition

dition to oppose him, surrendered himself; and had a little state assigned to him, where he ended his days. He
Ill conduct. had scarcely reigned seven years, when finding himself master of the whole empire, and out of danger of any enemy, he resolved thenceforth to enjoy the repose which his victories had procured. He not only gave himself up to idleness and pleasure, but was indiscreet enough to disband his army, a circumstance which again roused
Death. the ambition of the petty sovereigns. He died in the twenty-fifth year of his reign, and the fifty-fifth of his age, and left a numerous posterity, but was succeeded by his eldest son,

A. D. 289. 2. Whey-ti's want of genius was in a great measure made up by the ability of four of his ministers;
Whey-ti. so that the beginning of his reign proved pretty successful; but the ambition or jealousy of one of his wives, or
Ruined by an ambitious queen. second queens, who instigated him to remove his empress from court, poisoned her only son, and caused all the nobles that were of her party to be put to death, soon threw the court and empire into the utmost confusion. Several battles were fought, and a great deal of blood was shed on both sides, till at length this virago was slain in her turn, with all that sided with her, and the emperor forced to fly to save his life.

Several petty kings, taking advantage of these disorders, commenced hostilities; particularly the king of Tsi, who had such success, that he was in a fair way of seizing the imperial crown, when he lost his life. The king of Han acted the same part in his northern province, and met
Poisoned. with the same fate. At last the emperor was poisoned in the forty-eighth year of his age, and seventeenth of his reign; and, leaving no issue behind him, the grandees elected the twenty-fifth son of Shi-tsu-vu-ti, founder of this seventh dynasty, for his successor.

A. D. 306. 3. Whay-ti was a prince of such endowments as promised a happy reign, but the ambition of the petty kings
Whay-ti. did not suffer him to exercise them long. One of those reguli, named Lyew-ywen, was upon the point of dethroning him, when he was prevented by a sudden death; but his son Lyew-tsong, following his steps, got possession of the palace, and plundered it, slew both the emperor and his son, after he had compelled the former to wait on him at table, in the guise of a slave, in the thirteenth year of his age, and sixth of his reign. The grandees chose in his stead Min-ti, the grandson of the founder of this dynasty.

4. Min-ti

4. Min-ti was no leſs unfortunate than his predeceſſor, being dethroned in the third year of his reign, and baniſhed into a ſmall principality in the province of Shen-ſi, where next year he was ſlain by the king of Han. A. D. 312. *Min-ti.*

5. Ywen-ti, another grandſon of the founder, was choſen in his ſtead; who proved a prince of ſingular moderation, frugality, and liberality towards learned men. He removed his court from the weſt to the eaſt, and fixed it in the city of Nanking, whence his family hath been ſtyled the eaſtern family of Tſin. He reigned ſix years, and then fell into a deep melancholy, which ended his days in the forty-ſixth year of his age. He was ſucceeded by his ſon, A. D. 316. *Ywen-ti.*

6. Ming-ti, who reigned only three years: nothing elſe is recorded of him, except that he left the crown to his ſon, *Ming-ti.*

7. Ching-ti, then but five years old. His mother governed in his ſtead, but the imperial authority was too weak to curb the ambition of the petty princes, who warred againſt and deſtroyed each other, in order to make way to the empire. Ching-ti reigned ſeventeen years, and was ſucceeded by his brother, A. D. 325. *Ching-ti.*

8. King-ti, who reigned but two years, and died in the forty-ſecond year of his age. He left the crown to his eldeſt ſon, A. D. 342. *King-ti.*

9. Mo-ti, who was then but two years old, and, under the guardianſhip of the empreſs, gave great tokens of an excellent prince. When of age to take the reins, he ſtill followed the advice of his beſt miniſters, and recovered ſeveral provinces. Wan-ven, one of his generals, marched againſt a northern petty prince of the family of Han, who had revolted, whoſe palace he burnt to the ground. There were ſeveral others in arms, all aiming at the imperial dignity, who, had Mo-ti lived longer, might have ſhared the ſame fate; but he died in the ſeventeenth year of his reign, and was ſucceeded by a ſon of Ching-ti, the ſeventh emperor of this dynaſty. A. D. 344. *Mo-ti.*

10. Ngai-ti reigned four years, and died in the twenty-fifth year of his age, and the ſecond of the fifty-ſecond cycle. The nobles choſe his younger brother for his ſucceſſor. A. D. 361. *Ngai-ti.*

11. Ti-ye's reign was not much longer than his brother's, although he outlived the loſs of it fifteen years; Wang-ven, his general and prime miniſter, dethroned him, after he had gained a victory in the North, and confined him in a citadel, where he ended his days in the forty-third year A. D. 365. *Ti-ye.*

of his age. He was succeeded by Kyen-ven-ti, the last of the children of Ywen-ti, fifth emperor of this dynasty.

Kyen-ven-ti.

12. Kyen-ven-ti reigned only two years, and died in the fifty-third year of his age, and was succeeded by his son

A. D. 372.

Vu-ti. His success against Fu-kyen.

13. Vu-ti, who was no sooner on the throne, than he saw his territories attacked by Fu-kyen, who reigned in the North, and came against him with a powerful army. Vu-ti opposed him with a small but select body of troops, and, without giving him time to bring in all his forces, attacked his camp with such courage and resolution, that he totally defeated him: his general, in despair, seized on him in his flight, and led him to a temple, where he strangled him with his own hands. Vu-ti's success did not deter several other petty kings in the North from revolting. These he might have easily quelled, had he made the best use of his victory, and marched immediately against them, instead of returning to his court, and giving himself up to all manner of voluptuous sensualities. He died by the means of a second queen, whom, by way of raillery, he had called old woman, though but thirty years of age; an epithet which excited in her the most implacable revenge. He was found stifled in his bed in the twenty-fourth year of his reign, and was succeeded by his son

Murdered.

A. D. 396.

Ngan-ti.

14. Ngan-ti, who proved still more worthless and indolent, insomuch that we meet with nothing during his reign but revolts and wars among the petty princes. A grandson of the king of Tay, the only remaining branch of the family, having stripped the king of Yen of his dominions, founded a monarchy, which was governed by fourteen successive kings of his family. About the same time a mean fellow, named Lyew-hu, who sold shoes about the country, turning soldier, became at last a general of a great army, and powerful enough to murder the emperor, and seize on the imperial dignity. Ngan-ti was killed in the twenty-second year of his reign, and succeeded by his brother; but his reign proved short. Lyew-hu having dispatched him, seized on the throne, and became the founder of a new dynasty.

A. D. 418.

Kong-ti.

15. Kong-ti ascended the throne after his brother's death, but was himself stifled or strangled by the same assassin, in the second year of his reign, and was the last monarch of the dynasty of Tsin.

Eighth

Eighth Dynasty, called Song, consisting of Eight Emperors, within the Space of Fifty-nine Years (L).

1. LYEW-HU took the name of Kau-tsu-vu-ti, and fixed his court at Nan-king, his native place. He had something inexpressibly noble and majestic in his person and deportment, and was a man of no less frugality than valour. He reigned but two years, and dying in the sixty-seventh year of his age, was succeeded by his eldest son Shau-ti. A. D. 420. *Kau-tsu-vu-ti.*

2. Shau-ti was then seventeen years old; but being a weak trifling prince, Tau-tau-tsi, his prime minister, took the crown from him, and, soon after, his life, before he had reigned a year. Shau-ti was succeeded by Ven-ti, the third son of the founder of this dynasty. A. D. 422. *Shau-ti.*

3. Ven-ti was a prince much admired for his meekness, justice, and integrity, but too much bigotted to the bonzas, whose chief protector he openly declared himself. After having made several wholesome regulations, by which he fixed himself on the throne, he declared war against the northern emperor, who was by that time grown so powerful, that he had already sixteen petty kings under his subjection, and gained many signal victories over him, by the valour and conduct of his prime minister Tau-tau-tsi, of whom, growing afterwards jealous, he caused him to be put to death. The news of the loss of so brave a general soon inspirited the northern princes to renew the war; and Ven-ti's troops, deprived of so brave a leader, were defeated in several battles; one especially was fought in the twenty-sixth year of his reign, with such dreadful slaughter on both sides, that the fields were overflowed with Chinese blood. Tay-vu-ti, the northern emperor, who still remained superior to his rival, caused a general massacre to be made of all the bonzas throughout his own dominions, burnt all their temples, and destroyed their idols. Ven-ti was soon after murdered by his eldest son, in the thirty-fifth year of his age, and thirtieth of his reign; and the parricide received the same treatment from his next brother, who immediately revenged his father's death. A. D. 423. *Ven-ti.* *Success in the north.* *Treachery to his general.* *Dreadful defeats.* *Murdered.*

4. Vou-ti was esteemed a learned prince; but valued himself so much on his skill in managing a horse and draw- A. D. 453. *Vou-ti.*

(L) All this time China was divided into two empires, the Northern and Southern, each of which had its proper monarchs.

ing a bow, that he made hunting his chief diverſion. Being naturally rough and unpoliſhed, he was apt to break out into obloquy and abuſe. He died in the eleventh year of his reign, and thirty-fifth of his age, and was ſucceeded by his eldeſt ſon

A. D. 464. *Fu-ti.* 5. Fu-ti, who had hardly mounted the throne before he diſcovered ſuch a bloody diſpoſition, and put ſo many innocent perſons to death, that he was himſelf murdered in the firſt year of his reign, and ſucceeded by Ming-ti, the eleventh ſon of Veñ-ti, the third monarch of this dynaſty.

A. D. 465. *Ming-ti.* 6. Ming-ti, no leſs inhuman than his predeceſſors, began his reign with the murder of thirteen of his nephews of the imperial blood. As he had no child of his own, he introduced men among his wives, with a deſign to have a male child by ſome of them, and make a preſent of the boy to the empreſs, who was barren. He raiſed Syau-tau-ching, a man of boundleſs ambition, to the higheſt dignity of the empire, who afterwards murdered two emperors, to make his way to the throne. Ming-ti died in the eighth year of his reign, and thirty-fourth of his age, and was ſucceeded by his eldeſt ſon

A. D. 473. *Tſang-ngu-vang.* 7. Tſang-ngu-vang. This prince diſcovered ſo much of his predeceſſor's bloody temper, that it ſerved to colour the perfidiouſneſs of the traitor Syang-tau-ching, who murdered him in the fifteenth year of his age, and fourth of his reign. He was ſucceeded by his brother,

A. D. 477. *Shun-ti.* 8. Shun-ti, who fell likewiſe a ſacrifice to the ambition of the prime miniſter above mentioned, by whom he was murdered in the ſecond year of his reign, and fourteenth of his age; and with him ended the eighth dynaſty of Song.

The Ninth Dynaſty, called Tſi, which had five Emperors within the Space of Twenty-three Years.

A. D. 479. *Kau-ti.* 1. KAU-TI, having made his way to the throne by the murder of the two foregoing emperors, removed the court to Nan-king, the metropolis of Kyang-nan; but did not long enjoy the fruits of his parricide. He was more remarkable for his learning than his military exploits; and uſed to ſay, that if he could but reign ten years, he would make gold as cheap as dirt. Being one day dreſſed in a habit adorned with precious ſtones, he on a ſudden ordered them to be beaten into powder, ſaying, they were only fit to inſpire a man with luxury and avarice.

He

He died in the fifty-fourth year of his age, and fourth of his reign, and left the crown to his eldeſt ſon,

2. Vu-ti, who began his reign with enacting a law, that the mandarins ſhould not hold their places longer than three years. In his reign appeared the impious philoſopher Fan-chin, whoſe doctrine is ſtill profeſſed, though privately, by many of the Chineſe literati (M). About the ſame time Syau-ywen was raiſed to the dignity of kolau, a man of conſummate politics and boundleſs ambition, who ſoon after made his way to the throne by the murder of the ſucceeding monarchs. Vu-ti died in the eleventh year of his reign, and forty-fifth of his age, and was ſucceeded by the brother of Kau-ti, founder of this dynaſty. A. D. 483. *Vu-ti.*

3. Ming-ti had been entruſted by his brother with the education of his two younger ſons, whom he accordingly raiſed to the throne, and cut off, one after another, in the ſhort ſpace of four months, that he might ſeize the crown. At this time the northern empire enjoyed profound peace; its monarch was ſo addicted to ſtudy, that, whether in his chariot, chair, or on horſeback, he always had a book in his hand. Ming-ti died in the fifth year of his reign, and fortieth of his age, and left the crown to his third ſon A. D. 494. *Ming-ti.*

4. When-lew, who proved ſo debauched and cruel a prince, was ſo averſe to all good counſels, and ſo governed by his eunuchs, that the ambitious Syang-ywen could not have wiſhed for a better pretence for his aiming at the crown. He accordingly joined with the king of Lyang, forced the imperial palace, burnt it to the ground, dethroned the emperor in the ſecond year of his reign, and nineteenth of his age, and, for form-ſake placed his brother Ho-ti on the throne. A. D. 499. *When-lew.*

5. Ho-ti was not elevated by the traitor to enjoy the ſovereignty; before he had reigned a full year Syang-ywen deprived him of his crown and life, and ſeizing the throne, became the founder of a new dynaſty. A. D. 501. *Ho-ti.*

Tenth Dynaſty, called Lyang; conſiſting of Four Emperors within the Space of Fifty-five Years.

1. SYAU-YWEN, having obtained the imperial dignity by the blood of the two foregoing emperors, aſſumed the name of Kau-tſu-vu-ti. He was deſcended from the A. D. 502. *Syau-ywen.*

(M) He taught, that all the events in the world were the effect of mere chance, that the ſoul dies with the body, and that the ſtate of men after death is the ſame with that of brutes.

family of Syau-ho, and endowed with excellent qualities, being active, vigilant, and diſpatched all that paſſed through his hands with ſurpriſing diſpatch. He was learned, martial, auſtere, and frugal; but became at length ſo fond of the bonzas, that he neglected the affairs of ſtate, enrolled himſelf of their order, forbad killing oxen and ſheep even for ſacrifice, and appointed corn to be offered inſtead of thoſe animals (N). In the fifteenth year of his reign he laid ſiege to the city of Shew-yang, in the province of Shen-ſi, which laſted ten years, and loſt a great number of men by the ſword, famine, and peſtilence. His prime miniſter, in a fit of diſcontent at being obliged to ſerve a tyrant and uſurper, ſtarved himſelf to death; which when he heard, he cried ont, "Do not I hold my crown of Heaven? Am I beholden for it to my grandees? What occaſion then had that unfortunate man to make away with himſelf?"

Turns bonza.

Seized by the king of Ho-nan.

Towards the latter end of his reign Hew-king, monarch of Ho-nan, his vaſſal and tributary, revolted from him; and, having made himſelf maſter of Nan-king, ſeized his perſon. The emperor appeared before his conqueror with ſuch majeſtic intrepidity, that he was not able to look him in the face; but exclaimed, "I could not have believed it ſo hard to reſiſt a power which Heaven has eſtabliſhed!" Not daring to imbrue his hands in his blood, he condemned him to a more

His cruel death.

(N) Syau-ywen, though a tyrant and uſurper, had governed the empire with ſuch ſucceſs and approbation near twenty-ſix years, when this mad fit came upon him of turning monk. He had his head ſhaved, wore a coarſe garment, and lived upon herbs and rice. The grandees of the empire in ſome meaſure forced him out of his retirement; but, though he returned to his palace, and reſumed the government, yet he obſtinately continued to live after the manner of the bonzas; though, according to the doctrine of tranſmigration of the ſoul, he dared not condemn any, even the greateſt criminal, to death, a circumſtance which opened a door to licentiouſneſs, and occaſioned infinite murders and robberies.

At the ſame time the bonzaic ſect was in no leſs eſteem in the northern parts. That empire had been a long time divided between two ſovereigns, one the Eaſtern, the other of the Weſtern; but were at length united under the king of Tſi, and Chew, when the empreſs of it, named Hu, built a monaſtery large enough to lodge a thouſand bonzas, and gave it the name of Yong-ching, or *Perpetual Peace.*

lingering

lingering death, by retrenching part of his sustenance every day. He called for a little honey just before his decease; and being denied it, expired in the forty-eighth year of his reign, and the eighty-sixth of his age. He was succeeded by his third son

2. Kyen-ven-ti, who scarce reigned two years, when Hew-king seized on him, and put him to death, in the forty-ninth year of his age, and assumed the imperial title; which he only enjoyed one year, when the seventh son of the founder ascended the throne. A. D. 559. *Kyen-ven-ti.*

3. This was Ywen-ti, whose ko-lau, or prime minister, named Chin-pa-sien, who was also a sovereign of a small dominion, totally defeated the rebel Hew-king's army, and caused him to be beheaded. But this ko-lau likewise revolted, and besieged Nan-king, where the emperor, a prince infatuated with the superstitious dreams of the bonzas, kept his residence. Being roused by this rebellion, he walked round the city-walls, and, seeing all was lost, broke his sword, and burnt his library, which consisted of one hundred and forty thousand volumes, saying, "There was an end of all science and military art." Then mounting his horse, he went and surrendered himself to the conqueror, who slew him, in the third year of his reign, and forty-seventh of his age. He was succeeded by his ninth son A. D. 552. *Ywen-ti.* *Burns his famed library, and put to death.*

4. King-ti, who had not reigned two years, before he was likewise slain by the murderer of his father, in the sixteenth year of his age, and with him expired the tenth dynasty. In his reign, the emperor of that part of the North, called Chew, caused all the temples and idols of the bonzas to be destroyed. A. D. 555. *King-ti.*

Eleventh Dynasty, called Chin; consisting of Five Emperors, in the Space of Thirty-three Years.

1. THE rebel Chin-pa-sien, being the founder of a new dynasty, assumed the name of Kau-tsu-vu-ti: he was descended from Chin-shi, a famous general under the family of Han, and was a lover of the sciences, but too fond of the bonzas. He reigned but three years, and dying in the fifty-ninth year of his age, was succeeded by his brother Ven-ti. A. D. 552. *Kau tsu-vu-ti.*

2. Ven-ti was possessed of excellent qualities, and gained the love of his subjects. It was he who ordered the night-watches to be distinguished by the beat of a drum, which method hath been observed ever since. Finding that A. D. 560. *Ven-ti.*

his ſon had not ſufficient capacity to reign, he appointed his own brother, then king of Ngan-chin, to ſucceed him; but his prime miniſter, and other grandees, making a ſtrong remonſtrance againſt it, he altered his intention. Ven-ti died in the ſeventh year of his reign, and fortieth of his age, and was ſucceeded by his ſon

A. D. 567. *Lyng-hay-vang.*

3. Lyng-hay-vang, who had hardly reigned two years, before he was dethroned by his uncle, the king of Ngan-chin, and died ſoon after, in the nineteenth year of his age; upon which Swen-ti, nephew to the founder, ſeized on the crown.

A. D. 569. *Swen-ti.*

4. Swen-ti was a prince of a mild diſpoſition, a great lover of muſic, and an admirer of learned men. One of his vaſſal princes having, out of ſome ſelfiſh view, ſent him many preſents of great value, he, to check his ambition, ordered them to be burnt in his own preſence. In his reign the Northern emperor having raiſed Lyang-kyang to the dignity of ko-lau, and given his daughter in marriage to his ſon, made him not long after ſovereign of the principality of Swi, in which he became ſo powerful in a few years, that he was in a condition to ſubdue all China. Swen-ti died in the fourteenth year of his reign, and forty-ſecond of his age, and was ſucceeded by his ſon

A. D. 583. *Chang-ching-kong.*

5. Chang-ching-kong, who gave himſelf up to all manner of exceſſes; in conſequence of which, Kyen aſſumed the title of emperor. Advancing ſouthward with a numerous army, he croſſed over the Yang-tſe-kyang without oppoſition, and entered the metropolis of Nan-king in triumph. The emperor, to avoid falling into his hands, threw himſelf into a well; but was taken out alive, and dethroned in the ſeventh year of his reign. The conqueror became the founder of a new dynaſty, and changed his name of Yang-kyen for that of Ka-tſue-vu-ti.

Twelfth Dynaſty, called Swi; conſiſting of Three Emperors within the Space of Twenty-nine Years.

A. D. 590. *Kau-tſu-ven-ti.*

1. KAU-TSU-VEN-TI ſeized on the crown in the forty-ſeventh year of the cycle; and ſeven years after re-united the Northern and Southern empires, which had been divided near three hundred years by Yang-tſe-kyang, their conſtant boundary. He was deſcended from a noble family; his ſolid penetrating judgment made amends for his want of learning, and his moderation and temperance gained him the love of his ſubjects. He retrenched from

from music and rhetoric, all that was soft and enervating; and caused a certain portion of corn and rice to be levied on the subjects, for the support of the poor in time of famine. He was inexorable to the judges that suffered themselves to be corrupted: he had also made a law that punished the smallest larcenies with death, but was afterwards persuaded to repeal it, as rather too severe; and, by another, he excluded merchants and mechanics from public employments. The preference which he gave to his eldest son, a prince of no merit, whom yet he designed for his successor, so exasperated his second son Yang-ti, that he murdered them both, and by a double parricide, mounted the throne. Kau-tsu-ven-ti reigned fifteen years, and was slain in the sixty-fourth year of his age. *Murdered by his son.*

2. Yang-ti was much addicted to luxury. Having removed his court from the province of Shen-si to that of Ho-nan, he spent much of his time with his wives and concubines, and in the diversions of hunting and music. He was however so much respected, that several petty princes put themselves under his protection, and caused the great Chinese wall to be repaired. He forbad his subjects to carry arms about them, which policy hath been in force ever since; and commissioned a hundred of the most learned men to revise and reprint, after the manner of those days, all books treating of war, politics, physic, and agriculture. He likewise founded the degree of doctor, to qualify both the military and literary men for their respective employments. He attacked the Koreans both by sea and land; and though his first attempt proved abortive, yet in his next he obliged them, as vassals, to send ambassadors to implore his clemency. He was assassinated in his progress through the Southern provinces, in the city of Kyang-nan, by a mean fellow, in the thirteenth year of his reign, and thirty-ninth of his age; upon which Li-ywen, one of the petty kings, having assembled an army of one hundred and twenty thousand men, placed the crown on the head of Kong-ti, grandson to the founder of this dynasty. A. D. 605. *Yang-ti.*

3. Kong-ti was crowned and dethroned in the same year by Li-ywen; whose son at the head of his father's army, entered the palace, and having viewed the magnificence of it, fetched a deep sigh, saying, "No; such a stately edifice must not be suffered to stand any longer, being good for nothing but to soften the spirit of a prince, and cherish his vicious inclinations." Accordingly it was immediately A. D. 618. *Kong-ti.*

mediately reduced to ashes. What became of the emperor, we are not told; but Li-ywen, by dethroning him, put an end to this, and became the founder of a new dynasty.

The Thirteenth Dynasty, called Tang; consisting of Twenty Emperors, within the Space of two Hundred and Eighty-nine Years.

A. D. 619. *Shin-yau-ti*

1. LI-YWEN assumed the name of Shin-yau-ti, and began his reign with abating the rigour of the penal laws and public taxes: but was too great a zealot for the sect of Lau-kyun, to whose honour he erected a temple. He had not reigned above two years before he had reduced all the rebels, and was become the peaceful possessor of this vast empire. He was the monarch who ordered the copper coin to be struck which we have elsewhere described, and caused one hundred thousand idle bonzas to marry, in order to beget a supply of soldiers for his army. He reigned nine years, at the end of which he abdicated the crown in favour of his second son; and died nine years after, in the seventieth year of his age.

A. D. 128. *Tay-tsong.*

2. Tay-tsong is by the Chinese esteemed one of their greatest monarchs, both for wisdom and humanity. He was no less admired for his frugality, temperance, and love of learning (O). He was a severe enemy to corrupt judges, and all sorts of bribery; and, in the time of drought and scarcity, published an edict, ordering all his faults to be laid before him, that, by amending them, he might avert the anger of Heaven. As to soothsayers, he always shewed a singular contempt for them; but when once, in the second year of his reign, he saw the fields covered with devouring locusts, he cried out with a deep sigh, "Alas! I had much rather you would devour my

His excellent reign.

(O) He caused an academy for all kind of literature to be erected in his own palace, wherein were reckoned eight thousand scholars, many of them sons of foreign princes, whom he provided with the best masters, and caused the best books to be brought to it from all parts. He likewise caused another academy to be erected for military exercises, particularly archery, at which he often assisted.

Having read in a book, written by the emperor Whang-ti, that a blow or bruise on the shoulders was apt to injure the vital parts, he made a law, still extant, that none should be bastonadoed on the back, but on the buttocks (1).

(1) Du Halde, sub Tay-tsong.

own

own bowels, than thus destroy the harvest and lives of my poor subjects."

A Christian embassy.

In the eighth year of his reign came an embassy to China, consisting of white men with fair hair and blue eyes, whose dress, air, and manners, were altogether unknown to the Chinese, and met with a gracious reception at that court. These are supposed to have been those Christians of whom we have given an account in a former section, who left the noble monument of Christianity there mentioned, which was afterwards discovered A. D. 1625. We find accordingly, that this monarch allowed the gospel to be preached in his dominions in the twelfth year of his reign, and even allotted a piece of ground in the imperial city, for building a Christian church. In the tenth year of his reign, he lost his empress (P), an excellent princess, by whose address, he was reconciled to his prime minister, whom he had forbidden his presence for too frequently troubling him with his wise admonitions. The emperor grieved immoderately for her loss, and raised a monument for her much more magnificent than that of his father; but being checked for this ostentation, by the faithful ko-lau abovementioned, he caused it to be demolished. That wise minister dying in the sequel, the emperor caused a noble eulogium of his own composing to be engraved on his tomb. Upon this occasion, turning to his courtiers, "We have (said he) three sorts of mirrors, one for the ladies to dress themselves by; the second, the ancient books treating of the rise, progress, and fall of empires; and the last, wise men, by whose example we form our own conduct: this last I had in the person of my deceased ko-lau, whom, to my misfortune, I have lost, without hopes of finding another like him." About the latter end of his reign, the Koreans having revolted, he was upon the point of sending a formidable army to reduce them; but was prevented by death, which for a time put a stop to that expedition. He reigned twenty-three years, and

Grief for his excellent empress,

and prime minister.

Death.

(P) She wrote a book consisting of thirty chapters, on the behaviour of women in their inner apartments; a piece highly admired, especially by the emperor, who styled it the rule that ought to be observed in all ages.

In the eleventh year of his reign he admitted into his palace, a young lady of singular beauty and wit, and about fourteen years of age; who after his death retired into a monastery of bonzesses, whence she was fetched out by his son and successor, and placed on the throne, and became a great tyrant.

died

died in the fifty-third of his age, leaving a collection of the wiſeſt and moſt excellent inſtructions to his ſon and ſucceſſor.

A D. 651. *Kau-tſong.*

3. Kau-tſong had reigned five years very peaceably, when he unhappily fell in love with Vu-ſhi, who had retired into a monaſtery; for her ſake, he repudiated his empreſs, and one of his queens, in ſpite of all the remonſtrances and oppoſition of his faithful miniſters, and placed her on the throne. She ſoon diſcovered, however, that his love for the diſcarded princeſſes was far from being obliterated; and, in a fit of jealous rage, cauſed their hands and feet, and afterwards their heads, to be cut off. It was not long before the horror of her guilt threw her into a dreadful phrenſy, in which ſhe fanſied herſelf purſued night and day by the ghoſts of thoſe two princeſſes; an apprehenſion which obliged her to be ever ſhifting from place to place: the emperor, ſtill more enamoured of her than ever, not only indulging her in every caprice, but committing the care of the whole empire to her, and giving her the title of Tyen-hew, or Queen of heaven.

Fatal fondneſs for Vu-ſhi.

Her cruelty and tyranny.

His death.

She was no ſooner raiſed to this height of power, than ſhe poiſoned her eldeſt ſon, that the crown might devolve to her brother's children, and her family be ſettled on the throne; though ſhe was diſappointed in her aim. Kau-tſong, after having reigned thirty-four years, during the greateſt part of which the Chriſtian religion flouriſhed in his empire, died in the fifty-ſixth year of his age, and appointed his eldeſt ſon to ſucceed him; but he was ſet aſide by his tyrannic empreſs, to make room for a younger, whom ſhe might govern more eaſily; for which reaſon that prince is by the Chineſe looked upon as an uſurper, and ſtruck out of the liſt of the monarchs of this dynaſty.

A. D. 585. *Vu-hew.*

Vu-hew was the third ſon of that ambitious princeſs; ſhe had poiſoned her eldeſt in the late reign, and ſent her ſecond, after his father's death, into a ſmall ſovereignty, where he lived like an exile, whilſt the third, whom ſhe declared emperor, had only the name, without the power. When ſhe had ſettled all things to her mind, her next care was to diſpatch all the nobles and grandees whom ſhe ſuppoſed averſe to her intereſt; and, in one day, put a great number of them to death. She likewiſe raiſed a cruel perſecution againſt the Chriſtians, which laſted fifteen years. Her ko-lau, a man of virtue and courage, equally grieved and aſhamed of her tyranny and cruelty, preſented ſo many remonſtrances in favour of the lawful

A perſecution againſt the Chriſtians.

lawful heir, who had, been banished from his throne fourteen years, that she was at length prevailed upon to recall him, and to assign him the eastern palace for his residence, till the death of Vu-hew, when he ascended the throne, of which he had been deprived twenty-one years. *The lawful heir restored.*

4. Chung-tsong approved himself unworthy of the regard which his father and prime minister had expressed for him, and, giving himself up wholly to pleasure and indolence, left the whole management of the empire to his empress, who had been the faithful companion of his exile. This princess, who, by the advice of the governor of the palace, intended to place her son Shang upon the throne, was strenuously opposed by the princes and petty kings, who took up arms against him. However, the emperor being taken off by poison, in the fifth year of his reign, she caused Shang to be proclaimed his successor; but his uncle, who possessed a small principality, having made himself master of the palace, caused her and her daughter to be put to death; upon which event Shang found no other way to save his life, than by surrendering the diadem. A. D. 706. *Chung-tsong.*

5. Zhui-tsong reigned but two years; during which, nothing is recorded of him, except that he died in the fifty-fifth year of his age, and was succeeded by his third son, *Zhui-tsong.*

6. Yivn-tsong, who proved an excellent prince, and the restorer of his family. He was a mortal enemy to the luxury then in vogue. To shew a good example to his nobles, he caused all his gold and silver vessels, and his embroidered cloaths, to be burnt before his palace. He was no less diligent in promoting learning; and was the first who honoured such of his generals as had signalized themselves by their services, with the title of petty kings, which used only to be given to princes of the blood. In one of his progresses through the empire, he divided it into fifteen provinces, and made divers other salutary regulations. But he is justly blamed for having lent a deaf ear to the wholesome counsel of his prime minister Ywen-chau, who strove to persuade him to suppress the too great power of his eunuchs, and to abolish the idolatrous sects of Fo and Tau. A. D. 713. *Yivn-tsong.*

He had reigned almost thirty years peaceably, when the empire was disturbed with dangerous insurrections. His army was defeated, with the loss of seventy thousand men, whilst all avenues to his throne were so obstructed by his eunuchs, *A rebellion in the North.*

eunuchs, that he knew nothing of the disaster. The author of this rebellion was a foreign prince, named Ngan-lo-shan, whom he had raised to the highest employments, even to the command of his army, and who took the advantage of his successes in the North to assume the imperial title. The palace was, at the same time, in a great combustion: the emperor having divorced his wife, put three of her children to death, without any just cause; and married his daughter-in-law. These disasters produced new calamities; and encouraged a band of robbers to attack the imperial army, which they routed, with the loss of forty thousand men, the emperor himself being obliged to fly into the province of Se-chwen. He had reigned forty-four years when he made this shameful retreat; and his son So-tsong was obliged to mount the throne during his life, to save the empire from ruin.

Disasters in the palace.

The emperor's defeat, and flight.

A. D. 757. *So-tsong.*

7. So-tsong, being a brave warlike prince, soon destroyed the army of the robbers, and restored the public tranquility; after which success, he brought back his father from Se-chwen, and conducted him to his palace with all the honours due to his rank; but the unhappy prince died soon after, in the seventy-eighth year of his age, and left the crown to his more worthy son. In the mean time the rebel Ngan-lo-shan had plundered the palace of Chang-ngan of all its riches, and, among other curiosities, of a hundred elephants and horses which had been taught to dance at the sound of instruments. The rebel wanted to see that ceremony performed; but those creatures could not by any means be brought to give him that satisfaction; upon which, in a fit of rage, he ordered them to be killed on the spot. He met, however, soon after with the reward of his treason; for he was murdered in his bed by his own son; and this by his general. So-tsong reigned six years, and was succeeded by his son

A. D. 763. *Tay-tsong.*

8. Tay-tsong, who was so successful in the choice of his ministers, that peace was soon restored to the empire, and the rebels were reduced; but it was not long before five other tributaries revolted, and made themselves independent. The Tartars likewise, to the number of two hundred thousand, made a dreadful irruption into the empire, in the eighth year of his reign, forced him to fly, and carried away an immense treasure into their own country. The emperor returned soon after into his palace, by the help of his celebrated general Ko-tsu-i, a great patron of the Christians, and died in the seventeenth year of his reign, and fifty-third of his age.

9. He

9. He was succeeded by his eldest son Te-tsong, a timorous and mistrustful prince, who minded only his flatterers. He had the misfortune to lose his prime minister and general Ko-tsu-i, who died in the third year of his reign, aged eighty-five years, after he had enjoyed that dignity, with the utmost reputation, during the four foregoing reigns. The whole empire mourned for him, as for a father, three whole years; but the power of the eunuchs, which he had artfully suppressed, became soon after so formidable, that it occasioned general insurrections. The emperor, in order to maintain the vast army he was forced to raise, to suppress them, laid such heavy taxes upon the subjects, as reduced them to the lowest ebb of misery, and occasioned an infinite number of robberies. By good fortune his troops proved every where victorious, suppressed the rebels, and restored peace and plenty to the people. He reigned twenty-five years, and died in the sixty-fourth year of his age, leaving the empire to his son A. D. 780. *Te-tsong.*

10. Shun-tsong, a promising prince; but being attacked by an incurable disease, he resigned the crown to his son, after he had reigned one year. *Shun-tsong.*

11. Hyen-tsong was a prince excellently qualified for the dispatch of business; and so resolute that nothing could shake his fortitude. He was no less tender of his subjects welfare; and, in times of scarcity, set open his granaries to their relief, sending his nobles through the afflicted provinces, with orders to see that all his subjects should be supplied according to their present distress: but he was beyond measure addicted to the superstitious follies of the Bonzaic sect, and had let his resentment fall very heavy on such of his ministers as had endeavoured to detach him from such imposture. He was no less intoxicated with another notion, which cost him his life, namely, a firm persuasion of his being made immortal by the pretended supernatural liquor which those empirics pretended to possess. Having caused some of it to be brought to him, which is supposed to have been mixed with poison by one of his eunuchs, he expired immediately after he had swallowed it, in the fifteenth year of his reign, and forty-third of his age. He left his crown to his son, whom he had appointed his successor. A. D. 806. *Hyen-tsong.*

12. Mo-tsong was at first opposed by some of the grandees, who designed to place another prince on the throne; but their measures being frustrated, he was indiscreet enough to disband his army, part of which being thereby reduced to great straits, went and enlisted themselves among the A. D. 821. *Mo-tsong.*

the banditti, and encreased their number, and the distress of the people. In his reign the imperial family of Tang began to decline apace, and his few successors helped to complete its ruin. He died in the fourth year of his reign, and the thirtieth of his age, and was succeeded by his son King-tsong.

A. D. 825. *King-tsong.*

13. This emperor was raised to the throne by the interest of the powerful eunuchs, and, proving a weak prince, was deprived of it by the same interest, after two years reign, to make way for the empress-mother. He had just returned from hunting, when, on the sudden, the candles being put out, he was murdered by his eunuchs, who placed his brother in his room.

Murdered.

A. D. 827. *Ven-tsong.*

14. Ven-tsong, a wise and good prince, grew so impatient at the exorbitant power of those eunuchs, that he had taken measures secretly to destroy them; but they being aware of his design, fell suddenly on the ministers, and guards of the palace, and slew above a thousand. Several considerable families were destroyed on this occasion. This misfortune, and others he foresaw, grieved him to such a degree, that, having in vain tried to alleviate his melancholy, by diversions and drinking, he died of a deep consumption, in the fourteenth year of his reign. Though he left a son, whom the eunuchs set aside, he was succeeded by his brother

A. D. 841. *Vu-tsong.*

15. Vu-tsong, a prince of a warlike temper, worthy of the preference he enjoyed. He drove the Tartars out of the province of Shen-si, where they had fortified themselves, and cleared others of the banditti. He had so excellent a judgment, that he never was deceived in the choice of his ministers. He revived a law, still in force, though little practised, which obliged the mandarins of the provinces, once in five, or at most seven years, to send an account to court of all their miscarriages, and to beg the emperor's pardon for them; and if any thing was found in their confession either disguised, palliated, or excused, they were to expect no favour. He is said to have suppressed the Christians, who had been so much favoured during some of the former reigns, and to have obliged the bonzas to return to a secular life. He reigned but six years, and dying in the thirty-third year of his age, was succeeded by the grandson of Hyen-tsong, the eleventh monarch of this dynasty; for his own son was set aside by the eunuchs.

An excellent regulation.

A. D. 847.

16. Swen-tsong approved himself a prince excellently qualified to reign, contrary to the expectation of the eunuchs, who

who had raised him to it with quite other views: His wisdom, equity, and application, conciliated the affections of his people, who revered him as a second Tay-tsong, the second emperor of this dynasty. All his merit, however, proved insufficient to suppress the power of the eunuchs; though he followed the advice of his prime minister, which was to punish the guilty with rigour, and never supply the places of those who died. That wise monarch is however justly blamed for his fondness for the sect of Tau, and his eagerness of being immortalized by their pretended panacea, notwithstanding all the dissuasives of his best ministers; for he had no sooner drank the fatal liquor, than he felt himself devoured by worms; and died in the thirteenth year of his reign, and fiftieth of his age. He was succeeded by his son,

Swen-tsong.

His dreadful end.

17. I-tsong, who soon became odious to all his subjects for his luxury and debaucheries. He reigned fourteen years. About three months before his death, he caused one of the fingers of the idol Fo to be brought with great solemnity into his palace; and the Chinese attribute his death, and the troubles which ensued, to his stupid devotion for that idol. The eunuchs placed his son on the throne, who was but twelve years old, that they might enjoy the greater power.

A. D. 860.

I-tsong.

18. Hi-tsong accordingly left the sole management to them; and whilst he spent his time in music, riding, shooting, and other such diversions, nothing was seen on all sides but tumults and revolts, especially in the northern parts. The people groaned under the heavy load of taxes, and a grievous famine, occasioned by the overflowing of the rivers, and vast swarms of locusts which had destroyed most of the corn; all which still added to the number of the revolters. These being headed by Whan-tsyau, went and besieged the imperial city; and having driven their prince out of it, proclaimed their leader emperor, and gave to his family the name of Tsi.

A. D. 874.

Hi-tsong. Great revolts, &c.

In the midst of these disasters, the command of the imperial army was bestowed upon a young man not above twenty-eight years old, named Li-ke-yong, but nicknamed To-yien-long, on account of his being blind of one eye. This youth, however, attacked the rebel army with great valour; and though repulsed at the first onset, rallied his men, and renewed the fight with such vigour, that he totally defeated them, and brought back the emperor in triumph. For this eminent service, he was raised to the principality of Tsin, and his son became soon after the

Imperial army victorious.

founder of a new dynasty. The emperor died about three months after this event, in the fifteenth year of his reign, and twenty-seventh of his age; and was succeeded by the sixth son of the last emperor, whom the eunuchs placed upon the throne.

A. D. 889. *Chau-tsong.*

19. Chau-tsong, a wise and valiant prince, designed, by the help of his ministers, to have totally abolished the exorbitant power of the eunuchs; when they, on a sudden, having got intelligence of his views, came unawares upon him with their soldiers, seized on his person, and confined him in a remote apartment under a strong guard, leaving him only a hole in the wall, through which his food was conveyed.

Imprisoned by the eunuchs.

Released.

The prince minister Tsu-yu, having discovered the place, sent suddenly a number of resolute fellows, who slew the guards, rescued the emperor, and brought him back to his palace. He afterwards invited Chu-ven, then at the head of the robbers, to come and assist his prince against the eunuchs; and that freebooter arrived just at the time, when the monarch had issued out an edict for extirpating them all, excepting thirty of the youngest, to be reserved for the most servile offices of the palace. He executed this commission with such rigour, that many hundreds of them were put to the sword; but Chuven, who had thus far behaved with so much loyalty, being seized with a spirit of ambition, caused the faithful prime minister to be slain, and obliged the emperor to remove his court from the province of Shen-si to Ho-nan; he had no sooner taken this step, than the traitor put him to death, in the sixteenth year of his reign and thirty-eighth of his age, and conferred the crown on his son, till he could safely take it from him.

Eunuchs destroyed.

Chu-ven rebels, and murders the emperor.

A. D. 905. *Chau-swen-tsong.*

20. Chau-swen-tsong had not reigned two years, before he perceived that Chu-ven designed to take his life. In order to avoid this fate, he offered to resign the crown in his favour. The usurper took him at his word, and gave him a principality, which he did not enjoy; for he was slain in the seventeenth year of his age, and with him ended the family of Tang. Chu-ven, who then assumed the name of Tay-tsu, became the founder of a new, though short and inconsiderable dynasty.

The Fourteenth Dynasty, called Hew-lyang; which had Two Emperors within the Space of sixteen Years.

A. D. 907.

1. TAY-TSU did not long enjoy the fruits of his rebellion and parricides. During the time he sat on the throne,

throne, many principalities fell off from their allegiance. He fixed his court in the province of Ho-nan; and was murdered by his eldeſt ſon, in the ſixth year of his reign, and ſixty-ſecond of his age, but was ſucceeded by his third ſon Mo-ti. *Tay-tſu.* *Murdered by his ſon.*

2. This prince being ſovereign of a petty ſtate, no ſooner heard of his father's death, than he marched at the head of an army againſt his brother, whom he totally defeated and ſlew; and then mounted the throne. In the third year of his reign the Sye-tans, who had changed their name into that of Lyau, laid the foundation of their government, which reckoned a ſucceſſion of nine princes within the ſpace of two hundred and nine years. Chang-tſong, the ſon of the famed one-eyed general, lately mentioned for his great ſervices done to the emperor Hi-tſong, took the advantage of the then reigning troubles to ſeize on a crown, of which he thought himſelf more worthy than the uſurper. He commanded an army accuſtomed to conquer; and, after having taken ſeveral conſiderable places from him, defeated him in battle: Mo-ti, in deſpair, ſlew himſelf in the tenth year of his reign, and with him ended this dynaſty. A. D. 913. *Mo-ti.* *Defeated and kills himſelf.*

The Fifteenth Dynaſty, called Hew-tang; conſiſting of Four Emperors, in the Space of thirteen Years.

1. CHWANG-TSONG, like his father, was inured to war from his youth; and, in all his campaigns, he lay on the ground with a bell about his neck, for fear of ſleeping too long; though his earlier years were blemiſhed by his luxury, and fondneſs for public ſhews. He was no leſs given to avarice; inſomuch that though his coffers were filled with gold and ſilver, yet he could not prevail on himſelf to open them for the relief of his ſubjects. He was at length wounded in a ſedition raiſed among his ſoldiery; and died in the third year of his reign, and thirty-fifth of his age; but it was never known whether the arrow that wounded him was ſhot deſignedly at him, or at random. He was ſucceeded by Ming-tſong, whom the father of the late emperor had adopted, though he was not born in the empire. A. D. 923. *Chwang-tſong.*

2. Ming-tſong proved worthy of the rank to which he was raiſed. He was highly eſteemed for his liberality, peaceable diſpoſition, love of his ſubjects, and regard for learned men, though he himſelf was quite illiterate. In his reign the art of printing was found out; and the cele- A. D. 926. *Ming-tſong.* *His excellent reign.*

celebrated Chau-quang-yu, who afterwards became the founder of the nineteenth dynasty, was born. Several other blessings which accompanied and followed Ming-tsong's reign, are attributed to his singular piety, and the continual prayers he offered up to heaven for himself and subjects. He made many excellent regulations, and one among the rest which excluded the eunuchs from all public employments. He reigned eight years very peaceably, and dying in the sixty-seventh year of his age, was succeeded by his son,

Death.

A. D. 934. *Min-tsong.*

3. Min-tsong, who had not reigned a full year, when She-king-tang, son-in-law to the late emperor, at the head of an army of fifty thousand men, furnished by the people of Lyau-tong, made himself master of the palace, and deprived him both of his life and crown in the forty-first year of his age. He was succeeded by his adopted son Lo-vang, since named Fi-ti.

A. D. 935. *Fi-ti.*

4. Fi-ti, not being able to make head against the murderer of his father, fled for shelter into the city of Gheychew; where not thinking himself safe, he shut himself up with his family, and every thing he had of value, in a palace, and setting it on fire, perished in the flames in the very first year of his reign. The rebel She-king-tang became the founder of a new dynasty, and took the name of Kau-tsu.

Burns himself.

The Sixteenth Dynasty, called Heou-tsin; consisting of Two Emperors in the Space of eleven Years.

A. D. 936. *Kau-tsu.*

1. KAU-TSU was forced to purchase his new dignity at the expence of the honour of his country. The general of the auxiliary forces of Lyau-tong refusing to acknowlege him, and being inclined to assume the imperial diadem, Kau-tsu, not daring to enter into a war with him, was forced to buy a peace, by yielding to him sixteen cities of the province of Pe-che-li, nearest to that of Lyau-tong, and sending to him annually three hundred thousand pieces of silk. This imprudent donative, which could not but augment the power and pride of that warlike nation, proved the fatal source of numberless wars, which ravaged the Chinese empire above four hundred years. He reigned but seven years, and dying in the fifty-first year of his age, was succeeded by his nephew, whom the choice of the grandees elevated to the throne.

A. D. 943.

2. Tsi-vang had not reigned long, before he saw himself invaded by the Lyau-tongians, notwithstanding the treaty

treaty made with his predeceſſor. He oppoſed them with an army ſufficient to have given them an effectual repulſe, had not his general Lyew-chi-ywen, who himſelf aimed at the imperial dignity, given them time, by his ſlow marches and intentional delays, to ſeize on the emperor; who being dethroned by them, was glad to accept of a ſmall ſovereignty, where he ended his days. He reigned four years, and was ſucceeded by his treacherous general, who aſſumed the name of Kau-tſu, and became the founder of a new dynaſty.

Betrayed and dethroned.

The Seventeenth Dynaſty, called Hew-han; conſiſting of Two Emperors, in the ſhort Space of four Years.

1. KAU-TSU, at the beginning, exerted himſelf ſo little againſt the Lyau-tongian forces, that they made a terrible havock among the northern provinces; but upon their entering into the ſouthern diſtricts, they were oppoſed by ſuch bodies of Chineſe, as made their general ſay, "he could not have believed the conqueſt of China would have proved ſo difficult;" ſo that contenting himſelf with his rich plunder, he retired to his own country. In the mean time Kau-tſu died in the ſecond year of his reign, aged fifty-four, and was ſucceeded by his ſon

A. D. 947.

Kau-tſu.

Northern China ravaged.

2. In-ti, who being obliged to employ his forces againſt the Tartars of Lyau-tong, gave an opportunity to the eunuchs of raiſing great diſturbances, in order to recover their power. Whilſt his army was gaining ſignal victories againſt thoſe Barbarians, his palace was all in combuſtion; and the eunuchs had raiſed a ſedition, in which the emperor was ſlain, in the ſecond year of his reign. The empreſs immediately placed his brother on the throne; but he was ſcarcely ſeated on it, before the imperial general, named Ko-ghey, returned crowned with laurels from his glorious expedition, and was proclaimed emperor by his army. The empreſs was forced to ſubmit to the victorious general, who from that time reſpected her as his mother; and taking upon him the name of Tay-tſu, became the founder of the next dynaſty.

A. D. 949.

In-ti.

Murdered by the eunuchs.

The Eighteenth Dynaſty, called Hew-chew; conſiſting of Three Emperors, within the Space of nine Years.

1. TAY-TSU removed his court to the capital of the province of Ho-nan, viſited in perſon the ſepulchre of Confulius,

A. D 951.

Tay-tſu.

Confuſius, and honoured his memory with the title of king. Some believe that the Mohammedans firſt ſettled in China in his reign, whilſt others place this event as high as the thirteenth dynaſty. He reigned but three years, and dying in the fifty-third year of his age, was ſucceeded by his adopted ſon

A. D. 954. *Shi-tſong.*

2. Shi-tſong. This prince was admired for his love of learning, and ſkill in the art of war, though he ſtill retained ſuch ſingular modeſty, notwithſtanding his grandeur, that he always kept a loom at work in his palace. In the time of ſcarcity he opened all his granaries, ordered his corn and rice to be ſold at the cheapeſt rate, deſiring the people to pay him when they were able, alleging, that they were all his children, and that it did not become a parent to with-hold neceſſary food from his own family. He likewiſe cauſed all the metal ſtatues to be melted, and coined into money for their relief. His fame brought ſeveral petty princes to their obedience; and a ſcheme was propoſed to him for recovering the provinces that had been wreſted from the empire during the late troubles; but death prevented his putting it in execution. He reigned ſix years, and dying in the thirty-ninth year of his age, was ſucceeded by his ſon

Death.

A. D. 960. *Kong-ti.*

3. Kong-ti, who was but ſeven years old. His father had put him under the guardianſhip of his prime miniſter Chau-quang-yu, who had done ſignal ſervices to the empire during the late wars; but the grandees, excepting againſt his nonage, raiſed that miniſter to the empire. When they went to acquaint him with their choice, they found him in bed, and ſaluted him emperor, clothing him with a yellow habit, which is the imperial colour. Kong-ti, who had reigned but a few months, had a ſmall principality aſſigned him, and with him ended the eighteenth dynaſty. Chau-quang-yu accepted of the crown on condition that the empreſs-mother ſhould take place of him on all occaſions; and with him began

The Nineteenth Dynaſty, called Song; conſiſting of Eighteen Emperors, within the Space of three hundred and nineteen Years.

Tay-tſu.

1. TAY-TSU, for that was the name he aſſumed with his new dignity, kept his court in ſome of the northern provinces of China, that he might be at hand to ſuppreſs the incurſions of the Tartars and Lyau-tongians; by which means the empire began to take breath after all its

its former diſaſters; and thoſe commotions were happily ſucceeded by a long calm, which might have proved ſtill more laſting, had all the princes of his family been like him equally addicted to arts and arms. He was indeed endowed with all the princely qualities that could make a people happy and flouriſhing. He ordered the four gates of his palace, which fronted the four cardinal points, to be always open, that his houſe, as well as his heart, might be acceſſible to all his ſubjects.

Such was his fame for wiſdom and moderation, that no leſs than ten petty ſovereigns ſubmitted to his government; and he was ſuch an enemy to luxury, that he retrenched it altogether in his family, and would not ſuffer even his daughters to wear pearls. However, he honoured his deceaſed father, grandfather, and great-grandfather with the title of emperor, and his mother, an excellent princeſs, with that of empreſs. During a ſevere winter, reflecting on what hardſhips his army, then engaged in oppoſing the northern nations, were likely to ſuffer, he pulled off his fur gown, and ſent it to their general, telling him, that he wiſhed it was in his power to do the like to every ſoldier; and it is hardly to be conceived what ardour and zeal this action inſpired his whole army with. He gave a ſtill more pregnant proof of his fatherly affection at the ſiege of Nan-king; when reflecting upon the horrid ſlaughter that would be made in it, as it was on the point of ſurrendering, he feigned himſelf ſick. His generals, alarmed at his diſorder, came and ſurrounded his bed, every one propoſing ſome remedy. "The only remedy (cried he), that can effectually cure me is in your power; ſwear to me that you will not ſhed the blood of the citizens." They all ſwore accordingly, and he immediately appeared in health. Though they took all poſſible precaution to reſtrain the ſoldiers, ſo that there were but few ſlain, yet the fate of thoſe few drew a flood of tears from him; and as the city had, with a long ſiege, ſuffered likewiſe by famine, he immediately ſent one hundred thouſand meaſures of rice to be diſtributed among them. Many other public acts he performed, worthy of ſo good a prince, and died in the ſeventeenth year of his reign, leaving the crown to his brother Tay-tſong, according to his mother's deſire.

Frugality.

Kind meſſage to his army.

Stratagem to ſave Nan-king.

Death.

A. D 977.

2. Tay-tſong was a great lover of learning, and erected a library which is affirmed to have contained eighty thouſand volumes: he was once employed in beſieging the metropolis of one of the revolted reguli, when he was

Tay-ſong.

alarmed with a tumult in the camp, headed by his brother Chau, occasioned by a design of the soldiers of making him emperor. Tay-tsong, without betraying the least resentment, went on vigorously with the siege; and a few days after he had taken it, Chau in a familiar manner told him, he wondered he had not rewarded those who had signalized themselves at the siege. The emperor replied, "I expected that you would have rewarded them." This expression stung Chau so severely, that he killed himself before night. When his brother heard of his fate, he shed a flood of tears over his corpse, and caused it to be interred with the greatest funeral honours.

Wars in the north.

He fought several battles with unequal success against the Lyau-tongians, in order to recover the cities which had been yielded to them by K'au-tsu, founder of the sixteenth dynasty. On those occasions he acted often contrary to the advice of his experienced generals; so that we need not wonder at his pursuing that war with such fluctuating success. He reigned twenty-one years; and dying in the fifty-ninth year of his age, he was succeeded by his third son,

Death.

A. D. 998.

Ching-tsong.

3. Ching-tsong. This prince disappointed the hopes which his subjects had conceived of his reign (Y); and, instead of pursuing the advantages he had gained against the Lyau-tongians, whom his victorious forces had thrown into the utmost consternation, bought a shameful peace of them at the price of one hundred thousand taels, and two hundred thousand pieces of silk, to be paid annually. He was much intoxicated likewise with notions of magic, and other superstitions of the sect of Tau.

In the sixteenth year of his reign, he caused an account to be taken of all the people employed in agriculture; who were found to amount to twenty-one million nine hundred and seventy-six thousand nine hundred and sixty-five able persons, exclusive of the magistrates, literati, eunuchs,

(Y) A comet having appeared at the beginning of his reign, which was deemed to portend some calamity, he ordered, as usual, all his faults to be laid before him, that he might avert the omen; and at the same time remitted ten millions of the taxes, and set thirteen thousand prisoners at liberty; and, a son being born to him at that juncture, he attributed that long-wished-for blessing to the favour of heaven, which he looked upon now as pacified by his religious and charitable deeds above mentioned; and his subjects considered the whole as a good omen of a prosperous reign; though it proved otherwise, through his excessive weakness.

sol-

soldiers, bonzas, and watermen of all sorts. He caused likewise the ancient books to be re-printed, and dispersed through the empire, and dying in the twenty-fifth year of his reign, and fifty-fifth of his age, was succeeded by his sixth son, whom he had by his second queen.

4. Jin-tsong was then but thirteen years old; but the empress took the government into her hands, and held it till her death, which happened eleven years after his accession. As he was of a pacific disposition, his sole aim, when he came to govern, was to let his subjects taste the fruits of tranquility; but this timidity emboldening the Tartars to renew the war, he was forced to buy another shameful peace from them. He was, however, a prince of great piety; banished all image-worshippers from his palace, and made his constant addresses to Heaven. He saved five hundred thousand of his subjects from perishing by the timely supply he sent them of corn and rice.

A.D 1023.

Jin-tsong.

Buys a shameful peace of the Tartars.

His extreme desire of having a son made him divorce his empress, for which he was blamed by the generality of his subjects; but the most shameful circumstance of his conduct, was his buying a peace of the Lyau-tongian king, who demanded a restitution of ten cities which had been retaken by one of his predecessors: instead of these, he engaged to pay him a pension of two hundred thousand taels, and three hundred thousand pieces of silk; and suffered the word Na to be used in the treaty which rather signifies a *tribute* than a pension. As he had no children, either by his empress, or by the lady he married after her divorcement, he was obliged to name Ing-tsong, the thirteenth son of his brother, for his successor. He died in the forty-first year of his reign, and fifty-fourth of his age.

A shameful treaty with the king of Lyau-tong.

5. Ing-tsong's reign had like to have been imbittered by a misunderstanding between him and the empress, who, though not his mother, had a share in the government; but that breach being made up by the strenuous endeavours of his prime minister, and she resigning her part up to him, he reigned quietly the rest of the time, which was in the whole but four years. He died in the thirty-sixth year of his age, and was succeeded by his son (Z)

A.D. 1064.

Ing-tsong.

(Z) In his reign flourished the celebrated ko-lau and annalist Su-ma-quang, who is said to have compiled his history from above two thousand volumes, beginning with Whang-ti, the third Chinese monarch (1)

(1) Du Halde, sub Ing-tsong.

6. Shing-

A.D. 1068. *Shin-tsong.*

6. Shin-tsong, a prince of more courage than conduct. He was extremely desirous to deliver his northern subjects from the Tartarian yoke; but was diverted from this enterprize by his dying mother, who advised him to sacrifice every thing to the peace of his empire. He was a lover of learned men, many of whom flourished in his reign, and were distinguished by titles and honours. One of their disciples, observing the emperor's grief at a time of drought, and that he endeavoured to appease Heaven by fasting and prayer, had the boldness to tell him, that he tormented himself in vain, for that every thing that happened in the world was the mere effect of chance. Upon which the prime minister severely reproved him: "How dare you (said he) teach such a doctrine? If the emperor was to lose all respect and fear of Heaven, what crimes would he not be capable of committing?" Shin-tsong reigned eighteen years, and dying in the thirty-eighth year of his age, was succeeded by his son

A.D. 1086. *Che-tsong.*

7. Che-tsong. This prince being then but ten years old, his grandmother governed with singular wisdom during the eight years she lived; and in her last illness, she exhorted the prime minister to discard several of the young monarch's useless servants and flatterers; but his authority was not sufficient for this purpose. He presented, however, a memorial to him, in which were the ten following instructions, expressed in twenty characters: 1. Fear heaven; 2. Love your subjects; 3. Strive after perfection; 4. Apply yourself to the sciences; 5. Employ persons of merit; 6. Readily hear advice; 7. Lessen the taxes; 8. Mitigate the severity of punishments; 9. Shun profuseness; 10. Detest debauchery. Che-tsong died in the fifteenth year of his reign, and twenty-fifth of his age, and was succeeded by the eleventh son of his predecessor Shin-tsong.

Ten noble instructions.

A.D. 1101. *Whey-tsong.*

8. Whey-tsong was equally a lover of learning and pleasure, and divided the government with his grandmother, to avoid having too great a share of business. He lost the esteem of his subjects, first, by raising the eunuchs to greater power than they had enjoyed of late, and some of them even to sovereignties; and, secondly, by his superstitious fondness for the sect of Tau, whose books he caused to be collected.

Wars against the Lyau-tongians.

He joined forces with the Nyu-che, or Eastern Tartars, against the Lyau-tongians, and obliged those few that remained unsubdued to fly into the mountains in the West; by which means an end was put to the kingdom of Lyau-tong,

tong, after it had existed two hundred and ninety years. He paid dear for his victories: the Tartarian chief, no less elated with his success, and resolving to found an empire, and give it the name of Kin, or *Gold*, soon broke all treaties with him; and, invading the provinces of Peche-li and Shen-si, made himself master of them, more through the treachery of some Chinese malcontents than by force of arms. Whey-tsong, in danger of losing a great part of his dominions, made him several considerable offers; and, at his desire, went in person to him, and with him settled the limits of the empire by a new treaty of peace.

An end of that kingdom.

The Tartars invade China.

On his return to his capital, he was easily persuaded to alter his mind, that treaty being so shameful to him, that the most bloody war was preferable to it; but the Tartar, having intelligence of his design, entered the province of Shen-si in triumph, where he invited the emperor to a second interview. Whey-tsong, who dreaded nothing so much as a war, easily agreed to it; and, upon his arrival, was seized, and stripped of all his imperial ornaments, and confined prisoner under a strong guard. He died in the desert of Sha-mo, in the twenty-fifth year of his reign, and fifty-fourth of his age, and appointed his son Kin-tsong his successor.

Emperor seized and confined.

His death.

9. Kin-tsong, according to his father's commands, put six of his ministers to death, who had betrayed him to the Tartars; but made so little preparation against these enemies, that they penetrated into the province of Ho-nan, and passed the Yellow River without opposition. Then they marched directly to the metropolis, took and plundered it, and carried away the emperor and his queen prisoners. In the first year of his reign, whilst several lords, preferring death to an ignominious slavery, slew themselves. The conquerors left behind the empress Meng, who had been divorced, and excluded from public affairs, and who, being a princess of great wisdom and conduct, had preserved the empire, by getting the crown placed on the head of Kau-tsong, the brother of the late emperor.

A D. 1126.

Kin-tsong.

10. Kau-tsong had some little success against the Tartars, which he might have improved to advantage; but though he was a lover of learning, yet he was too apt to slight the advice of his most experienced ministers, and confided in a few parasites, who had neither honour nor understanding. He was, moreover, so addicted to the Bonzaic sect, that he committed the care of the empire to his

A D. 1127.

Kau-tsong.

his adopted son, that he might be more at leisure to attend to their superstition.

Invaded by the Tartars. In the mean time, Ho-tsong, the Tartar king, exerted all his endeavours to gain the love of his new subjects. He professed great regard for learned men, visited the sepulchre of Confusius, and paid him royal honours. He

Nan king taken. marched thence to the city of Nan-king, which he besieged and took. Among other prisoners, he carried off a general, named Yung-pang, whom he strove, by the most advantageous offers, to gain to his interest: that faithful officer, however, not only refused them, but wrote, with his blood, on his vest, that he chose to die, rather than serve Barbarians; for which declaration he was immediately put to death. Another Chinese general marching with all speed to relieve the capital, the Tartars set the palace on fire, and retired towards the North; but their rear was almost wholly cut off, and from that time they never dared to cross the Kyang.

A shameful peace made with them. A few years after this event, Kau-tsong made a shameful treaty with them, in which he did not scruple to own himself chin, or *subject*, and kong, or *tributary*. This peace was, however, broken in the thirteenth year of his reign, by the Tartar, who again invaded the southern provinces, with a formidable army, and took the city of Yang-chew; but attempting to cross the Yang-tse-kyang, near the mouth of it, where it is widest and most rapid,

Tartar king slain. his army mutinied, and slew him, and hastily withdrew towards the North, where several insurrections began to appear.

Kau-tsong abdicates. Kau-tsong resigned his crown to his adopted son, in the eleventh year of his reign, but lived about twenty-five years longer, and died without issue, in the eighty-fourth year of his age.

A.A.1163. 11. Hyau-tsong, descended from the founder of this dynasty, reigned peaceably twenty-seven years; the new

Hyau-tsong. Tartar king, She-tsong, being of a more pacific disposition than his predecessor. In this reign flourished the great Chu-hi, one of the most celebrated interpreters of the ancient books, who discharged the greatest functions in the state with honour. Hyau-tsong died in the sixty-eighth year of his age, and was succeeded by his third son,

Quang-tsong. 12. Quang-tsong, who died in a fit of an apoplexy, in the fifth year of his reign, and fifty-fourth of his age, and was succeeded by his third son,

A.D.1195. 13. Ning-tsong, a prince of small abilities: he was, with great difficulty, persuaded to accept of the crown; and,

and, when he did, was wholly governed, or rather misguided, by his courtiers. In his reign the imperial palace was set on fire, and burned four days before it could be extinguished; and, some years after, a fire happened in the metropolis of Hang-chew, which reduced five hundred and thirty thousand houses to ashes. *Ning-tsong.*

It was in the twelfth year of Ning-tsong's reign that the famed Jenghîz Khân, head of the Western Tartars, laid the foundation of his vast empire, and gave it the name of Ywen, as hath been fully related in a former volume. In the mean time, the Kin, or Eastern Tartars, having, according to custom, broken the peace, invaded China again; upon which Ning-tsong entered into a league with the head of the Western Tartars, in order to destroy a faithless enemy, which was perpetually disturbing him. This alliance put the Eastern into the utmost consternation, and obliged them to send him new and advantageous offers of peace; but the emperor, incensed at their frequent breach of faith, and confiding more in the Western Tartars, rejected them with scorn. Ning-tsong reigned thirty years, and dying in the fifty-seventh of his age, was succeeded by Li-tsong, another descendant from the a founder of this dynasty.

14. Li-tsong was no warlike prince, but rather addicted to learning, and to the sect of Tau; but nevertheless he carried on the war against the faithless Tartars with great vigour, in conjunction with his new ally. He took from them the city of Ho-nan, where their king kept his court, and reduced the capital of Shang-tong, after a long and bloody siege, in which the Tartars were forced to feed on human flesh. Their king, Ngai-ti, in a fit of despair, hanged himself, just before its surrender; he put an end to the empire of the Eastern Tartars, after it had continued a hundred and seventeen years, under nine princes. A D. 1225. *Li-tsong. Wars against the Eastern Tartars.*

Nevertheless, the small remains of that nation, which was then almost destroyed, gave rise to the family which afterwards conquered the Chinese empire, and governs it to this day. All this time Li-tsong only held the southern provinces of China under his dominion, whilst the Western Tartars had the empire of the north. Their king, called Kublay, or Koplay Khân, and by the Chinese Ho-pi-lye, a lover of the sciences, gained the love of his subjects by the respect he shewed to learned men, and the honours he paid to the memory of Confusius. Li-tsong reigned forty years, and died without issue in the sixty-second of his age, and was succeeded by his nephew *Western Tartars hold the Northern.*

15. Tu-

A.D 1265. 15. Tu-tsong. This prince had the misfortune to be encouraged in his debauches by a treacherous prime minister, no less vicious than himself, and followed such pernicious counsels as proved fatal both to him and the empire. Many of his faithful ministers having in vain tried, by frequent and pressing memorials, to disengage him from his wicked ko-lau, and foreseeing the dreadful disasters that were likely to fall on the imperial family, retired to the Western Tartars, who were then pursuing their conquests in the North. They had already seized on the provinces of Yu-nan, Se-chwen, and Shen-si, and were entering into Hu-quang, most of the cities opening their gates to them, whilst Tu-tsong, drowned in pleasures, was gradually stripped of his dominions, without knowing any thing of what passed (A). He reigned ten years, and died in the twenty-fifth of his age, leaving three young children, who seemed only born to be the sport of fortune.

Tu-tsong. Betrayed by his ko-lau.

Stripped of his dominions.

A.D. 1275. 16. The second of these, Kong-tsong, was raised to the throne, but being an infant, the empress, who governed for him, sent an embassy to the Tartars to beg a peace upon any terms: she received, however, a most haughty refusal. The Tartar general, at the head of two hundred thousand men, still prosecuted his conquests, and having seized the young emperor, in the second year of his reign, sent him to a desert of Tartary, called Co-hi, where he died.

Kong tsong.

A.D. 1277. 17. Twang-tsong, his elder brother, was next placed on the throne; but the Tartar advanced against him with such diligence, as obliged him to go on board his fleet, with the lords of his court, and about a hundred and thirty thousand troops that remained with him, designing to retire into the province of Fo-kyen; but being closely pursued by the Tartars, both by sea and land, he was forced to fly to the coasts of Quang-tong, the most southern province of the empire, where he died of some disease, in the second year of his reign, and eleventh of his age. He was succeeded by his youngest brother Ti-ping, the last remains of the family of Song.

Twang-tsong.

A.D. 1279. 18. Ti-ping was then on board his fleet, which not being able to avoid engaging that of the Tartars, a bloody fight ensued, in which the latter gained a complete vic-

Ti-ping.

(A) It was about this time that Marco Paolo, or Mark Paul, a Venetian gentleman, who came into this country, and travelled through some of the finest provinces; a description of which he has published.

tory.

tory. Lo-syew-se, the prime minister, to whose care the young emperor, then eight years old, was committed, seeing his ship surrounded with Tartar vessels, took him up in his arms, and leaped into the sea. The rest of the grandees, and the distracted empress, followed his example. Nothing was heard but the most dismal outcries; and it is affirmed, that no less than a hundred thousand Chinese perished in this fight, either by the sword or by water, into which the greater part threw themselves in despair.

This dreadful catastrophe happened near an island near the city of Quang-chew-fu, or Canton, capital of the province of Quang-tong.

Thus ended the dynasty of Song, and with it the Chinese dominion; for Shi-tsu, before called Ho-pi-lye by the Chinese, and Kublay Khân by the Tartars, who was the fourth son of Tay-tsu, or Jenghîz Khân, who founded the empire of the Western Tartars, took possession of his new conquests, and was the first emperor of this new dynasty. *End of that dynasty.*

The Twentieth Dynasty, called Ywen; consisting of Nine Emperors, within the Space of Eighty-nine Years.

1. SHI-TSU, founder of this dynasty, though a Tartar, and the first foreign prince that ever reigned over the Chinese nation, yet found a most effectual way of reconciling them to his government, and even of endearing himself to them, by keeping as close as possible to their ancient laws and customs, by his equity and justice, by his love and regard to learned men, and fatherly tenderness to all his new subjects; insomuch that the reign of this family is, to this day, styled by the Chinese, the wise government. He even caused a declaration to be published, that all persons should continue in the same posts and dignities which they enjoyed in the preceding reign; though many of the Chinese nobles refused his offer, and preferred a voluntary death to an honourable servitude. A.D. 1281. *Shi-tsu. His government.*

In the third year of his reign he formed a design of invading the Japan islands with a hundred thousand men; but miscarried in the execution by a storm, in which all his troops perished. He caused, in the same year, all the books of the impious sect of Tau to be burned; and ordered that there should be but one calendar through the whole empire, to be compiled at court, and published every *Fatal attempt on Japan.* *Orders an universal calendar.*

every year. His only son, whom he had named his successor, dying, he was inconsolable for his loss.

At his first accession to the Chinese crown, he had fixed his court at Tay-ywen-fu, the capital of Shen-si, but thought fit afterwards to remove it to Pe-king (B); and being informed that the barks which brought to court the tribute of the southern provinces, or carried on the trade of the empire, were obliged to come by sea, and often suffered shipwreck, he caused the famed great canal to be made, which is at present one of the wonders of the Chinese empire. It extends three hundred leagues in length, by which means nine thousand imperial barks transport, with ease, and at small expence, the tribute of grain, rice, silks, &c. which is annually paid to the court. He reigned fifteen years, and dying in the eighth of his age, was succeeded by his grandson

His death.

A.D. 1296. *Ching-tsong.*

2. Ching-tsong, a mild and wise prince, who mitigated the severity of the Chinese punishments, and lessened the taxes, with which several petty princes had begun to burden the people; but his bad state of health would not permit him to give such application to the affairs of the empire, as they seemed to require. He reigned thirteen years, and died in the forty-second of his age. His nephew and successor,

A.D. 1309. *Vu tsong.*

3. Vu-tsong, was no less admired for his mildness, generosity, and regard to learned men, and in particular to the great Confusius. Being informed that gold, silver, grain, silk, and other commodities, were exported into other countries, he forbad this traffick under the severest penalties. He reigned but four years; and dying in the thirty-first of his age, was succeeded by his brother

A.D. 1313. *Jin-tsong.*

4. Jin-tsong, still more remarkable for his princely virtues, and great penetration and application to the business of the state. He punished with reluctance, and rewarded with singular generosity. He commanded the petty princes not to hunt from the fifth to the tenth month of the year, for fear of damaging the product of the earth. He set an ex-

(B) This metropolis is, by Marco Paolo, called Kambalu, instead of Ham-palu, which we are told signifies in the Tartaric tongue, *the Seal of the King, or Emperor*; but this etymon of *ham* and *palu* is justly questioned; for not *ham* but *han*, or rather *khán*, signifies *a king*, in the Mungl language, which is originally the same with the Turkish; and possibly *palu* may be another mistake for *balik* or *baluk*, which, in the same language signifies a *city*.

traordinary

traordinary value on great men, and had them near his perſon; alleging, that if he could but make his people happy and proſperous by their advice, no riches or felicity could be equal to his. He reigned nine years, and died in the thirty-ſixth of his age. His ſon,

5. Ing-tſong, inherited all his father's virtues; but was unfortunately aſſaſſinated in the third year of his reign, and thirtieth of his age, by ſome wicked villains, who were conſcious of ſome enormous crimes, and in dread of condign puniſhment. He was ſucceeded by the eldeſt ſon of King-hyen-tſong, A.D. 1322. *Ing-tſong.*

6. Tay-ting, who, upon his acceſſion, not only put the murderers to the moſt ſevere deaths, but exterminated their families. In his reign ſome very ſevere calamities happened; ſuch as earthquakes, inundations, droughts, and conflagrations. In thoſe times of general diſtreſs he gave ſignal proofs of his humanity, generoſity, and affection for his ſubjects. He excluded from his dominions all the bonzas or lamas of Tibet, who uſed to come in ſwarms, and, going from houſe to houſe, were a great burden to the people. A.D. 1325. *Tay-ting.*

He reigned five years, and dying in the thirty-ſixth of his age, the eſtates choſe his ſecond ſon to ſucceed him; but he refuſing to accept of the crown, which, he ſaid, belonged to his eldeſt brother Ming-tſong, who was then in Tartary, they ſent for him from thence, and proclaimed him emperor.

7. Ming-tſong, upon his acceſſion, gave a grand entertainment to the court; but, in the midſt of it, was ſuddenly ſtruck with death, not without ſtrong ſuſpicion of his being poiſoned; and his brother, who had refuſed the crown, was choſen in his ſtead. *Ming-tſong.*

8. Vent-tſong proved a wiſe and affable prince, open to the counſels of his miniſters; but was guilty of a weakneſs unbecoming his dignity, in receiving the lama, or chief bonza of Tibet into his palace, ſuffering his nobles to pay homage to him on their knees, and preſenting him with wine, which the haughty prieſt received without making the leaſt return. A.D. 1330. *Ven-tſong.*

He reigned but three years, and dying in the twenty-ninth of his age, was ſucceeded by Ning-tſong, the ſon of Ming-tſong, the ſeventh monarch of this dynaſty; but as he reigned but two months, he is not reckoned among the other emperors. He was ſucceeded by his elder brother Shun-ti, who was fetched from the province of Shen-ſi, and placed on the throne.

A.D. 1333. 9 Shun-ti was the last of this Tartar race that reigned in China. Those princes were enervated by the plea-

Shun-ti. sures of that fine country; whilst the Chinese, growing gradually brave and warlike by their subjection, deprived them of their conquest, and drove them entirely out of their empire. Shun-ti, though otherwise a prince of great parts, was lulled into indolence and effeminacy by his favourite ko-lau; and to complete his misfortunes, sent for the lamas of Tartary, who quickly filled his palace with female singers and dancers, and introduced idolatry and magic, together with lewdness and debauchery, which quite deprived the young prince of the little valour that was left.

Chû heads the revolters against him. In the fourteenth year of his reign a Chinese, named Chû, who had been a servant in a monastery of bonzas, going over to a numerous company of revolters, became their chief, and made a surprising advantage of the present juncture. He reduced many considerable cities and provinces; and, in a celebrated battle, defeated the im-

His success. perial army. His great success soon drew numbers of the Chinese to his standard. Having crossed the Yellow River without opposition, he easily subdued every place that came in his way, and meeting at length with the imperial army, cut it in pieces. The emperor was forced to fly towards the North, where he died in the thirty-fifth

End of the Tartar dynasty. year of his reign. With him ended the Tartar dynasty of Ywen, which was succeeded by that of Ming, founded by Chû above mentioned, who, upon his mounting the throne, took the name of Tay-tsu.

The Twenty-first Dynasty, called Ming; containing Sixteen Emperors, within the Space of Two Hundred and Seventy-six Years.

A.D. 1368. 1. TAY-TSU, formerly named Chu, and Hong-vu, mounted the throne with general applause, and fixed his

Tay-tsu. court at Nan-king. Next year he made himself master of Pe-king, and erecting that country into a sovereignty, gave it to his fourth son: he likewise honoured his father, and grandfather with the title of emperor, and then enacted some wholesome laws, to preserve the national tranquility (C). His court was soon crowded with ambassadors,

(C) Among which, the following ones were the most important:

1. That those who possessed sovereignties, should not extend their power beyond their own

dors, who came from all parts to congratulate him, particularly from Japan, Korea, Formosa, the Philippine, and other southern islands; but the joy that reigned at his palace was soon allayed by the death of his empress, to whose wise counsels, he said, he owed the crown. He was a prince of great wisdom and penetration; and his piety was no less conspicuous in time of drought, when he is said to have gone and staid three whole days upon a high mountain, and by his prayers obtained plenty of rain. He had taken likewise special care to breed up his son in such an excellent manner, that he might prove a father to his people; but the unexpected death of that promising young prince so overwhelmed him with grief, that he mourned for him three whole years, contrary to his own law. He reigned thirty-one years, and dying in the seventy-first of his age, was succeeded by his grandson, then but thirteen years old.

Govern-ment.

Grief for his son.

Death.

2. Kyen-ven-ti gave early marks of an excellent disposition, by remitting one third of the taxes, and passing other popular acts; but his uncles, ill brooking the preference that had been given to him, through the intrigues of the ko-lau of the late emperor, soon raised great disturbances in the empire. Young-lo, in particular, who had been raised to the sovereignty of Pe-king, took up arms against him, and a bloody battle was fought between him and the imperial army, which was soon followed with new offers of peace on the court side; but Young-lo refused to hearken to any, unless the emperor's ministers were delivered into his hands. This demand being rejected, he marched directly to the imperial city, where the gates being opened to him by a traitor, he committed a most horrid slaughter, and reduced the palace to ashes. The body of the young monarch being brought, half consumed with the flames, to the conqueror, drew a flood of tears from him; and he ordered him to be interred with

A.D.1399.

Kyen-ven-ti.

Invaded by Young-lo.

own territories, nor meddle with public affairs.

2. That the eunuchs should be excluded from all employments, civil and military.

3. That the women should not be suffered to turn bonzesses, nor men to turn bonzas, before the age of forty.

4. That the ancient and modern laws should be reduced into one body, of three hundred volumes.

5. That the twenty-seven months of mourning for the death of a parent should be reduced to twenty-seven days(1).

(1) Du Halde, sub Tay-tsu.

all the pomp due to his rank: but this melancholy object did not allay his reſentment againſt his miniſters, many of whom he put to moſt cruel deaths, whilſt others choſe to kill themſelves, or to eſcape his fury in the habit of bonzas. Thus periſhed that young monarch, in the fourth year of his reign, and ſeventeenth of his age, and was ſucceeded by Young-lo, who then aſſumed the name of Ching-tſu, and ſeized on the crown.

A.D. 1403. *Ching-tſu.*

3. Ching-tſu was a generous and magnanimous prince, but much dreaded, on account of the cruelties with which he began his reign. He obliged a great number of bonzas, who had taken the habit before they were forty years old, to quit their convents; and ordered all the books of chemiſtry, which treated of the immortalizing liquor, to be burnt. In the ſeventh year of his reign, he removed his court from Nan-king to Pe-king, leaving his ſon in the former, with the ſame number of miniſters as were eſtabliſhed in the latter. He encouraged learned men, and cauſed ſome philoſophical works to be publiſhed as expoſitions of the ancient claſſical books. When ſome fine precious ſtones were brought to him from a mine lately diſcovered, he ordered it to be ſhut up, alleging, it only fatigued his people with uſeleſs toil; whereas thoſe ſtones, however valued, could neither feed nor clothe them in times of ſcarcity. He reigned twenty-three years, and dying in the ſixty-third of his age, was ſucceeded by his ſon

A.D. 1426. *Jin-tſong.*

4. Jin-tſong, who gave early inſtances of his tenderneſs and liberality, in the ſpeedy relief he ſent to the province of Shang-tong, then labouring under a famine. He was likewiſe much addicted to aſtrology. Having ſpent a whole night in obſerving the ſtars, and found ſome uncommon change in the heavens, he ſent for his two kolaus, and telling them, his life was at an end, gave them ſome ſignal marks of his love and gratitude for their fidelity. His ſon, then at Nan-king, was ſent for with all ſpeed; but came too late to receive his laſt commands. He had reigned but a few months, and died in the forty-eighth year of his age. This year is reckoned to the reign of his ſon, contrary to the Chineſe cuſtom, which includes that of the emperor's death with thoſe of his reign.

His ſtrange death.

A.D. 1427. *Swen-tſong.*

5. Swen-tſong was attacked by the Tartars, who had made an irruption into the empire, but were repulſed, and defeated by him. Some years after, the king of Cochin-china, whom he had nominated to that dignity,

ty, being ſlain by a band of rebels, theſe immediately ſent an embaſſy to implore pardon for the outrage they had committed. Swen-tſong, being in no condition to quell them by force of arms, not only granted them pardon, but ſent them home with ſome titles of honour. About the ſame time, the palace having taken fire, burnt with ſuch violence ſeveral days, that great quantities of gold, ſilver, copper, tin, and other metals, which were melted together, formed a maſs of a mixed metal, which, like that which is reported to have happened at Corinth, hath been much eſteemed ever ſince, and bears a very great price. Swen-tſong reigned ten years, and died in the thirty-eighth of his age. He was ſucceeded by his eldeſt ſon

Invaded by the Tartars.

Imperial palace burnt.

A.D. 1437.

6. Ing-tſong, then but nine years old, and under the guardianſhip of the empreſs and court-eunuchs. He began his reign with rebuilding the nine gates of the imperial city; and, in the third year, forbade any honour to be paid to Confuſius in the idol temples. In the mean time the Tartars, taking advantage of his youth, made continual inroads into his northern provinces, againſt whom he marched, in the fourteenth year of his reign, at the head of a powerful army, even beyond the great wall; but his forces, weakened by want of proviſion, were totally defeated, and he himſelf taken priſoner, and carried into the farthermoſt part of Tartary. The court, in the greateſt conſternation at the diſaſter, placed his ſon, then but two years old, on the throne, under the guardianſhip of the captive prince's brother, who ſoon uſurped the imperial authority. In the mean time, the empreſs having ſent a great quantity of gold, ſilver, and ſilks, to ranſom the emperor, the Tartar conducted him to the frontiers of China; but there pretending that the ranſom was too ſmall, and being perhaps bribed by the brother on the throne, conducted him back into Tartary. He reigned fourteen years, and was ſucceeded by his brother

Ing-tſong.

Defeated, and carried priſoner.

A.D. 1451.

7. King-ti, who aſcended the throne; but an agreement being ſoon after made for the releaſe of the emperor, ſome of the grandees went to receive him on the frontiers. Here the Tartar pretended, that the retinue was too ſmall to accompany ſo great a monarch, and inſiſted that a greater number ſhould come, and in greater pomp; but the emperor ſent the court word, that he renounced the empire, and deſigned to end his days in ſolitude. Accordingly, in order to avoid all ceremony, he entered the capital by a private gate. Here the two

King-ti.

brothers having embraced each other, with great tenderneſs, King-ti, attended by the whole court, accompanied him to the ſouth palace, which he had choſen for his retirement.

King-ti had, by this time, reſolved to declare his own ſon his ſucceſſor; but that deſign was oppoſed by the prime miniſter. The young prince dying in the courſe of the next year, and he himſelf being ſeized with an incurable diſeaſe, Ing-tſong was again brought out of the ſouthern palace, and re-aſcended the throne, a year before his brother's death.

King-ti had reigned ſeven years, and, upon his death, the emperor was adviſed to ſtigmatize his memory, by cauſing his name to be eraſed out of all public records, as a puniſhment for his uſurpation; but he rejected the propoſal, and contented himſelf with ordering his funeral obſequies to be performed only as for an emperor's brother. After that event, he reigned ſeven years longer, and died in the thirty-firſt of his age, and left the crown to his eldeſt ſon

A.D. 1465. *Hyen-tſong.* 8. Hyen-tſong, by the ſecond queen, ſo that he owed the crown to the empreſs's barrenneſs. He proved a warlike prince, and frequently defeated the plundering Tartars, who were often making inroads into his territories. He reigned twenty-three years, and dying in the forty-firſt of his age, was ſucceeded by his eldeſt ſon Hong-chi, who aſſumed the name of Hyau-tſong.

A.D. 1488. *Hyau-tſong.* 9. Hyau-tſong was much addicted to the ſuperſtitions of the bonzaic ſect; yet, in the eighth year of his reign, one of the moſt conſiderable of thoſe prieſts, having been the ringleader of a rebellion, and taken priſoner, was executed, without regard to his function. About the ſame time, a famine raged in the weſtern provinces, to ſuch a degree, that the parents were known to eat their own children; whilſt a grievous peſtilence laid waſte the eaſtern diſtricts. Theſe were followed with ſuch terrible earthquakes, that many thouſands of people were buried alive. The latter end of this reign was no leſs remarkable for the irruptions and depredations which the Tartars made in the empire. At length the emperor died in the eighteenth year of his reign; he was ſucceeded by his ſon Vu-tſong, whom he had cauſed to be proclaimed his ſucceſſor, with great pomp, five years after his own acceſſion to the throne.

Dreadful calamities all over the empire.

A.D. 1506. *Vu-tſong.* 10. Vu-tſong, an obſtinate and debauched prince, enjoyed but a very uneaſy reign; the calamities of the former

ſtill

ſtill continuing, and he lending a deaf ear to all ſalutary advice. At length ſeveral provinces, particularly thoſe of Shang-tong and Ho-nang, oppreſſed with famine and heavy taxes, revolted, and the inhabitants taking arms, like an irreſiſtible torrent, ſpread devaſtation wherever they came. *His unhappy reign.*

In the thirteenth year of his reign, he intended to march againſt the ravaging Tartars; and he was, with great difficulty, diverted from the dangerous project, by one of his ko-laus. Next year, reſolved to retire into the ſouthern provinces, from which deſign his miniſters endeavoured to diſſuade him, alleging, that ſuch a motion would be interpreted by the Tartars as a ſhameful flight. He was ſo exaſperated at their oppoſition, that he ſuffered them to continue, on their knees, five whole days before his palace, notwithſtanding the inclemency of the weather. At length, a ſudden inundation which he looked upon as portentous, made him relax, and ſet aſide this project alſo. After a reign of ſixteen years, being taken ill, and perceiving himſelf near his end, he ſent for the grandees, and appointed his empreſs guardian to his ſecond ſon, then thirteen years old, whom he appointed his ſucceſſor. He died in the thirty-firſt year of his age. *Cowardice.* *Death.*

11. Shi-tſong, or Kya-tſing, began his reign with ſeveral public acts; ſuch as repairing the great wall, relieving his ſubjects during the ſcarcity, and enacting ſome wholſome laws; but is much blamed for his fondneſs for poetry, for the ſuperſtitions of the bonzas, and, in particular, for the immortalizing liquor, which he cauſed to be aſſiduouſly ſought for. The Tartars, having invaded his territories, were totally defeated, and above two hundred officers taken priſoners. Next year, their king ſent to beg pardon, and to aſk leave for his ſubjects to come into China to ſell their horſes; which was granted at firſt, but, as that commerce was likely to prove a continual ſource of quarrels between the mandarins and the merchants, it was ſoon prohibited. A.D. 1522. *Shi-tſong.* *His ſucceſs againſt the Tartars,*

About the thirty-fourth year of his reign, the Japaneſe ſhook off their dependence, and about four thouſand made a deſcent into the province of Che-kyang; but were either deſtroyed or obliged to fly to their ſhips. Next year ten thouſand more came on the ſame errand, and were cut off to a man. This miſcarriage did not prevent their making freſh attempts in the ſequel; but ſtill with the ſame ill ſucceſs. *and Japaneſe.*

His ill conduct complained against. Towards the latter end of his reign, a severe memorial was presented to him, complaining of his ill conduct almost in every branch of his government, and more particularly of his extravagant search after the immortalizing liquor. He trampled it under his feet, in the first fally of his passion; but growing cool again, he took it up, and, upon second reading, shewed some symptoms of remorse. He did not live long enough, however, to give any farther proofs of it; for falling sick a few days after, he had no sooner drank the pretended liquor than he expired, in the forty-fifth year of his reign, and fifty-eighth of his age. He was succeeded by his son,

Strange death.

A.D. 1567. *Mo-tsong.* 12. Mo-tsong, alias Shin-tson, who began his reign with releasing some of those whom his father had imprisoned, and with other acts of clemency; but could never brook the advice of his ministers. Falling sick in the sixth year of his reign, he placed his son, then but ten years old, under the guardianship of the empress, and of the ko-lau Chang-kyu-ching, declared him his successor, and died not long after. That prince was called Van-lye, but, upon his accession to the crown, took the name of Shin-tsong.

A.D. 1573. *Shin-tsong.* 13. Shin-tsong shewed an excellent disposition, and possessed prudence much above his years. He paid the utmost regard to his master Chang-kyu-ching, and behaved with singular assiduity, justice, and uprightness, in every branch of his government. Every day at four in the morning, he began to examine and answer the petitions that were presented the day before. For the greater ease and conveniency of his subjects, he ordered a book to be printed every three months, containing the names, rank, degree, and country, of every mandarin in the empire; which custom is still observed. He married in the seventh year of his reign, and his wife was proclaimed empress.

His excellent reign.

A dreadful famine. Three years after his marriage, there was such a dreadful famine in the province of Shan-si, that infinite numbers of people died of hunger; and were buried in great pits called van-jin-keng, each containing one thousand dead bodies. The same year was remarkable for a great defeat of the Tartars, of whom ten thousand were killed on the spot; but much more for the death of the prime minister Chang-kyu-ching, whom the emperor caused to be interred with great pomp, and singular marks of honour. These, however, proved but of short duration; his enemies laying such accusations against the deceased about two years after, that both he and his posterity were

Tartars defeated.

deprived

deprived of all their titles, their estates confiscated; and his son, either through grief or fear, killed himself. A grievous frost, which happened in the eleventh year of his reign, and congealed the greatest rivers, invited again the plundering Tartars into China; where, however, the greatest part of them was cut off. The famine, which followed, obliged that monarch often to address himself to Heaven for relief; but when it was represented to him, that his misconduct, and the avarice of the ministers of his court, drew these calamities down upon his people, he not only proved deaf to such remonstrances, but punished the authors of them with great severity.

A new famine.

About the twenty-first year of his reign, the Japanese broke into the kingdom of Korea, seized on several cities, and ravaged the country with fire and sword. The king himself was obliged to fly; but, having soon after obtained a seasonable succour from the emperor, routed them in his turn. After this defeat, they sent an embassy to the emperor, to beg his pardon for the irruption, and to intreat him that he would bestow some title upon their chief. Both which requests were granted; the title of Je-pwen-vang, which signifies *king of Japan*, was given to him; but with express orders, that he should send no more embassies to China. By this time the Nyu-che, or eastern Tartars, who had been divided into seven dynasties, after a long and bloody war, re-united under one prince, who laid the foundation of a new kingdom.

Japanese fall upon Korea.

Their chief obtains the title of king.

In the forty-fourth year of his reign, the chief of the Tartars, incensed at the insolence with which the Chinese mandarins treated his merchants trading into Lyau-tong, and much more at their treachery in seizing on the Tartar prince, and cutting off his head, resolved to reduce some of the Chinese cities which lay most convenient for him. Accordingly, the son of the deceased king, named Tyen-ming, entered the province of Lyau-tong, at the head of a powerful army, and took the city of Kay-ywen; but at the same time sent a letter, with his complaints, to the emperor, offering to restore the city, and lay down his arms, upon proper satisfaction being made for such a cruel injury. The mandarins, to whom the emperor communicated the letter, slighting it so far as not to vouchsafe an answer, the Tartar prince was so exasperated, that he vowed to sacrifice two hundred thousand Chinese to the ghost of his murdered father. He accordingly marched with an army of fifty thousand men into the province of Pe-che-li, with a design to attack the imperial city; but being

Tartars invade China.

Their king's letter to the emperor slighted.

being repulsed by the Chinese forces, he retired into Lyau-tong, where he assumed the title of emperor of China.

Success against the imperial forces.

Two years after this attempt, having, by stratagem, drawn the Chinese forces farther towards Tartary, he surrounded them at once, and made a dreadful slaughter among them; and their general was found among the slain. Next year the emperor opposed them with a powerful army, reinforced by twelve thousand auxiliaries from Korea: a long and obstinate battle was fought; in which the Tartars being at last victorious,

The emperor defeated.

marched directly to-wards Pe-king; a motion which threw the court into such consternation, that the emperor would have retired into the southern provinces, had not his ministers represented to him how much such a shameful flight would inspirit the enemy, and dishearten his subjects.

Death.

Under these disasters the emperor died, in the forty-eighth year of his reign, and fifty-eighth of his age, and was succeeded by his son Quang-tsong, who, upon his accession, took the name of Tay-chang.

A.D. 1621.

14. Tay-chang died in a month after his elevation, and as is supposed, through the neglect of his physician; but appointed his eldest son Tyen-ki to succeed him, who thereupon assumed the name of Hi-tsong.

Tay-chang.

A.D. 1621.

15. Hi-tsong, though a timorous prince, and too much governed by his court-eunuchs, made a vigorous opposition to the Tartars; augmented his forces; sent for fresh auxiliaries from Korea, and saw his army reinforced from several quarters; particularly by an Amazonian lady, at the head of several thousand men, whom she had brought from the province of Se-chwen, where her son possessed a small sovereignty. He also fitted out a powerful fleet, in order to humble the enemy both by sea and land; and, upon this occasion, he sent to Ma-kau for some Portuguese engineers, to serve the artillery, to which the Chinese were very little used; but before they came, the Tartars were driven out of the province of Lyau-tong. Tyen-ming was engaged in another war in Tartary, which he had no sooner terminated than he marched back into China, and renewed the siege of the capital. After having lost twenty thousand men before it, he at last carried the place by means of a traitor. As soon as he was master of it, he published an edict, commanding all the Chinese, under pain of death, to shave their heads after the Tartar fashion; upon which several thousands chose rather to lose their heads than their hair. In the mean time one of the ablest Chinese generals, named

Hi-tsong.

Great preparations against the Tartars.

Mau-

Mau-ven-long, being detached with freſh troops againſt the Tartars, ſo ſtrongly fortified the citadel of Shang-hay, that he made it impregnable, and by that means cut off the communication between China and Tartary. *Firmneſs of the Chineſe.*

The third year of Hi-tſong's reign was dreadfully diſturbed by crowds of robbers, whoſe number and rapines daily increaſed; and the following was rendered remarkable for the Chriſtian monument, dug out near the capital of Shen-ſi, and mentioned in a former ſection; as alſo for the death of the emperor, in the ſeventh year of his reign, and thirty-ſecond of his age. He was ſucceeded by his brother Tſong-ching, or Zun-chin, ſince called Whay-tſong, the fifth ſon of Quang-tſong. *I-tſong's death.*

In the courſe of the ſame year died Tyen-ming, the king of the Tartars; a prince, who, according to the Chineſe account, was diſtinguiſhed chiefly for his ferocity. He was ſucceeded by his ſon Tyen-tſong, who proved a prince of great clemency, meekneſs, and humanity.

16. Whay-tſong, the laſt emperor of the Chineſe race, and more commonly known by the name of Zun-ching, was a great lover of ſciences, and a favourer of the Chriſtians, though he continued ſtill bigotted to the bonzaic ſuperſtitions. He had moſt of the princely qualities that could render him capable of governing; was an enemy to luxury, and to the court-eunuchs, and took the moſt effectual way to remove them, even from the very beginning of his reign. In the mean time the revolters multiplying in the provinces, whilſt his forces were engaged againſt the Tartars, he reſolved to make peace with the latter, that he might the more effectually ſuppreſs the rebellion: to that end he ſent one of his generals, named Ywen, into Tartary, at the head of an army, with full power to negociate a peace; but that traitor made it on ſuch ſhameful terms, that the emperor refuſed his ratification; upon which Ywen had recourſe to an infamous expedient. A.D. 1628. *Whay-tſong.* *Betrayed by his general.*

Mau-ven-long, the faithful and expert general mentioned under the laſt reign, was then at the head of the imperial forces; him the villain invited to a feaſt, and poiſoned; then he ſent word to the Tartars to march directly to Pe-king by a different road from that which he took with his army: they followed his advice, without oppoſition, and laid ſiege to that capital. Ywen was ordered to march to its relief; and advanced accordingly, not ſuſpecting that his perfidy was found out. Upon his arrival he was put to the torture, and ſtrangled; a circumſtance which the *Mau-ven-long poiſoned.* *Ywen ſtrangled.*

Tartars

Tartars no sooner knew, than they raised the siege, and returned into Lyau-tong.

Tyen-tsong's death.

His son brought up among the Chinese.

In the eighth year of Whay-tsong's reign, Tyen-tsong, king of Tartary, died, and was succeeded by his son Tsong-te, father of the founder of the following dynasty, a mild and affable prince, who had been privately brought up from his infancy among the Chinese, and was a perfect master of their language and learning, as well as of their genius and customs: all these qualifications gained him the love and esteem of the Chinese generals and mandarins,

The emperor abandoned.

who insensibly fell off from the emperor, whose ill success had quite altered his temper, and rendered him thoughtful, uneasy, diffident, and cruel. This and the following year teeming with robberies, murders, and inteſtine

Revolters every where.

wars, the revolters increased to such a degree, that they composed no less than four armies, commanded by as many generals, who were however reduced soon after to two, named Li and Chang. These agreed to divide the provinces between them: Chang, taking the western districts of Se-chwen and Hu-quang, left Li to seize on part of Shen-si, and then of Ho-nan, whose capital, named

Kay-fong besieged by Li.

Kay-fong, he laid siege to, but was repulsed with loss. He renewed it six months after, with no better success; the besieged chusing to feed on human flesh, rather than surrender to a rebel. The imperial forces coming soon after to its assistance, their general made no doubt of

Drowned by accident.

drowning the whole rebel army, by breaking down the dikes of the Yellow River; but, by ill fortune, they had time to escape to the mountains; whilst the city, which lay lower than the river, was quite overflowed, by which unforeseen accident, about three hundred thousand of its inhabitants perished.

After this disaster Li marched into the provinces of Shen-si and Ho-nan, where he put to death all the mandarins, exacted great sums from the officers in place, and shewed no favour to any but to the populace, whom he freed from all taxes: by these means he drew so many of the imperial army

Li assumes the imperial title.

into his interest, that he thought himself powerful enough to assume the title of emperor. He next advanced towards the imperial city, which, though strongly garrisoned, was divided into factions; and into which he had found means to convey a sufficient number of his own men in disguise, who were to open the gates to him soon after his ap-

Enters Peking.

pearance. They did so accordingly, on the third day, and he entered the city in triumph, at the head of three hundred thousand men; whilst the infatuated emperor kept himself

himſelf ſhut up in his palace, ignorant of what was doing, and only buſying himſelf with his bonzaic ſuperſtitions. It was not long, however, before he found himſelf betrayed; and, under the greateſt conſternation, made an effort to get out of the palace, with about ſix hundred of his guards. He was ſtill more ſurpriſed to ſee himſelf treacherouſly abandoned by them, and deprived of all hopes of eſcaping the fury and inſults of his rebel ſubjects; ſo that, preferring death to the diſgrace of falling alive into their hands, he retired with his beloved empreſs into a private and diſtant part of the garden, or, according to Palafox, into a ſmall wood, without being able to utter a word to her, ſuch was the exceſs of his grief. That princeſs, however, too well apprehended his meaning; and, after a few tender but ſilent embraces, retired into the wood, and there hanged herſelf in a ſilken ſtring. The emperor, pierced to the heart at the diſmal ſight, wrote theſe words on the border of his veſt: "I have been baſely deſerted by my ſubjects; do what you will with me, but ſpare my people. He then cut off the young princeſs's head with one ſtroke of his ſcymitar, and hanged himſelf on another tree, in the ſeventeenth year of his reign, and thirty-ſixth of his age. His prime miniſter, queens, and faithful eunuchs, ſoon followed his example [a]. His death put an end to the Chineſe monarchy, which gives place to that of the Tartars, who have reigned over the whole empire ever ſince with abſolute power.

The emperor hangs himſelf.

The ſad cataſtrephe of his family.

When the body of the unfortunate Whay-tſong was laid before the rebel Li, as he ſat upon the throne, the inhuman wretch treated it with the utmoſt indignity. He cauſed two of his ſons, and all his miniſters, to be beheaded; only his eldeſt ſon happily eſcaped by flight. It is ſcarce credible how ſoon every one ſubmitted to the uſurper. Prince U-ſan-ghey, who commanded the imperial forces in the province of Lyau-tong, was the only perſon who refuſed to acknowlege his authority; ſo that he was obliged to march againſt him at the head of a powerful army. Having inveſted the place where he was governor, the more effectually to move him to ſurrender, he ſhewed him his father loaden with fetters; and ſwore that he ſhould be inſtantly ſacrificed, if he refuſed to ſubmit. The brave U-ſan-ghey, when he beheld his father in that condition, from the top of the city-walls, burſt out into a flood of tears; and, falling on his knees, prayed

His body inſulted, and his ſons murdered by Li.

U-ſan-ghey oppoſes him.

Noble reſolution.

[a] See Du Halde, & al. ubi ſupra.

to

to Heaven to forgive him, if he ſacrificed his filial duty to his allegiance to his prince. The good old man, applauding his ſon's noble reſolution, ſubmitted to his fate, and was accordingly put to death. U-ſan-ghey, reſolving at once to revenge his prince and his father's death, immediately concluded a peace with the Manchew, or Eaſtern Tartars, and invited them to his aſſiſtance againſt the uſurper and his rebellious forces. Tſong-te, their king, without any delay, joined him with an army of eighty thouſand men; upon which the uſurper raiſed the ſiege, and marched directly to Pe-king. Not thinking himſelf ſafe in that place, he plundered and burnt the palace, and, with the immenſe treaſure he had got, fled into the province of Shen-ſi, no leſs loaden with the curſes of the people than with the ſpoil of the imperial city.

Invites the Eaſtern Tartars.

Li burns and plunders the palace.

Tſong-te's ſon declared emperor.

Tſong-te died almoſt as ſoon as he had ſet foot in China, after he had declared his ſon Sun-chi, then but ſix years old, his ſucceſſor, and committed the care of him and of the empire to his brother A-ma-van. The young prince was preſently after conducted to Pe-king; and received with the acclamations of the people, as their great deliverer. Nothing was heard on all ſides but the ſhouts of van-ſwi! van-ſwi! *long may he live! long live the emperor! may he live a thouſand years!* This memorable revolution, which put a final end to the twenty-firſt dynaſty, and to the Chineſe government, and made way a ſecond time for that of the Eaſtern Tartar, happened in the twenty-firſt year of the ſeventy-third cycle, which anſwers to that of Chriſt 1644.

End of the Chineſe monarchs.

What became of the traitor Li, and of his army and immenſe treaſure, is not certainly known. Some ſay that he retired with them into the province of Shen-ſi, where he ſettled and fortified himſelf againſt the new conqueror; others think that he was ſlain in an engagement by U-ſan-ghey. However that be, we hear no more of him from the time of his retreat from Pe-king; but that his name and memory are to this day held in execration both by the Chineſe and Tartars.

The Twenty-ſecond Dynaſty, named Tſing, now reigning.

A.D. 1644. 1. SHUN-CHI, or Xunchi, began his new reign by beſtowing upon U-ſan-ghey the dignity of king, and title of Ping-ſi, which ſignifies *the Pacifier of the Weſt.* He aſſigned to him the city of Si-gnan-fu, capital of Shen-ſi, for his reſidence, which had been lately ravaged with fire and

Sun-chi. U ſan-ghey made king.

and ſword by the uſurper Li: but this recompenſe did not hinder Uſan-ghey from repenting of his error and raſhneſs in calling the Tartars to his aſſiſtance againſt that tyrant, or, as himſelf uſed to phraſe it, in ſending for lions to drive away dogs. In the mean time the young monarch, who was now abſolute maſter of the northern parts (R), began to turn his arms to the conqueſt of the ſouthern provinces.

Korea invaded by the emperor.

On the other hand, he did not think it proper to leave the unſubdued kingdom of Korea behind him, full of a fierce and warlike people, who had a king of their own, though he was a vaſſal to the Chineſe. He marched accordingly againſt them at the head of a powerful army; and though the Koreans fought with great intrepidity and perſeverance, yet they ſtill found themſelves inferior to the Tartars. At length their king thought it the wiſeſt way to ſecure his crown by a timely ſubmiſſion; which Shun-chi readily accepted. He ordered the Korean king to follow him to Pe-king, where the articles of peace and homage were ſoon after concluded; and, having received his crown and ſceptre from the emperor, and paid him the homage agreed on, he returned to his own ſubjects. Shun-chi then ordered his army, under the command of one of his uncles, to march directly towards the ſouth, where a grandſon of Shin-tſong, or Van-lye, the thirteenth emperor of the foregoing dynaſty, had been proclaimed emperor, under the name of Hong-quang, or Hun-guan. This young prince poſſeſſed many amiable qualities. He had been educated under the late emperor with great care, whilſt the empire was at peace, and was looked upon as the laſt refuge of the Chineſe; but was with great difficulty prevailed upon by the mandarins to accept of a crown, the weight of which he foreſaw would ſoon cruſh him to death. However, he was prevailed upon at laſt; and took all proper means to fortify his capital of Nan-king, and to ſtrengthen his army; but with all theſe precautions, found himſelf unable to reſiſt the ſuperior force of the enemy, who came and beſieged him in that city,

Submits to him.

(R) It is ſurpriſing to think what quick progreſs he made in the conqueſt of thoſe northern provinces, conſidering their vaſt extent, and the number and ſtrength of their cities; for he made himſelf maſter of them all within the ſpace of about a year, that is, by the latter end of the year 1644. It is true the Chineſe had neither the heart, nor were they at that time ſo loyal to the family of their ancient princes, as to make any conſiderable reſiſtance.

which

Hung-quang ſtrangled.

which they ſoon reduced. Hong-quang was purſued in his retreat, and taken priſoner by the Tartar general, who immediately ſlew him, or, according to others, ſent him to Pe-king, where he was ſtrangled. The government of Nan-king he gave to a Chineſe mandarin, who had enjoyed ſome of the greateſt poſts under the two or three laſt emperors, and made him viceroy of that province.

Lo-vang ſubmits himſelf and people to the emperor's mercy.

He marched thence into Che-kyang, and beſieged the capital; where Lovang, then king of it, a prince who had refuſed the title of emperor, appeared upon the walls, and on his knees, begged the Tartars to ſpare his ſubjects, and to accept of his life as a victim for theirs; then he went out, and ſubmitted to their mercy. Another grandſon of the late emperor Shin-tſong, named Long-vu, and by others Jan-van, was proclaimed emperor in the province of Se-chwen, which, with thoſe of Fo-kyen, Quan-tong, and Quan-ſi, were the only four that ſtill remained unſubdued. Though he was not in a capacity of recovering thoſe that were loſt, he ſtill hoped that he might be able to preſerve what he actually poſſeſſed. He was the more eaſily flattered into this hope, as his intereſt was eſpouſed by a brave ſea commander, whom many of the nation had joined, and who was then powerful enough to alter the face of his affairs.

Long-vu proclaimed emperor.

His intereſt ſupported by the brave Chin-chi-long.

His extract, and powerful fleet.

This captain was the famed Ching-chi-long, a perſon of obſcure birth, but then one of the richeſt and moſt conſiderable traders in the province of Fo-kyen; who, at his own charges, had equipped a numerous fleet againſt the Tartars; and was followed by ſuch an innumerable multitude of Chineſe veſſels, that he became head of one of the moſt formidable navies that ever appeared on thoſe ſeas; and had openly declared for the young Chineſe monarch, againſt the uſurping Tartar. Some relations, even affirm, that he was the chief perſon who cauſed him to be crowned emperor; and indeed the immenſe wealth which he had amaſſed by ſea and land, and the vaſt number of veſſels and troops which he had under his command, had rendered him ſo powerful, even during the preceding reign, that he alone ſeemed to govern the empire; ſo that, if he had not been faithfully attached to the royal family, he might much more eaſily have ſeized on the crown than either of the two rebels Li and Chong, and much more ſo after the death of that unhappy monarch, and the wars that raged throughout the empire: but his fidelity to the royal blood would not permit him to form any ſuch deſign, and this it was that induced at length the

Vaſt wealth and intereſt.

Signal loyalty to the royal blood.

Tartar

Tartar monarch to gain him to his interest by the greatest offers, and fairest promises, which he rejected with scorn, being resolved to defend his prince to the last, he sent an embassy to Japan for succours, which were, however, refused, on pretence that the demand was not made by the emperor, but by a subject. This repulse did not discourage him from making a noble defence; and several battles, we are told, were fought with great bravery on both sides; till at length the brave Ching-chi-long was taken prisoner, and sent to Pe-king. In consequence of this disaster, the unfortunate Long-vu soon found himself disappointed of all his hopes, all the cities of that province opening their gates to the conqueror; and himself, whether betrayed by Ching-chi-long, as some pretend, or hurried through his ill fate into their hands, was deprived at once of his life and crown. Then it was that Ching-chi-long, now in the hands of the Tartars, and envied and hated by the court more on account of his great wealth and glory than for his fidelity to his prince, went over to the Tartar interest, to free himself from the many prosecutions they laid against him; which step he could then take with less dishonour, not only as Long-vu, for whom he had declared himself, was dead; but as he knew his powerful fleet was still under the command of his own son the brave Ching-chi-kong, of whose loyalty to the imperial family of China he was fully satisfied.

Sent prisoner to Pe-king.

Long vu put to death.

Ching-chi-long submits to the Tartars.

The Tartars had by this time so far proceeded in their conquest, that very few provinces held out for the imperial family. These, one of the conqueror's uncles, called Peli-pu-wang, was sent with a powerful army to reduce. Fo-kyen, who having submitted to this general, he detached a strong body of troops into Quang-tong, where one of the imperial family of China had been proclaimed emperor; bu thad only a few dastardly adherents, who had already turned their backs more than once, and were expected to do so again on the first appearance of the Tartars. The capital where he then resided, was indeed very strongly fortified, and populous enough to have maintained a siege, had it been better garrisoned. Some relations affirm, that about twenty of the Tartarian horse, having entered it, threw the whole place into such consternation, that the army, which was then about half a day's march from it, had nothing to do but to enter it in triumph, and take possession[b]. It is more probable that

The rest of the provinces reduced.

Quang-tong entered by the Tartars.

[b] Vide Du Halde, Palafox, & al. sup. citat.

After a vigorous defence, a fleet comes to its assistance, but arrives too late.

the metropolis, which, besides its garrison, contained above two hundred thousand inhabitants, made a vigorous defence; accordingly we are told by others, that it sustained a siege near a whole twelvemonth before it surrendered to the Tartar general, who, on that account, permitted it to be plundered three whole days. On the first night of their entering it, a powerful fleet, which brought a considerable reinforcement, appeared on the canal of Canton, and came up to the town; but, finding the place already in possession of the enemy, were so exasperated, that they set fire to the new city, which was the finest and richest part of the whole, and then put to sea again. The city was plundered, and burnt to ashes; the young emperor, being found concealed among some faithful friends, was put to death in the fortieth day of his reign, and with him perished all his adherents. The plunder which was found in it, amounted to an immense value; and the cruelties exercised against the inhabitants, without distinction of age, sex, or quality, were disgraceful to humanity. At length the generals having restored good order and government in that metropolis, set about the reduction of the rest of the province; and met with so little resistance, that they completed it in a very short time.

Set the new city on fire, and sail away.

Quang-si makes a noble stand against the Tartars; and defeats them.

Young-lye proclaimed emperor.

They marched next into the province of Quang-si, where they met with a quite different reception. There Thomas Kyu, the viceroy, and Luke Chin, generalissimo of the Chinese forces, both Christians and brave warriors, engaged them with such intrepidity, that they entirely defeated and put them to flight. After this action, the victorious army proclaimed a new emperor of the Chinese family, named Young-lye, then king of the metropolis of the province of Quey-chew, and removed his court to Shau-king (S), alias Xao-chin, the only city in the province of Quang-tong that stood firm against the Tartars.

(S) This young monarch had for his chief counsellor an eunuch, named Pan-Achilles, a very zealous Christian, by whose interest Father Andrew Kossecr was permitted to instruct his royal mother, his queen, and eldest son, in the truths of Christianity, who all received baptism from him. It was expected, that this monarch would one day be the Constantine of the Chinese nation, which name they gave him with that view, when he was himself baptized; and we are told that these illustrious converts, by his consent, deputed Father Michael Boyn to Rome, to pay a filial obedience to the holy see in their names.

The

The news of their late victory, and of the election of a new emperor, were ſoon ſpread through the other provinces; and ſo effectually revived the courage of the Chineſe, that a commander, who had aſſembled a new army in the province of Fo-kyen, began to recover ſeveral cities from the Tartars; whilſt the brave Ching-chi-kong (T), the ſon of Ching-chi-long, at the head of a numerous Chineſe fleet, acted with the ſame ſucceſs on the ſea coaſts. This new admiral ſtill more zealous for the imperial Chineſe family than his father, performed many noble exploits againſt the Tartars. He took ſeveral conſiderable places from them, as the city of Hay-ching, in the province of Fo-kyen, where he cut in pieces the Tartar army ſent to relieve it; that of Wen-chew, in the province of Che-kyang, Nan-king in Kyang-nan, and many others. The misfortune was, that his ſucceſs was of ſhort duration. He met with ſo total a defeat, that he was quite driven out of China by the Tartars, and forced to direct his views againſt the iſland of Formoſa, where he was in hopes to erect a new kingdom, after having expelled the Dutch.

The Chineſe reſume their vigour.

Ching-chi-kong and his fleet defeat the Tartars.

Driven by them to Formoſa.

Beſides thoſe two, ſome others appeared in arms at the ſame time, for the new Chineſe monarch, particularly the viceroy of Kyang-ſi, who ſhook off the yoke, and defeated the Tartars in ſeveral engagements. The ſame cauſe was eſpouſed by two other chiefs, in the northern parts, one named Ho, and the other Kyang, each at the head of a numerous army. The firſt marched directly into the province of Shen-ſi, and made himſelf maſter of ſome conſiderable cities in that province. The other taking the ſame route, with an army of one hundred and forty thouſand horſe, obtained two victories over the Tartars; and threw them into ſuch a panic, that they dared not appear any more in the field. Yet theſe checks did not deter the reſt of them from proſecuting their good fortune. They made a ſecond attempt on the city of Shau-king, where the Chineſe monarch reſided; which made ſo vigorous a defence, that they were obliged to raiſe the ſiege. They met with a ſecond repulſe on the frontiers of the province, where the Chineſe monarch defeated them in perſon. But the moſt dreadful general that took up arms againſt them

The Chineſe reſume their vigour.

Ho's ſucceſs in Shen-ſi.

The Tartars often repulſed.

Chang-hyen-chang's dreadful ravages.

(T) This is the ſame that is called Coxinga in the Dutch Embaſſy, and whom they charge with having driven them out of Formoſa, or Tay-wan, contrary to the articles agreed on between them: but they ſay nothing of the provocation they gave him.

was Chang-hyen-chang, who acted more like a savage than a Chinese chief, making the most dreadful havock in the western provinces. After having exercised the most horrid cruelties in those of Ho-nan, Kyang-nan, and Kyang-si, he turned his whole fury against that of Se-chwen, where he committed the most dreadful outrages and barbarities. He did not leave it till he had burnt the capital, and other cities, and filled them with ruin and slaughter. He next advanced towards that of Shen-si, where he was preparing to give the Tartars battle. He already approached their army when he was told, that five warriors were seen upon the hills. In consequence of this intelligence he went to view them, without staying to put on either helmet or cuirass; and one of them shot him through the heart with an arrow (U). His army was soon after dispersed. The people of that province, seeing themselves free from the danger of that bloody monster, readily submitted to the Tartars.

Marches against the Tartars.

Shot to death, and his army dispersed.

The Tartars have recourse to stratagem, and regain their losses.

So many miscarriages obliged the Tartars to have recourse to stratagem. Partly by bribes, rewards, and promises, and partly by sowing divisions and jealousies among the Chinese commanders, they regained in a few years all the places they had lost, and obliged the Chinese forces to submit. As for the city of Shau-king, it had suffered so much, that Young-lye, not being in a condition to defend it against their powerful army, found himself obliged to retire into the province of Quang-si, and afterwards into that of Yun-nan.

Shau-king surrendered.

A.D. 1651. The year after the reduction of Canton, which was the twenty-eighth of the seventy-third cycle, died the great A-ma-van, uncle and guardian to the young Tartar monarch Shun-chi, to the great regret not only of the whole court, and Tartar nation, but of the subdued Chinese also, among whom he was highly esteemed for his singular humanity; so that he might be justly looked upon as the chief person who fixed the Tartar family now reigning

Prince A-ma-van's death.

(U) He was a professed Christian; and boasted to some of the missionaries, that he had destroyed twenty thousand bonzas, on account of one of that order having raised a persecution against them; telling some of those fathers, that "the Lord of Heaven had sent him to punish those miscreants, who had intended to take away their lives." He professed such a veneration for the law of Christ, that he promised, when he came to the empire, to erect a magnificent temple to God (1).

(1) See notes on Du Halde, vol. i. p. 228.

upon

upon the throne. His brother, who poſſeſſed a ſmall ſovereignty in the ſouthern provinces, claimed a right to the guardianſhip of the young emperor; but this laſt being then fourteen years old, and married to a daughter of the prince of the Weſtern Tartars, that claim was oppoſed by all the grandees, and the young monarch deemed capable of governing alone. They even cauſed the enſigns of their reſpective dignities to be hung at the gates of the palace; proteſting, that they would receive them again from no other hands than thoſe of Shun-chi. As ſoon as it was reſolved that he ſhould take upon himſelf the reins of government, the young monarch acquitted himſelf in ſuch a manner, as could not fail of gaining the hearts of all his ſubjects. Inſtead of ſhutting himſelf up in the imperial palace, as was the cuſtom of the Chineſe emperors, he began his reign with ſhewing himſelf in public, and giving free acceſs to his perſon. But what charmed the Chineſe nation above all things, was his extreme moderation, and the ſingular unhoped-for regard which he paid to their ancient laws and government; in which, contrary to the uſual cuſtom of other conquerors, he did not make any alteration, except in a few particular caſes; and would not ſo much as permit them to learn the Tartarian language without his ſpecial licence. He alſo retained their ſix ſupreme tribunals, but would admit them to ſit no-where but at Pe-king. He ordered that there ſhould be a Tartar as well as a Chineſe preſident in each of them, and that thoſe of Nan-king ſhould be ſuppreſſed.

Shun-chi takes the reins of government upon himſelf.

Gains the hearts of the Chineſe.

He continued to beſtow the government of provinces and cities on the literati; but aboliſhed that abominable practice of licenſing unqualified perſons, for money. He even condemned thirty-ſix of the former to be beheaded for that corrupt practice, and cauſed the later to undergo a freſh examination; pardoning thoſe who were found qualified for their degrees, and baniſhing the reſt, with their families, into Tartary, which is ſince become the common place of exile for great offenders. With regard to the Chineſe troops, which, upon their ſubmiſſion, were incorporated with his own, though he left a great many of their own officers to command them, eſpecially if they were either well ſkilled in the martial diſcipline, or were deſcended from conſiderable families; yet they were commonly ſubjected to ſuperiors of the Tartar nation. As to civil employments, he was ſtill leſs ſcrupulous; and let ſuch of the Chineſe, as were found qualified for them, enjoy them, as under their native princes. He even raiſed them to ſome

Rectifies ſome great abuſes.

Favours the Chineſe.

of the higheſt, if their merit entitled them to that preferment; though he frequently found occaſion to leſſen their exorbitant power, and in ſome caſes to reduce it to a mere honorary title. But ſtill all theſe ſteps were taken with ſuch candour and judgment, as plainly ſhewed thoſe neceſſary alterations to be more for the common good of the empire than the ſupport of his government.

Loves and encourages learning.

Shun-chi was no leſs eſteemed for his love of learning, and the great progreſs he had made in ſeveral ſciences, even much beyond his years, as well as for the kind reception which learned men met with from him and his court.

Heaps favours on the Jeſuits, particularly on Father Schaal.

Among thoſe who were moſt in his favour, was Father Adam Schaal, whom he always honoured with the title of Ma-fa, or *my father*. We need not repeat here the vaſt improvements which the Chineſe obſervatory, and aſtronomical and other ſchools, received from that learned Jeſuit, and others of his ſociety, under that monarch, who made him preſident of the tribunal of the mathematics, that he might reform their aſtronomy and calendar, and deprived the Mahommedans of that dignity, after they had been in poſſeſſion of it above three hundred years. The intereſt which the extraordinary learning of thoſe miſſionaries gained them at the imperial court, did not a little contribute to the advancement of Chriſtianity there, eſpecially, as Father Schaal had this ſpecial privilege granted to him, of preſenting his petitions into the emperor's own hands, without paſſing through the uſual examination of the tribunals; inſomuch that two handſome churches were built at Pe-king, by the authority and protection of the ſovereign.

Two Chriſtian churches built in his capital.

Embaſſy from the czar unſucceſsful.

Five years after Shun-chi had taken the reins of the empire into his hands, the firſt embaſſy arrived at Pe-king, from the czar of Muſcovy; which, however, did not meet with a favourable reception, the ambaſſador refuſing to comply with the Chineſe ceremonies. Next to that, arrived one from Holland; which did not prove more ſucceſsful, though this miſcarriage was rather owing to the influence which the Jeſuits had then over the emperor, than to the ambaſſador's refuſing to ſubmit to the formalities of the Chineſe court.

Coxinga beſieges Nan-king.

Three years after this event, Ching-ching-kong, alias Coxinga, who had been left commander of the numerous fleet belonging to his father, after having contented himſelf, for ſome time, with making incurſions, and plundering the coaſts of China, came, at length, and beſieged the city of Nan-king, with about three thouſand ſhips. A council

council of war being called, by the viceroy of the province, who was a young Chineſe mandarin, a Tartar chief declared, that it could not be defended, unleſs its numerous inhabitants were deſtroyed. Upon which the young governor bravely replied, "If that be the caſe, you muſt begin the butchery with me;" a declaration which ſtopped the Tartar's mouth, and ſaved the lives of ſome myriads of citizens. The ſiege had been proſecuted about three weeks, when Coxinga's birth-day cauſed an univerſal rejoicing through the beſieger's camp, where nothing was ſeen but feaſting, carouſing, and all manner of diverſions. The beſieged ſeizing this opportunity, ſallied out about midnight, and entered their camp, where finding them all aſleep or intoxicated, they ſlew about three thouſand, and the reſt fled to their ſhips, with the loſs of their tents, proviſion, and baggage. To repair this loſs and diſgrace, Coxinga ordered his fleet to ſail immediately after that of the Tartars, and engaged it with ſuch deſperate fury, that he ſunk and took a great number of their ſhips: having put the reſt to flight, he cut off the noſes and ears of his priſoners, and ſet them on ſhore to the number of four thouſand. All theſe unfortunate wretches were, ſoon after, put to death, under pretence that they ought to have died ſword in hand, but in reality to conceal the ſhame of that defeat.

His camp ſurpriſed, and his army cut off, by the beſieged.

Succeſs againſt the Tartars.

Coxinga, after this victory, perceiving the Tartar gained ground daily in China, turned his views to another enterprize. In the year 1661, and ſeventeenth of Shun-chi's reign, he ſet ſail for the iſland of Formoſa, with a fleet of nine hundred veſſels, and took the iſlands of Pen-gu and Tay-wan in his way, the Dutch not having had time to fortify themſelves in either of them; ſo that they ſurrendered to him, on his firſt appearance (B). He left one hundred of

Sails to Formoſa, and beſieges and takes it.

(B) The Dutch, who made an alliance with Ching-ching-long his father, and paid him a tribute of thirty thouſand crowns for their liberty, accuſe his ſon of treachery, in coming upon them unawares.

The truth is, they had given him ſufficient provocation by intercepting ſome part of his fleet, in which he had ſent money and proviſions, to pay ſome of his forces in the north-eaſtern provinces, who were in the utmoſt want of both, and did actually abandon him, upon their hearing that thoſe ſhips were ſeized; by which diſappointment, his condition was become deſperate, and he had no other reſource left, but at once to go and avenge himſelf of their treachery, and to fortify himſelf, and his few remaining forces, in that iſland.

his ships there, to guard them, and with the rest went and besieged Formosa, where the Dutch made such a vigorous defence against him with their cannon, that he began to despair of subduing them, as he had no artillery. On the other hand, he was afraid, if the siege lasted long, they would send to Batavia for a reinforcement, and force him to abandon the enterprize; in which case he knew not whither to retire. At length fortune so far favoured him, that, after four months, they were forced to surrender A D. 1662. for want of provision. They were, however, suffered to carry off their effects, whilst he dispersed his troops all over that part of the island which is now possessed by the Chinese, and there established his new kingdom. From this time that island put on a new face, every thing there being settled afte the Chinese form. He lived not long to enjoy his new settlement, but died in about a year, and left it to his son Ching-king-may, who, being a studious man, took little care to improve what his father had, with so much pains, acquired. This indolence checked the zeal and courage of his people for some time, till a new occasion revived their martial spirit, as we shall see in the sequel.

Dies, and is succeeded by his son Ching-king.

By this time the Tartars had been so successful on the continent, that they had reduced most of their opposers, Neither had Shun-chi any competitor to the imperial crown, but the unfortunate Young-lye, who had been driven out of China, and taken sanctuary at the court of Pegu, where he still was honoured with the title of emperor. The kingdom of Pegu being contiguous to the province of Yun-nan and Shun-chi, having reason to fear some fresh disturbances from thence, detached a body of troops thither, with a threatening letter to the king of Pe-gu, that if he did not deliver up the fugitive prince, he would ravage his kingdom with fire and sword. That monarch, not being in a condition to contend with such an adversary, immediately surrendered him, with his whole family to the Tartars, who conducted him to Pe-king, where he was strangled. As to the two queens, his mother, and consort, who were brought back with him, they were honourably treated, and lived and died in the Christian faith, to which they had been converted by father Schaal.

Young-lye delivered up to Shun chi. Strangled.

Shun-chi marries a young widow.

The same year proved fatal to the emperor, who fell passionately in love with a young married lady. Having used her husband, a young Tartar lord, with some indignity, which broke his heart, he soon after raised his

his widow to the imperial dignity. He had afterwards a son by her, whose birth was celebrated with the greatest magnificence; but the child dying in three months, and the mother soon after, that monarch was so affected, that, in the first transport of his grief, he would have killed himself, had not his mother and eunuchs interposed. He ordered thirty men to be sacrificed to her manes, after the Tartarian custom, a ceremony justly abhorred by the Chinese, and since abolished by his successor. He caused her body to be burned on a magnificent pile, and, with a flood of tears, deposited her ashes in a silver urn. After these ceremonies he gave himself up to grief, and to the superstitions of the bonzaic sect, which he used formerly to treat with contempt, and in a few days was reduced to such extremity, that his life was despaired of. Father Schaal, for whom he had always expressed great esteem, waited upon him, and endeavoured to reason him out of his deep melancholy, but in vain; he heard all he had to say with patience, forbade him to kneel, and made him drink tea with him, and dismissed him with his usual kindness. Then he ordered four lords of his court to draw near, and, in their presence, accused himself of a great variety of faults he had been guilty of during his government; such as his ingratitude to his most faithful ministers, his disregard to the counsels of his mother, his avarice and idle expences in vain curiosities, his affection to the eunuchs, his inordinate passion for the late queen, and the afflictions which he had occasioned to his people. After this confession he appointed them guardians to his youngest son Kang-hi, whom he declared his successor, though only eight years old; then calling for his imperial mantle, and putting it on, exclaimed, "Now I leave you;" and expired in the twenty-fourth year of his age, and seventeenth of his reign. Next morning the bonzas were all driven out of the palace, and the corpse of the deceased emperor was inclosed in a magnificent coffin. Kang-hi ascended the throne, and received the homage of all the grandees of the empire.

His grief at her death.

His sickness and last words.

Death.

A.D. 1662.

2. Kang-hi was not only endowed with all the princely qualities that could render him worthy of the imperial diadem, but was likewise very happy in his four noble guardians, who made it their chief study to preserve the empire in a peaceable and flourishing condition. They began with driving all the eunuchs out of the palace, except a thousand, whom they kept to be employed in the lowest offices. They next published an edict, commanding all the

Kang-hi ascends the throne.

Towns on the sea coasts destroyed.

the inhabitants of the sea-coasts, on pain of death, to leave their dwellings, and to retire and settle three leagues distance from the sea. All the maritime cities, towns, and fortresses were to be demolished, and all commerce by sea absolutely forbid. By this measure the power of the great sea-commander, Ching-ching-chong, was indeed greatly impaired; but it no less affected the fishing trade of the subjects; so that an infinite number of families, who wholly subsisted by it, were reduced to want.

Edict against the Christians.

After this regulation a severe edict was issued against the Christian converts. All their churches were demolished, and the city of Ma-kau was in danger of sharing the same fate, had not father Schaal, whose interest at court was still very great, prevented it, by employing all his friends to procure to that city an exemption from the general edict against Christianity. For this interposition he, and three more of the same society, were, some time after, imprisoned, and loaded with irons, upon the petition of one of the literati to the regency, in which the missionaries and their religion were represented in the most odious colours, and both, in a short time, totally suppressed.

A.D. 1667.

So-ni, the chief regent, dies.

In the fifth year of Kang-hi's reign, died the great So-ni, chief of the four regents; when the young emperor, taking the government into his own hands, began to give eminent tokens of that great reputation which he afterwards acquired during the sequel of his glorious reign. The death of that regent was soon followed by the disgrace of Su-ka-ma, the next in credit to him, against whom were exhibited twenty articles of accusation. His effects were confiscated, and a most cruel sentence was pronounced against him, which was, however, so far mitigated by the emperor, that he was only strangled, seven of his children being beheaded, and his third son cut into pieces. About two years after this execution, the Portuguese ambassadors arrived at the Chinese court, and met with an honourable reception; which did not a little contribute to the establishment of that nation at the city of Ma-kau. Next year father Verbiest, who had been ordered to examine all the faults in the Chinese calendar, was made president of the mathematics, in the room of Yang-quang-syen, who was condemned to die on account of the many blunders that were found in his calendar. Verbiest, who instructed the young emperor in the mathematics, made use of all his interest with that monarch to restore the Christians to his favour, by repre-

Su-ka-ma, the second regent, put to death.

A.D. 1670.

Portuguese ambassadors well received.

Father Verbiest pleads for the Christians.

senting

ſenting to him the injuſtice of thoſe calumnies that had been raiſed againſt them; but all he could obtain was the recalling of the miſſionaries, and a declaration from the aſſembly of mandarins, that the Chriſtian religion taught nothing that was evil, or tending to ſedition: however, they were expreſsly forbid to build churches, and the Chineſe to embrace Chriſtianity.

In the twelfth year of Kang-hi's reign, U-ſan-ghey, who had invited the Tartars into China, to ſuppreſs the rebels, and had been ſince made a tributary ſovereign of a ſmall principality, being by this time become ſtrong enough, not only to make himſelf independent, but to deliver his country from their yoke, had already taken ſuch meaſures as gave the miniſtry juſt ſuſpicion of his intentions. He was invited by the emperor to court; but ſent back his deputies with this anſwer, that he deſigned to go thither in company of eighty thouſand men. He had made himſelf maſter of the provinces of Yun-nan, Se-chwen, Quey-chew, and part of Hu-quang; and, which is a mark of the imperial prerogative, had ſent the Chineſe calendar to the neighbouring princes, and, among the reſt, to the king of Tong-king, who all refuſed it, and ſent it back to the emperor; upon which U-ſan-ghey's ſon, then at court, was condemned to be beheaded. The kings of Fo-kyen and Quang-tong likewiſe declared war againſt the Tartars, and were joined by Ching-ching-may, the ſon of Coxinga, now king of Formoſa; ſo that Kang-hi would have had a powerful alliance againſt him if all thoſe princes had acted in concert, and in behalf of the common liberty; but they were ſoon divided by ſuch unhappy jealouſies, as quickly turned the ſcale in favour of the Tartars, and left U-ſun-ghey to fight alone for the Chineſe cauſe. This general being now advanced in years, and full of grief at his misfortunes and diſappointments, died in a little time; yet not before he had ſeen himſelf ſtripped of great part of the provinces which he had recovered. Immediately upon the fatal rupture betwixt him and his allies, Kang-hi ſent ſeveral armies, commanded by Tartarian chiefs, to reduce thoſe of Che-kyang, Hu-quang, Fo-kyen, Quang-tong, Quang-ſi, and, in a word, all that refuſed to ſubmit. Notwithſtanding all which loſſes, U-ſan-ghey's youngeſt ſon, Hong-wha, was declared emperor.

A D. 1674. *U-ſan-ghey revolts.* *Anſwer to the emperor.* A.D. 1680. *U-ſan-ghey dies.*

The latter end of this year 1680, proved unlucky to the emperor, and to ſome of the northern provinces of China, on ſeveral accounts. A dreadful earthquake, which happened

A dreadful earthquake.

happened on the second day of September, at Pe-king, overturned a great number of palaces, temples, and other public buildings, together with the walls and towers of the city, and many thousands of people were destroyed. The shocks, which continued from time to time for near three months, were so terrible, that the emperor, princes, and nobility, were obliged to quit their palaces, and live in tents, whilst the rest of the people, both in the city and parts adjacent, were in the utmost consternation. On this occasion the emperor shewed himself a very tender father, in the timely relief he sent to all his suffering subjects. Towards the end of the same month the imperial palace was set on fire, and burnt with such fury, that it was all reduced to ashes in a few hours; the loss is computed to have amounted to two millions eight hundred and fifty thousand taels.

The imperial palace burnt.

A.D.1681. In the mean time the king of Quang-tong, though he had submitted to the emperor, gave great umbrage to him by his enterprising spirit. He had made himself exceeding powerful and rich by carrying on a trade with the Spaniards and Dutch, notwithstanding the imperial edict against this commerce: an order was sent to him from court to march with his forces to suppress the rebels in the province of Quang-si; which order he obeyed. He was soon after artfully prevailed upon to return to his own palace, on some pretence; and had not been there many days, before two grandees from court presented him with a silken halter, and the emperor's orders to strangle himself; to which fate he submitted. Above one hundred of his accomplices, and, among them, three of his brothers, were beheaded; then his immense riches were divided between his other brothers, one of whom was the emperor's son-in-law. Next year the king of Fo-kyen, another of U-san-ghey's treacherous allies, was likewise put to death, and his body thrown to the dogs, on pretence that, during his revolt, he had ill treated some of the mandarins who continued faithful to the emperor. At the same time his brothers, though innocent, were beheaded. The Tartars were no less successful against Hong-wha, who had been declared emperor in the province of Yun-nan, where, having made themselves masters of the capital, Hong-wha, to prevent a worse punishment, killed himself. Not content with his catastrophe, they dug up the bones of his father, the brave U-san-ghey, and carried them to Pe-king, where they were

The king of Quang-tong strangled.

Hong-wha kills himself.

were exposed on stakes with marks of infamy, in several public places, and then burnt to ashes.

Kang-hi visits his Tartar dominions.

By this time the whole fifteen provinces were so completely subdued, that the emperor determined to visit his own native dominions of Eastern Tartary, and the tombs of his ancestors. He set out accordingly in the beginning of March, accompanied by the prince his heir, his three queens, and a numerous court and retinue. He ordered father Verbiest to attend him, and to be always near his person; by which means he hath been enabled to give us a better account of those parts than we could possibly have before. Next year he made a new progress into Western Tartary, with a greater retinue and more numerous army; and continuing the practice annually, spent several months in the diversion of hunting; but that politic monarch had other views than bare amusement in these expeditions. He accustomed his troops to exercise; kept his grandees more immediately under his eye; displayed his power and magnificence to his vassal princes in Tartary; and by his presence prevented them from engaging in dangerous confederacies. It must be owned, that he was a prince of great abilities, application, penetration, and judgment, in the choice of his ministers, great watchfulness over them, and much tenderness for his people. It is therefore not to be wondered at if he maintained that vast empire in perfect subordination and harmony.

A.D. 1682.

Formosa surrendered to the Chinese.

In the year 1682, Ching-ke-sun, the grandson of the famed Ching-ching-kong, or Coxinga, then king of Formosa, was obliged to surrender that island to the Chinese, and to repair to Pe-king, where the emperor conferred upon him a title of honour, and some small government to maintain his dignity. In the year 1684, the fathers Gerbillon and Pereyra, two eminent missionaries, were ordered to accompany the Chinese plenipotentiaries into Tartary, and to assist them in the settling the limits between the two empires of China and Russia; an account of which, as well as of their travels through Western Tartary, and description of those parts, the reader may see at the end of the second volume of Du Halde's Empire of China. Those two fathers, and some others of the same society, instructed the emperor in the mathematics. They were also employed in reading and composing lectures in the Tartarian tongue, on algebra, geometry, astronomy, natural philosophy, physic, and anatomy: for though that prince was before a complete master

A.D. 1684.

Limits between Russia and China settled.

master of all the Chinese learning, and had bestowed his leisure hours on them, yet could he not be satisfied without being equally versed in the European sciences. It was by the interest of his tutors that a decree was obtained in favour of the Christians, who were now allowed the free exercise of their religion throughout the whole empire.

A.D. 1709. Hitherto the reign of Kang-hi had been peaceable and happy, when, on a sudden, the forty-eighth year of it was disturbed with an unexpected event. His second son, whom he had appointed his heir, was at once loaded with irons, and his children and chief officers were involved in the same disgrace; which was chiefly owing to the intrigues of his elder brother. He was however found innocent, upon strict examination; the accusing brother was condemned to perpetual imprisonment, and public rejoicings were made throughout the empire, on his being restored to favour. This joy, however, proved shortlived; and he was soon after deprived of all the titles and privileges of his rank, for a real conspiracy against his father.

Kang-hi's son and heir degraded.

A.D. 1716. Some years after this event, the emperor revived two old edicts against the Christians; one, forbidding them to build churches, or make proselytes; the other, obliging every missionary to receive an imperial patent, wherein should be mentioned his country, order, the time he had been in China, and his engagement not to return into Europe. Three of the fathers went to throw themselves at his feet; but could obtain no other answer, than that none were prohibited to preach the gospel, but those who had not received the patent.

A new edict against the Christians.

Next year was rendered remarkable by the general mourning for the emperor's mother; after which, Kang-hi was seized with a distemper which it was thought would prove fatal. The court was overwhelmed with consternation; especially as he designed to exclude his own family from the succession, and to bequeath the crown to a prince of the dynasty of Ywen, of whom there still remained above a thousand. Upon this occasion one of the chief mandarins ordered his son to present a memorial to him, setting forth the great importance it was to the peace of the empire, to have his second son appointed his successor. The emperor was highly incensed at this remonstrance: however, he pardoned the son, because what he had done was in obedience to his father, but ordered the father to be put to death.

In

In the year 1720 he received the congratulations of the whole empire, on the news of a ſignal victory which his forces had gained over the king of the Eluths, who poſſeſſed the country of the lamas, and had committed dreadful ravages for four years ſucceſſively; by which means the kingdom of Tibet fell into the hands of the conqueror. In the month of June of the ſame year, another earthquake was felt at Pe-king, which laſted about two minutes, and killed about one thouſand perſons by the fall of houſes. *Signal victory over the Eluths.*

In November, the ambaſſador from the czar of Muſcovy made his public entry into Peking, with a numerous and ſplendid retinue, dreſſed after the European manner. He met with a gracious reception at court, though the emperor, for wiſe and obvious reaſons, refuſed to comply with the chief deſign of it, which was to eſtabliſh a free commerce between the two empires of Ruſſia and China, and to obtain leave to fix factories in the principal Chineſe provinces. Kang-hi was pleaſed to confine the number of theſe to two, one at Pe-king, and the other at Schukou-pai-ſing, upon the frontier of the Kalkas. There was, however, a circumſtance, in the ceremonial of his admiſſion, to which that envoy could not readily conſent; and his refuſal had like to have broken off all farther negociation, when the politic monarch found out an expedient which obliged him to comply. We have elſewhere obſerved, that every one of what rank or character ſoever he be, that approaches the imperial throne, is obliged to proſtrate himſelf, and ſtrike his forehead nine times upon the ground. *The Ruſſian ambaſſador's public entry.*

This formal piece of reſpect, which is paid all over this vaſt empire, not only to the emperor, but to princes of the blood, viceroys, mandarins, and other miniſters, his excellency could not reaſonably ſuppoſe would be diſpenſed with in an audience to ſo great an emperor. On the other hand, as he had cauſe to apprehend his complying with it, would be judged derogatory to his character and dignity, eſpecially at his own court, and endanger the loſs of his head; ſo he had no leſs cauſe to fear that his refuſal would be interpreted, at that of Pe-king, into want of reſpect for his imperial majeſty, and occaſion a mutual diſſatisfaction between thoſe two great monarchs. Kang-hi was not ignorant of theſe objections, and ſurmounted them in this manner. "Let the ambaſſador know, (ſaid he,) it is my deſign that the ſame honour be paid to the letter which he is to deliver to me from his maſter, which our laws require to be paid to my own perſon; for

for which end I desire that he would place the said letter on a table, that I may send one of my chief mandarins in my name to strike his forehead on the ground before it." His excellency readily complied, and made no difficulty to pay the same honours to the emperor, which this last had payed to the czar his master's letter [c].

Formosa revolts, and is reduced.

In the course of the following year, the court received the disagreeable news, that the Chinese in the island of Formosa had shaken off the yoke, assisted by those of Fo-kyen and Kyeu-mi, had killed all the merchants except one who fled, and put all the imperial forces to the sword. This revolt was at first reported to have been fomented by the Dutch; but whether justly or no, is not certain. However, those rebels were soon after severely punished by a new supply of forces, which the emperor sent thither, who cut most of them off, drove their chief into the mountains, and dispersed the rest.

The emperor taken ill.

In the year 1722, the emperor taking the diversion of hunting in his park of Hay tse, was on a sudden seized with a strange chillness, which obliged him to return with all speed to his pleasure-house; where his attendants soon found, to their great surprise, that his blood was so congealed, that no remedy could save his life. Kang-hi perceiving himself near his end, assembled all his grandees, to whom he declared his fourth son his successor; and

Dies.

expired on the 20th of December, in the sixty-ninth year of his age, and sixtieth of his reign. His body was that very night conveyed to Pe-king; and his fourth son Yong-ching ascended the throne next morning.

A.D. 1722.

Yong-ching proclaimed.

3. Yong-ching was forty-five years of age on his accession to the crown. He had a number of brothers; but placed no great confidence in any, except his thirteenth, to whom he communicated all the affairs of state.

Some of his brothers disgraced.

He banished his ninth into Tartary, where he died; recalled his fourteenth, who had the command of the Chinese army; and most of the rest, especially his eighth and tenth, fell under his displeasure on some pretence or other.

Other princes banished.

He next banished and imprisoned several princes and grandees, on account of their protecting the missionaries (Y); and

[c] Lettres Edifiant & Cur. vol. xvi. p. 378, & seq.

(Y) He had conceived a singular prejudice against these missionaries from the very beginning of his reign, by means of some memorials presented to him by the literati, setting forth, that they built churches, and made proselytes, wherever

and discarded all the fathers out of his service, except one, who was an excellent painter. In other respects, he shewed himself a wise prince, indefatigable and assiduous, steady and resolute, witty and eloquent, and always ready to answer the memorials which he received. He governed wholly by himself, and no monarch could be more absolute or more feared than he was. This authority enabled him to enforce a great many wholesome laws and regulations for the good of his subjects, in framing which he spent whole days and nights with indefatigable attention. The most effectual way to gain his favour, was to present him with some scheme tending to the public good, or to the relief of his subjects in calamitous times; and if it was feasible, he spared neither pains nor cost to put it in execution.

His assiduity and wise regulations.

Considering the amiable character of Yong-ching, his severity against the Christians seems the more remarkable. It extended, in a manner unworthy of so wise a prince, even to some of the most illustrious of the imperial family; particularly to the elder brother of the founder of this dynasty, who, together with his own family, consisting of eleven princes, besides sixteen princesses married to Mogol princes or mandarins of Pe-king, were all degraded, and sent into a miserable exile in a desert place in Tartary. It must be owned that the influence which the missionaries acquired over the minds of their converts, was of a very dangerous nature; and some of the doctrines they taught were subversive of every civil institution.

Severity to converts of the imperial blood.

Banishes them into Tartary.

In the year 1730, and eighth of his reign, he lost his thirteenth brother, who used to share with him the burden of government. This prince died of a languishing disease, occasioned by his excessive application; and the emperor was so inconsolable for the loss of him, that it nearly endangered his own life. However, he distinguished him with the most magnificent obsequies; and, amongst other honours he paid to his memory, caused his name to be placed in the hall of the emperors, a distinc-

Death of the emperor's favourite brother.

Funeral honours.

ever they came; and their converts acknowleged no other doctors but them, nor, in troublesome times, would they follow any directions but their's.

This memorial was backed by another from the governor of Fo-kyen, much to the same tenor, which was confirmed afterwards by the tribunal of rites, and by the emperor himself, and produced those dreadful edicts against Christianity, and its preachers, which we have formerly had occasion to mention.

tion never conferred on private persons, except they have done some extraordinary and important services to the state. These ceremonies were scarce performed, when the third brother was arrested, and closely confined. The occasion of his disgrace is not known; but it extended to his family, who were degraded from their rank and dignities.

Third brother imprisoned.

Pe king damaged by an earthquake. Above one hundred thousand destroyed. The emperor's piety on that occasion.

On the 13th of November 1731, the city of Pe-king was almost overturned by a dreadful earthquake, such as China never felt before. The first shocks, which happened about eleven of the clock in the morning, were so sudden and violent, that in less than a minute, above one hundred thousand inhabitants were buried in the ruins of houses, and a still greater number in the country, where whole towns were utterly destroyed.

The emperor was then at his pleasure-house, about two leagues from Pe-king. Taking an airing in his barge, on the canal that runs through the gardens, seeing the edifice instantaneously reduced to ruins, he fell prostrate on his knees, with his hands and eyes lifted up to heaven; he published an edict, accusing himself as the chief cause of this calamity, attributing the judgment to the wrath of Heaven for his offences, and want of care in governing the people. He then ordered an account to be taken of all the families that suffered by it, and an estimate of their damages, and advanced considerable sums for their relief. He gave, in particular, one thousand taels to the missionaries, towards repairing their churches.

Jesuits banished to

But next year those missionaries, who had been ten years before driven from the provinces into the city of Quang-tong, were now banished from thence into Ma-kau. The only reason assigned for this sudden change, and hard treatment, is, that they had disobeyed the emperor's orders, and preached the Christian religion, in open defiance to his prohibition. They were forced to embark, to the number of thirty, under a convoy of four gallies and two mandarins. When they came to land at Ma-kau, the mandarins caused their domestics, and other Christians who had followed the missionaries, to be loaded with irons, and sent back to Quang-tong, where some were cast into prison, others bastonadoed, and others condemned to carry the kan-ghe, or *wooden collar*.

Their domestics severely treated.

Hopes of a return frustrated.

Yong-ching dying in the year 1736, the missionaries entertained great hopes of being restored under his successor. However, the late accounts give us but little rea-

son

ſon to expect their reſtoration; for, according to them, there is not a Chriſtian left in the whole empire, though there is plenty of Jews and Mohammedans.

Vain efforts to re-enter.

What hath ſince happened to the miſſionaries, their repeated applications to the new Chineſe monarch, their apologies in behalf of themſelves and their religion, and the ſeveral memorials which thoſe few Jeſuits, who were ſuffered to continue at Pe-king in the emperor's ſervice, preſented to the throne and to the ſuperior tribunals, may be ſeen in their collection of letters from thence, publiſhed by Du Halde [y] Though theſe were never written with a deſign to extenuate the ſeverity of the Chineſe government, and much leſs to aſcribe the total extirpation of Chriſtianity to the miſconduct of the miſſionaries; yet in peruſing them, the candid reader will perceive, it was not till after the ſtricteſt and moſt impartial inquiries, that thoſe two great monarchs, Kang-hi and Yong-ching, his ſon and ſucceſſor, yielded to the ſtrenuous and repeated ſolicitations of their viceroys, governors, and tribunals, by the baniſhment and utter proſcription of all the miſſionaries out of their dominions. It is hardly poſſible for the moſt prejudiced perſon to read their relations on this ſubject, written as they are by ſome of their ableſt pens, without admiring the extreme indulgence and benignity of thoſe two great emperors towards them, and eſpecially their unparalleled condeſcenſion, patience, and aſſiduity, in receiving, peruſing, and examining, every memorial and apology which were preſented to them in their favour, either by themſelves or their patrons, before they could be prevailed upon to proceed to thoſe unavoidable ſeverities.

SECT. IX.

Containing the Deſcription and Hiſtory of the tributary Kingdom of Korea.

WE have had frequent occaſion to remark, that three conſiderable kingdoms were either tributary, or paid only a kind of homage to the Chineſe empire. Of the latter ſort are thoſe of Tong-king and Cochin-china, which we have already deſcribed. Korea, the moſt conſiderable of the three, is the only monarchy of conſequence we have left to ſpeak of in this place, as being not only contiguous

[y] Vol. xxi. & ſeq. of Lettres edifiantes & curieuſes.

to some part of China in the north, but as being likewise held in stricter subjection by the Chinese than any other.

Description of Korea.

Korea described.

KOREA, or Corea, called by the inhabitants Tio-cen-koak, by the Tartars, Solko, or Solgon, and by the Chinese, Kau-li-que, is a large oblong peninsula, situate in the most eastern part of China, between it and the Japanese islands. It was once supposed an island; but is allowed now, by the most recent authors, to be contiguous, on the north, to the eastern or Manchew Tartars, as it is on the north-west to the Chinese province of Lyau-tong. It is divided from the rest of the Chinese empire by the Whang-hay, or Yellow Sea; from Tartary, by a strong natural rampart, consisting of a long ridge of high and inaccessible mountains; on the East, from Japan, by the sea of that name; and on the South is bounded by the Chinese ocean. Its extent from south to north is from 34 deg. to almost 43 deg. in breadth from 8 deg. 10 min. to 14 deg. east longitude from the meridian of Peking[z]. Its utmost extent northward is bounded by the river Tu-men-ula, which name is common both to the Koreans and Manchews, and answers to the Chinese name of Wang-li-kyang, or *River of ten thousand Lis*, or Chinese stadia, which falls into the Japan sea. It was likewise parted from the Manchew Tartars, and part of the province of Lyau-tong, by a strong wall, not much inferior to that of China; but some part of it was in a great measure destroyed by the Manchews, in their irruptions into that peninsula. The rest, especially on the more northern side, was still standing, and almost entire, till about a century past, since which it is become daily more and more ruinous[a]; however, there is no going into Korea, either from Tartary or China, without express permission from the emperor.

Parted from Tartary and Lyau-tong by a wall.

How divided.

The whole country hath been differently divided by the Chinese monarchs, to whom it hath been tributary from time immemorial. At present it consists of eight provinces, which contain in all forty kyun, or grand cities; thirty-three fûs, or cities of the first rank; fifty-eight chews, or cities of the second; and seventy hyen, or cities of the third rank; in all, two hundred and one; besides a

Number of cities.

[z] Baudraud, La Martiniere, Regis ap. Du Halde, vol. ii. & al. plur. [a] Regis ap. Du Halde, vol. ii. & al. plur.

vast

vaſt number of fortreſſes and caſtles, diſperſed in moſt parts of the country, all which are well garriſoned. The firſt, or chief of the eight provinces, ſituate in the centre of the kingdom, is called King-hi, or *the Province of the Court*. The next, on the eaſt ſide of it, is ſtyled Kyang-ywen, or *Source of the River*, and was anciently the country of the Mes; the third, on the weſt, hath its name from the Whang-hay, or *Yellow Sea*, and includes part of the old kingdom of Chau-tſyen, and country of the ancient Mahan. The fourth, or northern, ſtyled Ping-ngan, or *the Pacific*, was formerly another part of the Chau-tſyen kingdom; and fifth, Tſwen-lo, on the ſouth-ſide, was the reſidence of the Pyen-hau. Sixth, Chu-ſin, or *the Faithful and Pure*; on the ſouth-weſtern ſide, is the ancient Mahan, Kye-king, or *the Happy*. Seventh, that on the north-eaſtern was the ancient dominion of the Kau-kiu-li. And eighth, King-ſhan, on the ſouth-eaſtern ſide, was formerly the ſeat of the Chiu-hau.

The cities both inland and on the ſea-coſts are built and walled much after the ſame manner as thoſe of China, though much inferior in ſize, beauty, wealth, and number of inhabitants. The metropolis, ſituate almoſt in the centre of the peninſula, is by the inhabitants ſtyled King-ki-tau. We know but little of it, except that the Chineſe maps place it in latitude 37 deg. 38 min. 20 ſec. about 5 deg. and a half from the northern boundary, and in longitude about 11 deg. eaſt of Pe-king. *Its metropolis.*

Korea hath but two rivers of any note; the Ya-lû and Tu-men, called by the Chineſe, Ya-lu-kyang aud Tu-men-kyang; and in the maps by the Manchew names of Ya-lû-ula and Tu-men-ula; the words *ula* and *kyang* ſignifying each in its particular language, *a river*. Theſe two riſe out of the ſame mountain, ſaid to be one of the higheſt in the world, called by the Manchews, Shan Alin, and by the Chineſe, Chang Peſhan, that is, *the ever-white mountain*; but they take oppoſite courſes, the one running weſtward, and the other eaſtward: they are deep and rapid, and the water of both is excellent. *Rivers of note.*

The northern part of Korea is but barren, woody, and mountainous, infeſted with wild beaſts, and but thinly inhabited. It produces neither rice, nor any other corn but barley, of which the inhabitants make a coarſe kind of bread. But the ſouthern diviſion, is rich and fertile; breeds great quantities of large and ſmall cattle, beſides fowl, wild and tame, and great variety of game. It likewiſe produces ſilk, flax, and cotton, which are manu- *Soil and product.*

factured among them, except the silk, which they know not how to weave, but send abroad unwrought, either to China or Japan, the only two countries they have any commerce with. The passage to either is short, though not equally easy and safe at all seasons. The Korean coasts are no less difficult of access, from rocks and shelves, which render the navigation very dangerous. What makes the Japan sea still more so, if what the Dutch relation says be well founded, is a current that comes from another, and greater sea, on the north-east, in which are caught whales, in some of which are found hooks and harpoons, such as the Dutch and Greenlanders use in killing those animals. This circumstance, if true, shews that there must be a passage or communication between Korea and Japan, which answers to the straights of Veygatz. However that be, the Koreans drive a considerable trade with those two neighbouring countries; and besides the raw silks above mentioned, export silver, lead, and some other coarse metals; rich furs, which come from the north parts; and, above all, the famed root jin-seng, which grows here in great plenty [b]. It is affirmed also that they have mines of gold; that their seas produce pearls, and variety of fish; and that the inland rivers are infested with a kind of crocodile of a monstrous length. They have likewise some very venomous serpents in the southern parts, and great variety of wild beasts in the northern, particularly bears, wolves, and wild boars. They use their oxen for plowing, and their horses for carriage. The people are commonly very stout and industrious, bold and warlike, and equally trained to the plough and to the sword; bred up to domestic trades and to navigation (Z); and are generally affable and civil to foreigners.

Commerce.

A large sea on the north-east.

Commodities.

Cattle.

[b] See the Dutch Relation, printed an. 1670, and Collect. of Voyages printed at Amsterdam, anno 1718, by Bernard, vol. iv.

(Z) Three sides of the peninsula being surrounded by the sea, every maritime city is obliged to maintain a vessel, or galley, ready equipped, and furnished with all necessaries, at its own charge. These vessels have commonly but two masts each, and about thirty oars, with five or six men to each oar, besides other common sailors, the whole amounting to about three hundred. They have likewise some few pieces of small cannon, and a large quantity of wild-fire, to serve upon an attack. Each province, therefore, is obliged to have its yearly admiral, who takes a particular review of all the vessels under him, and sends an account of it to the high admiral, who conveys it to the king.

Their

Their manners, customs, and religion nearly resemble those of the Chinese. The northern provinces produce the stoutest men and best soldiers. The rich commonly have fur caps and brocade cloaths; and the women wear a kind of lace on their upper and under petticoats. The men of the highest rank, both in the northern and southern parts, affect to appear in purple-coloured silk; and on public occasions, their cloaths are adorned with gold and silver. The learned are distinguished by two feathers in their caps; and the whole nation in general are well-shaped, sprightly, and courteous, lovers of learning, and fond of music and dancing. *Dress.*

Their language is different from the Chinese, or rather is a mixture of that and the Manchew Tartar; but they use the Chinese characters in their writings and books. They have some learned men among them who admire the doctrine of Confusius, and despise the superstitions of the bonzaic sect; but that monkish tribe is very numerous all over the country: their idle life, and the gain and respect they extort from the people, are motives for professing the order, especially as they may renounce it when they please. The common people scarce have any religion: all the worship they pay to their idols is only lighting a stick of some odoriferous wood before them, and making a very low bow to them at parting. Their temples and monasteries are numerous; but are not suffered to be in their towns, but in the country, and mostly upon hills, and some of them contain between four hundred and six hundred monks. The same sort of worship runs through the whole peninsula, so that they seldom fall out about religion, except that the wiser and genteeler sort rather shew a contempt for those idols and temples; yet one common notion prevails among them, that he who doth well shall be happy, and he who doth ill shall be punished, in another life. As for Christianity, there is not the least appearance of its having ever got footing in this country, even when the missionaries were in such high favour with the Chinese emperors. *Language.* *Bonzas numerous.* *Worship.* *No Christians there.*

The Korean government is altogether monarchical and despotic; for though their king is tributary to the emperors of China, yet, excepting the tribute and homage he is obliged to pay to them, he governs with an absolute sway. His council consists of the governors and general officers, who are obliged at proper times to attend the court, and to be every day within call. Few of them, except by particular favour, hold their posts above three years, especially *Government.* *The king's council.* *Absolute will.*

especially among those of the subaltern rank; and many of them are turned out before that time, for some fault or other, the king having his spies every where to inform him of their conduct; so that the fear of incurring his displeasure obliges them to concur with him in every thing, and to conceal their dislike to whatever he ordains.

Grandees, their income. He suffers no grandees to hold cities or towns, or even villages, by right of inheritance, but only during their lives, after which they revolve to him; so that their chief revenue consists in certain lands which they hold of him during pleasure, and a great number of slaves, which they keep for the purpose of agriculture. His chief revenue consists of a tenth, which the people pay to him yearly out of the product of their lands; and some customs laid on the commodities either imported or exported; other taxes are not known among them, except on emergent occasions.

Laws. Ki-tse, one of their first monarchs, compiled a set of laws out of the Chinese Shu-king, which he caused to be published in his new kingdom; and they had so good an effect on his subjects, that theft and adultery were hardly known among them; and though they have since undergone many revolutions, and are much degenerated from that purity of morals, they may be still justly looked upon as a pattern to other nations [c] (E). They are not indeed so eminent for their continence; since they abound with loose women, and the young men and maids are very familiar with each other. They marry without making such presents to each other as are customary in China. The princes and princesses of the blood always match with each other, and the grandees follow the same rule in their families. They keep their dead three years unburied, and so long wear mourning for their parents, but for a brother only three months. When the bodies are interred, they place by the side of the grave the cloaths, chariots, horses, and arms of the deceased, and in general whatever he was fond of in his life-time, which are carried off by those who assist at the funeral. They

Singular honesty.

Given to women.

Marriages.

Mourning, and funerals.

[c] Vide Hamel. Journal in Collect. of Voy. Vide & Chevr. Hist. of Korea, art. v.

(E) This character, however, is in a great measure contradicted by the Dutch relation, which represents the Koreans as naturally given to pilfering and stealing.

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are for the moſt part very ſuperſtitious, as are all the worſhippers of Fo, and abhor depriving any creature of life. Their puniſhments are commonly of the mild kind; and ſuch crimes as are eſteemed capital in other countries, are here puniſhed only with baniſhment into ſome of the neighbouring iſlands. *Kill no living creatures.*

Their houſes have but one ſtory, and are very plain, and thatched; they have no beds, but lie on mats. They uſe plates and diſhes, and moſt of their furniture is plain. They are moderate in eating and drinking; and commonly healthy. Their wine is made of a grain called paniz, which we take to be a coarſer kind of rice. We do not read of any vines, or of thoſe exquiſite fruits, and odoriferous gums and woods among them, which are ſo plentiful in the warmer ſoil of China; but they have a tree not unlike the palm, the gum of which makes an excellent varniſh, of ſo beautiful a yellow, that it looks like gilding. They make a ſort of cotton paper, which is ſtronger and more laſting, and bears a greater price than any in China. They have few natural rarities, except a breed of horſes not above three feet high, and a ſort of hens whoſe tails are three feet in length. Their common weapons were croſs-bows, and long ſabres; but they have ſince learnt the uſe of fire-arms from the Chineſe. *Houſes &c.* *Wine.* *Palm-gum.* *Strange creatures.*

They are wholly ignorant of the liberal ſciences. Their literati know ſo little of geography, that they divide the whole world into twelve kingdoms, anciently ſubject to that of China, but ſince become independent, and their maps extend no farther than that of Siam; ſo that when they hear Europeans talk of the many kingdoms which that and the other three parts of the world contain, they cannot forbear aſking them with a ſmile, how it is poſſible for the ſun to enlighten them all, unleſs indeed they give the name of kingdom to ſuch contemptible countries, or inconſiderable iſlands, as hardly deſerve that of a diſtrict, or barren hamlet [d].

Origin, Antiquity, and Hiſtory, of the Koreans.

WE can ſay little concerning the origin and antiquity of the Koreans, except that is as dark, impenetrable, and their own accounts of it as fabulous and abſurd as that of any other eaſtern nation. They are however allowed by moſt Europeans to be of Tartarian extract; and their country to have anciently been inhabited by various tribes of

[d] Hamel. ubi ſupra, & al. mult.

that

that nation, the principal of which were the Me, the Kau-kyuli, and the Hau; the last were again divided into three hords, the Ma-hau, the Pyeu-hau, and the Chin-hau. They were at first governed by their respective princes, till in process of time they all coalesced into one kingdom, and were at length subdued by the Chinese.

Ki-tse their first king.

The Chinese history, confirmed by the calculation of several eclipses, fixes the foundation of this Korean monarchy in the time of Ki-tse, a prince famous for his wisdom, and uncle to the then emperor Chew, this last monarch of the second dynasty, who caused him to be imprisoned, for the freedom of his remonstrances. Ki-tse, however, was soon after restored by Vu-vang, the founder of the next or third dynasty, who ascended the throne one thousand one hundred and twenty-two years before Christ, to whom he delivered the instructions contained in the Shu-king, book iv. chap. 6; but being unwilling to live under a prince by whom his own family had been dethroned, he retired into that part of Korea then called Chau-tsyen. There, by the emperor's assistance, and his own merit, he was made king, and introduced the Chinese politeness; and, by his singular wisdom, so firmly settled himself on the throne, that his posterity enjoyed it successively till Ching-tsi-whang, who came to the Chinese crown in the year two hundred and forty-six before Christ, made Chau-tsyen dependent on Lyau-tong, allowing only to the descendants of Ki-tse the title of hew, or *counts*, till Shun reassumed that of vang, or *king*, about forty years after.

Introduces the Chinese laws, &c.

Chun resumes the royal title.

He did not, however, enjoy it long, before he was defeated by Weyman, who at length put an end to the family of Ki-tse, and seized upon that crown. He was afterwards confirmed in it by the emperor Wey-ti, or rather by his mother, who governed during his minority, and by degrees brought the Me, the Kay-kyuli, and the rest of the Koreans, under his government. Yew-kyu, his grandson, about the year before Christ 110, having put to death the Chinese ambassador, the emperor Vu-ti sent an army against him, but without success; but it was not long before Yew-kyu was assassinated by his own subjects, who voluntarily submitted to the emperor; upon which Chau-tsyen was reduced into a province called Tsang-hay; and Korea divided into four, namely Chin-fau, Ling-tong, Lo-lang, and Huen-tu; and the emperor Chau-ti, who began his reign anno 86 before Christ, reduced Korea into two provinces.

Ante Chr. 110.

Yew-kyu assassinated. A. D. 86.

Korea divided into two provinces.

About

About ſixty years after this event the emperor Quang-vu-ti reduced the kingdom of Chau-tſyen, and made it dependent on that of Lyau-tong, then under the government of Chyi-tong, famed for his wiſdom and probity. In the mean time the king of Kau-kyuli conquered the Me, Hau, Fu-yu, and ſome part of Japan; but ſtill continued tributary to the Chineſe emperors, till Kong carried his arms into China for the firſt time, took the city of Huen-tu, and killed the governor of Lyau-tong in battle. Kong was however defeated in his turn by a ſon of the king of Fu-yu; and ſucceeded by his ſon Swi-chin, who reſtored Huen-tu to the emperor, and paid him the uſual tribute: but in the weak reigns of Whan-ti and Ling-ti, he again invaded the country of Huen-tu, whence he was afterwards expelled by Kew-lin, governor of that province; part of his own kingdom was likewiſe taken from him, and the remainder deſtroyed under a ſucceeding dynaſty.

Swi-chin reſtores Huen-tu.

A. D. 196.

Expelled from it.

But the Chineſe annals make not the leaſt mention of the conqueſt which the Japaneſe made of this peninſula about the year 201 after Chriſt, under their emperor Tſin-ai, or rather under the auſpices of his martial empreſs Dſin-gu, a celebrated heroine, who aſſiſted him in the expedition, and he dying before it was finiſhed, reduced the whole Korean kingdom, which became tributary to the Japaneſe empire. How long the Koreans continued under that ſubjection, the Japaneſe hiſtory doth not inform us; but in proceſs of time, and by the aſſiſtance of the Eaſtern Tartars, they found means to ſhake off the yoke, and reſtored their government to its ancient form, till it was again ſubdued by the Chineſe. Tay-cho, the ſecular monarch of Japan, after a long interval, revived his pretenſions, but diſguiſed them under the colour of deſigning to invade China, and deſiring their aſſiſtance; but the Koreans ſeeing through his views, and murdering his ambaſſadors, a war was renewed, which laſted ſeven years.

Korea ſubdued by the Japaneſe.

Shake off the yoke.

Chau, or Kau, the great grandſon of Song, being made king of Chau-tſyen by the emperor Yong-kya, the kings of Korea continued to be promoted to that dignity during the dynaſties of Tſin, Song, Tſi, the latter Wey, and Chew, till the ſeventh year of Yang-ti, the ſecond emperor of the Swi dynaſty, when Ywen, then king of it, invaded Lyau-tong at the head of an army: for this act of hoſtility Yang-ti ſummoned him to appear before him; and, upon his refuſal, marched againſt him in perſon; but the Koreans taking ſhelter in their cities, and defending themſelves bravely in them, the emperor was obliged to

A. D. 611.

Koreans invade Lyau-tong.

to retire, for want of provisions. He attempted thrice to
A. D. 620. reduce them, but without success. Kyen-vu, the son of Ywen, succeeded his father, and was honoured with the
Kyen-vu mounts the Korean throne. title of Shang-chu-que, or *the Pillar of the State*, by the founder of the Tang, or thirteenth dynasty. At this time Korea was divided into five governments; namely, that of the court, or middle; and the other four respecting the four points of the compass. Kay-su-ven, of the family of
Assassinated. Ywen, then governor of the eastern canton, assassinated Kyen-vu his sovereign, used his body with the utmost indignity, and set Tsang, a younger brother of the deceased, on the throne, under the title of molichi, reserving the power in his own hands. This traitor pretended to be the son of a river god, in order to secure a particular regard from that superstitious people.

A. D. 628. In the mean time the emperor Tay-tsong, being informed of his treason, marched against him at the head of a
The emperor marches against the rebel. powerful army. Being joined by the kings of Ki-tau-hi, Pe-tsi, and Sim-lo, he invested Lyau-tong, which he took by stratagem, reduced to a city of the second rank, and called it Lyau-chew. He then made himself master of Ngan-shi, to the relief of which two brave Moko generals came, at the head of one hundred and fifty thousand of
His success. their troops. These the emperor attacked in their trenches, and routed. The generals, upon their submission, were kindly received; but he ordered three thousand of the Moko of Pin-jam to be buried alive; and caused a monument to be erected on the mountain at the foot of which he had encamped, in memory of this victory. Kay-suen, dying, was succeeded as molichi by his son Nan-seng; but discord arising between him and his younger brothers, they came in person to the emperor Kau-tsong, who was then assembling forces to the assistance of Siu-lo, against whom
A. D. 670. the Koreans and Moko had declared war. That monarch sent an army against the Koreans, under the command
Kau-tsong sends an army against Korea. of his general Li-tsing. Enquiring of the Kya-yeu-chong, or censor of the empire, he understood that the secret memoirs declared the dynasty or race of Kau should not reign in Korea full nine hundred years. "Now," continued the censor, "this is the nine hundredth year since the family of Kau succeeded that of Han, and the generalissimo Li-tsing is fourscore years old: besides, the people are divided among themselves; and so distressed by famine, that the very wolves and foxes appear in their cities; by which prodigies they are intimidated, so that the destruction of the Kau dynasty is at hand." Accordingly the Chinese
A notable prophecy about the expedition.

general

general beſieged Pin-jam; and Tang, the titular king of Korea, with about one hundred attendants, ſurrendering to him, met with a kind reception; notwithſtanding which, Nan-kyen defended the city with ſingular bravery, till one of the gates was betrayed to the imperial forces, and he was made priſoner. Then was Korea again divided into five provinces, conſiſting of one hundred and ſeventy principal cities, and ſix hundred and ninety thouſand families.

A. D. 687. In the reign of the empreſs, mother of Vu-hew, Pay-ywen, the grandſon of Tſang, laſt king of this country, was created king, of the ſecond rank, of Chau-tſyen, to which Korea had changed its name, inſtead of Kau-ti. In this ſtate the government of it continued till the reign of one of its kings named Van-kien, who aſſumed the dignity of ſovereign, ſubdued the kingdoms of Pe-tſi and Sin-lo, and removed the court from Pin-jam eaſtward to the foot of the mountain Song-yo. However, his three ſucceſſors paid homage to the Chineſe emperors. The laſt of them, named Chi, was obliged to ſubmit to the Kitan Tartars, who had conquered the north parts of China, called Lyau, and taken ſix towns from Vang-ſun, the ſucceſſor of Chi, and obliged him to remove his court farther from them; but he, making an alliance with the Nywche Tartars, who deſtroyed Lyau, and fixed themſelves in the north of China, expelled the Kitans out of his dominions, and paid homage again to the Chineſe monarch. His ſucceſſors were no leſs favoured by them, and indeed, conſidering the then reigning conteſts between the northern and ſouthern monarchs of China, in which the Koreans were courted by both ſides, their alliance was ſo conſiderable, that they made their own terms with either. The emperor Kau-tſong was ſo afraid of their joining with the Kin, or northern family, that he ſent them a grand embaſſy, to gain them to his ſide; but was diſappointed by the Kin's ſending thither Vang-chu with the title of king. Some time after this tranſaction, Che, king of Korea, ſent his ſon Ching to pay homage to the emperor Li-tſong; but his father dying, he returned to take poſſeſſion of his kingdom, which was confirmed to him by that monarch. This prince had paid tribute thirty-ſix times, when Shi-tſu, or Hu-pi-lay, the ſon of the famed Jenghîz Khân, was meditating the conqueſt of Japan, and deſigned to take his route through Korea. In purſuit of which project he ſent an ambaſſador to Japan, whom he ordered to paſs through Korea, and to take his guides from thence; but the

Paw-ywen made king of the ſecond rank.

A. D. 927. *Van-kyen aſſumes the royal dignity.*

A. D. 960. *Chi expels the Kitans.*

A. D. 1127. *An embaſſy to Korea.*

the Koreans not conſenting to it, the emperor ſo highly reſented this behaviour, that though Ching had never neglected to pay his tribute, yet he ſeized upon Si-king, or Pin-jam, and called it Leng-nin-fu: but upon Shin's ſucceeding his father Ching, he married a daughter of the emperor, and received the ſeal of the emperor's ſon-in-law, with the title of king of Korea. He then took the name of Kyu, and his third ſucceſſor was called Song, and from Vang-kyen to Song are reckoned twenty-eight kings of Korea, of the Vang family, within the ſpace of four hundred years. When Hong-vu, founder of the Ming or twenty-firſt dynaſty, mounted the Chineſe throne, Kyu or Chew, then king of Korea, ſent an embaſſy of homage and congratulation to him, and was by him created king of Kau-li, or Korea. On this occaſion he was preſented with a ſilver ſeal, and the ancient privilege of ſacrificing to the gods of the rivers and mountains of that kingdom: but in the ſeventeenth year of that emperor's reign, the king's ambaſſadors having joined in a conſpiracy againſt him, the Koreans were declared enemies of the empire. The matter, however, was ſoon after compromiſed, and that monarch ſatisfied by a new embaſſy and ſubmiſſion; upon which he ſent to Korea to buy horſes; and the king refuſing to take any money for them, Hong-vu had them valued, and paid for them; but at the ſame time ordered him to deliver up the towns of Lyau-yang and Shin-ching, which they had ſeized in the province of Lyau-tong. Soon after this tranſaction, Kyu was depoſed, and Vang-chang raiſed to the throne by Li-jin-jin, prime miniſter of Korea, whoſe ſon, Li-ching-que, dethroned Vang-chang, and ſet the crown upon Vang-yau's head, and in a little time after took it from him, and placed it on his own. And thus ended the line of Vang-tan.

A.D. 1368.

Chew's embaſſy and homage to Hong-vu.

Sequel and Concluſion of the Korean Hiſtory.

LI-CHING-QUE, who then changed his name into that of Vang-tang, failed not to diſpatch a pompous embaſſy, with conſiderable preſents, to Van-lye, then emperor of China, with a petition to be confirmed on his throne; but both that and his preſents were rejected. Soon after this event, Tau reſigned the crown to his ſon Fang-ywen, who obtained a confirmation from the emperor Yong-lo, and ſent him ten thouſand oxen by way of tribute, in order to ſtock certain lands which that monarch had aſſigned to the garriſon of Lyau-tong. Tau, the

the ſon and ſucceſſor of Fang ywen, ſent his tribute in gerfalcons, or ſea-eagles; but the emperor refuſed them, ſaying, that jewels and rare animals were not what he liked. In the twentieth year of Van-lye, the fourteenth emperor of the Ming dynaſty, Korea was invaded by Ping-ſyew-kyi, chief or king of Japan.

This conqueror, according to the Japaneſe hiſtory, finding, in the annals of that empire, that Korea had been formerly ſubdued, and made tributary to Japan, and being now raiſed to the height of ſecular power, thought it a proper time to revive his pretenſions to that peninſula, not without a farther view of opening to himſelf a way to the conqueſt of China. He ſent accordingly an embaſſy thither, to demand of the Koreans a paſſage for his army through their country; at the ſame time inſiſting, that they ſhould acknowlege the emperors of Japan as their ſovereigns, and pay them homage: but the Koreans killed his ambaſſadors, and by that hoſtile act provoked him to haſten the war which he had premeditated againſt them. The Chineſe, however, without taking notice of either of theſe circumſtances, only pretend that he was induced to this invaſion by the ſmall diſtance there is between the mountain King-ſhang in Korea, and the iſland Twi-ma-tau, belonging to Japan, then in his poſſeſſion (C); for, by the commerce carried on between them, he was informed, that Li-feu, who then reigned in Korea, was a prince ſo wholly devoted to his pleaſures, that he might be eaſily ſurpriſed. Accordingly Kyi ſent thither two of his generals, with a numerous fleet; who, landing their forces unperceived, took the city of Son-te, and ſeveral others, the Koreans being ſo enervated by a long peace, that they fled upon the firſt approach of the enemy. The king, leaving the government in the hands of his ſecond ſon, retired firſt to Pin-yang, and thence to I-chew, in the province of Lyau-tong. From this retreat he ſent an embaſſy to the emperor, to beg his aſſiſtance againſt the invaders, and receive him as his ſubject, promiſing to make Korea a province of the empire; but whilſt this ne-

A.D. 1592.

Korea invaded by the Japaneſe.

(C) Theſe two are ſaid by ſome to be ſituated within ſight of each other, and, by others, within three days ſailing with a fair wind; however, they are near enough for the inhabitants to carry on a commerce, and even intermarry with each other (1).

(1) See Regis, Kæmpfer, & al. ubi ſup.

gotiation

gotiation was on the carpet, the Japanese had already demolished the sepulchres, plundered the treasury, taken the mother, children, and officers of the king, and made themselves masters of the greater part of the kingdom. They had likewise fortified the capital, and posted their troops in the most important passes, and pretended still, that they had no design on the empire, but only to make the river Ta-to-kyang the boundary of their conquests; but were still moving nearer towards Lyau-tong, insomuch that he was forced to retreat from I-chew to Ngay-chew. All this while he was dispatching couriers upon couriers to the Chinese court, to hasten the succours which came but slowly; and some of them had already been defeated and cut in pieces by the Japanese.

Success in Korea.

At length Song-ing-chang was sent at the head of sixty thousand Chinese forces, with the quality of king-lyo, or generalissimo, who detached Li-yu-song, a subaltern general, through Lyau-tong. The difficulty which their cavalry found in crossing the mountain Song-wang-shang was such, that their horses are said to have sweated blood. However, Li-yu-song had sent beforehand an officer to act against that of the Japanese, persuading him that he was not coming with an intention to oppose him, but to create Kyi his master a king, for which purpose he was invested with full power from the emperor. Hing-chang, the Japanese general, readily swallowed the bait, and sent twenty officers to meet Li-yu-song, who had ordered a party to take them prisoners; but they defended themselves so vigorously, that only three of them were taken. This action might have opened Hing-chang's eyes; but, being told that it happened through a misunderstanding of the interpreters, he was deceived a second time, and sent a fresh message to compliment the Chinese general.

A.D. 1593. The Japanese had fortified themselves in the capital, and other cities, particularly in that of Pin-yang, which was a very strong place by its situation, having the river Ta-tong-kyang on the south-east, and a considerable eminence on the north, then guarded by a good number of their troops. The Chinese general, arriving with his forces, drew them up in order of battle, and began to march into the city, the Japanese lining the way, and their general being placed on a tower to view the procession; but the Chinese officers behaved in such a manner, as soon alarmed the Japanese, and forced them to stand upon their guard. Then Li-yu-song made a feint to attack the eminence on the north side, and ordered the detachment to retire

Pin-yang retaken by the Chinese.

retire after the first charge, in order to draw the Japanese from their post. This stratagem did not succeed; on the contrary, the Japanese in the middle of the night attacked the Chinese camp, but were repulsed with loss. On the eighth the general assault was given by break of day, and the attack made on the south side of the city, with great vigour. At length the Chinese, having scaled the walls, forced the enemy to retire to their fortress, whence a good number of them, with their general, made their escape about midnight, but suffered greatly in their retreat. On the 19th they took the city of Fu-kay by storm, killing a hundred and sixty-five of the enemy, who, by so many defeats, were now stripped of four of the Korean provinces. From that time the Chinese proved so successful against them in almost every encounter, that they had only the capital left to reduce, to which Ching-king, another Japanese general, had retired. The Chinese general marched against it with his light horse, upon a false report that the Japanese had abandoned it, and thereby fell into one of their ambuscades, near a bridge within thirty lis of the place; upon which a bloody battle ensued, in which great numbers fell on both sides, and though the enemy was put to flight, yet the Chinese lost the flower of their troops. They were moreover, on their approach to the city, much incommoded by the thaws and rains in their camp, whilst the Japanese were advantageously seated on a dry eminence, with a river in front, and a mountain on their rear. The town had likewise provided machines filled with destructive weapons, which obliged the Chinese to retreat to Kay-ching.

The capital of Korea besieged.

On the third month of the same year, their spies brought intelligence that two hundred thousand Japanese were about the capital, plentifully furnished with corn; part of which Li-yu-song having fortunately burnt, the enemy, fearing a scarcity, agreed to peace, and yielded the city; where he found forty thousand bushels of rice, and forage in proportion. After the surrender of the place, the Japanese sent an embassy of submission to the emperor; and, in the seventh month, delivered up the children and principal officers of the king of Korea. The emperor agreed to accept of the tribute offered by the Japanese, and to create Ping-shyew-kyi, tay-cho or king of Japan, on the following conditions: 1. That he should deliver up all his conquests in Korea. 2. That he should send no embassy

Surrendered.

to China. And, 3. That he ſhould ſwear never to enter into that peninſula[e].

Ceremony of receiving the patent.

The Chineſe tell us, that Ping-ſhyew-kyi, having faſted and bathed three days, went in great ceremony to meet the emperor's patent, before which he proſtrated himſelf fifteen times; then he was created king in all the uſual formalities, and expreſſed the deepeſt gratitude to the Chineſe monarch for his new dignity. But ſoon after his elevation, the king of Korea, being adviſed by one of his favourites to treat the ty-cho with contempt, ſent his compliments to him only by a deputy-governor of a city of the ſecond order, and with a few ordinary preſents of ſilk. Ping-ſyew-kyi highly reſented the inſult; and ſaid to the ambaſſador, "Hath thy maſter ſo ſoon forgot that I conquered his kingdom, and have reſtored it to him out of mere regard to the emperor? What doth he imagine me to be, in ſending me ſuch a preſent by one of your rank? Whom doth he affront, me or the emperor? but, ſince he treats me in ſo unworthy a manner, let him know that my forces ſhall not ſtir out of Korea till the emperor hath duly chaſtiſed him." Next day he ſent with his tribute, which was very rich, two remonſtrances, the one acknowledging his obligations to the emperor, and the other demanding juſtice againſt the Korean king. He waited till the twenty-fifth of that emperor's reign for a ſatisfaction for the affront; but, finding him rather inclined to ſide with the Korean king, he reſolved to renew the war. Accordingly he invaded Korea once more with a fleet of two hundred ſail, and a powerful army under the command of his two old generals Tſing-ching and Hing-ching. Theſe two, being thoroughly acquainted with the country, renewed the war with double vigour, and took Ngan-ywen-fû, the governor of which fled barefoot upon their firſt approach. They ſoon made themſelves maſters of many other conſiderable cities and paſſes on all ſides, inſomuch that the Chineſe capital was in a great meaſure blocked up. The former had already fixed his quarters at Tun-ſin, ſix hundred lis, and the latter at King-ſhang, four hundred lis, from it. The Chineſe, headed by Han-quey, laid ſiege to the latter with a numerous army; but, upon a report that the enemy had received freſh ſuccours, his forces diſperſed, twenty thouſand of them were killed, and their general was puniſhed for his cowardice.

Reſentment againſt the king of Korea;

and anſwer to his ambaſſador.

Renews the war againſt him.

The ſucceſs of his two generals.

[e] See Regis ap. Du. Halde, vol. ii. p. 376.

In

In the ninth month of the twenty-sixth year of Van-lyc's reign, Lew-ting, another Chinese general, marched against Hing-chang; and proposed to him a conference, wherein matters might be amicably adjusted. To this proposal the Japanese general agreed; and, next day, went to the place appointed, attended only by fifty horse. But the treacherous Lew-ting had laid an ambuscade; and, having appointed one of his officers to personate him, attended the meeting in the disguise of a common soldier. Hing-chang was received by the pretended general with the usual honours; and, as he sat at table, could not keep off his eyes from the disguised Lew-ting, crying out, "Surely that soldier has been unfortunate." Lew-ting, surprised at his speech, went immediately out, and gave the signal to the ambuscade by firing a gun; upon which Hing-chang, suspecting the treachery, mounted his horse in an instant, with his attendants, who formed themselves into a triangle, and, with dreadful slaughter, forced their way through the treacherous Chinese, and escaped. Next day the Japanese general sent to thank the Chinese for his entertainment; who had no other way of excusing it, but by pretending, that the firing of the gun was altogether accidental. However, though his treachery had miscarried, it did not hinder his attacking him openly, and a fierce engagement ensued, in which the Chinese were every-where worsted. The war would in all likelihood have lasted much longer, and the Koreans have been severely chastised for their treachery by the highly incensed Tay-cho, had not some more cogent motives induced him to recall his shattered forces; and put an end to all future hostilities, by laying them only under a tribute. What those motives were, will be better seen in the history of Japan; however, that brave hero died whilst his generals were on their way home. Ijejas, whom he had appointed guardian over his son and successor, then but six years old, obliged them to send an embassy to him every three years, and to acknowledge him for their sovereign. Thus ended the Korean war, after it had lasted seven years. They revolted again, under the dominion of the Chinese Tartars, and drove out all the garrisons which the Japanese had left there, as far as the coasts of the province of Tsio-tsiju, which is the only place they have remaining of all their conquests in that country. The emperors of Japan seem to be satisfied with the possession of those eastern coasts, as a sufficient security to their own dominions; and keep some garrisons there to guard them, which are put under the government of the princes of Iki

The treachery of the Chinese general.

Tay-cho recalls his forces, and dies.

Peace made with the Koreans.

Koreans drive out the Japanese garrisons to the coasts of Tsio-tsiju.

and Tsusima, two islands lying about mid-way between Korea and Japan; whilst those Koreans are only obliged to send an embassy to court, to take an oath of allegiance to every new emperor. This was the condition they were in, anno 1693, when Kæmpfer was in Japan. As for the rest of the Koreans, they have continued tributary to the Chinese. The prince that reigned there when our author wrote this account was called Li-tun, and was descended from the family of Li. Whenever the sovereign of Korea dies, the emperor immediately deputes two grandees to confer upon the successor the title of Que-vang, or king, who receives the investiture upon his knees, and makes certain presents to the commissioners, which are settled and specified, besides about eight thousand taels in money. He is afterwards obliged to send an ambassador to the Chinese court with the usual tribute and homage; which last is paid by prostration and knocking his forehead against the ground before the imperial throne. If the Korean king is apprehensive of any disputes arising after his death about the succession, he nominates an heir to the crown, and obtains the emperor's confirmation. We shall subjoin an instance of the extreme regard which the Korean kings pay to the Chinese monarchs; which will shew how much superior the Tartars are to the Chinese, in point of governing their tributary provinces, and keeping them under a due subjection and dependence.

Homage how paid.

Instances of the great subjection of the Korean kings.

In the year 1694, the prince then on the Korean throne, being dissatisfied at some changes he had made in his family, sent the following remarkable petition to the emperor Kang-hi, by an ambassador: "I, your majesty's subject, am a most unfortunate man. I had beheld myself a considerable time without an heir, when one of my concubines was at length brought to bed of a son, upon which account, I thought myself obliged to advance her to a higher rank: and from this false step hath sprung all my misfortunes. I obliged my queen Min-chi to retire from my court, and raised the concubine Chang-chi into her place, as I failed not then of informing your majesty: since which time, having duly considered that Min-chi was created queen by your majesty; that she hath had the government of my family a considerable time, hath assisted me in my usual sacrifices; that she hath paid her last duties to the queen my grandmother, and to the queen my mother, and hath bewailed her separation from me these three years: I am now sensible that she deserved a more honourable treatment from me, and am beyond measure

measure concerned for my imprudent conduct towards her.

"In order, therefore, to yield to the earnest desires of my people, I am extremely willing to reinstate my beloved Min-chi in her pristine rank, and to reduce the other to her former low state of a concubine; by which means I shall again restore my family to its ancient regular order; and the reformation of my household, begun there, will diffuse itself most happily through my whole kingdom.

"I, your subject, though I have had the misfortune, through ignorance and stupidity, to stain the honour of my ancestors, have nevertheless served your majesty these twenty years, and acknowlege myself indebted to your goodness for all I enjoy, as my only shield and protector. I have no concerns, either public or private, which I would wish to be concealed from your majesty; and that is the chief motive which hath induced me to take the liberty, more than once or twice, thus earnestly to sollicit your majesty upon this point. I blush, I must confess, at my boldness in thus transgressing the bounds of my duty; but, as it is a point which is of such concern to the happiness of my family and kingdom, I thought I might venture to lay this my humble request before you, without wounding that respect with which I am," &c.

Korean ambassadors meanly treated in China.

This petition the emperor referred to the tribunal of rites, and it being approved by them, a commissary was dispatched to the Korean court to restore the queen Min-chi to her pristine rank; but, in the following year, that imprudent prince having presumed to send a fresh address to the court of Pe-king, in terms less respectful, was condemned to pay ten thousand ounces of silver as a fine. This instance may suffice to shew the extreme subjection the Korean kings are kept under by the Chinese, or rather Tartar emperors. When the emperor sends an ambassador to Korea, the king is obliged to go in person, attended by all his guards, and a numerous retinue of his household, out of his capital, to receive him; whilst, on the other hand, those of the Korean prince to the court of Pe-king, are received with very little ceremony, and are even obliged to give place to a mandarin of the first rank. They are lodged in some private house, and kept under a kind of honorary guard, which never leaves them, but watches over, and gives an account of all their actions, behaviour, and words, to some proper officers of the court[f].

Emperor's ambassadors how received in China.

[f] Regis, ubi sup. p. 377, & seq. Histoire de Cote, vol. i. p 454, & seq. Kæmpfer, ubi sup. & al.

CHAP. XXX.

The Empire of Japan.

SECT. I.

Deſcription of the Country; Soil and Produce; Religion; Government, and Laws.

Japan, its names.

THIS large and potent empire is indifferently called by the Europeans Japan and Japon, but by the natives Niphon and Hiphon, or Nippon and Hippon, from the largeſt iſland of which it is compoſed. The maritime Chineſe pronounce it Zippon, or Sippon, but the reſt call it Je-pwen or Ge-puen, all which have the ſame ſignification, and were probably given to it on account of its eaſtern ſituation, the word *ni* or *hi*, ſignifying *fire*, and, in a more emphatical ſenſe, *the ſun*, and *pon* or *phon*, a *baſis* or *foundation*[a].

Situation.

Japan is ſituate on the moſt eaſtern verge of Aſia, conſiſting of three large, and a number of ſmaller iſlands. It lies about a hundred and ſixty leagues eaſtward of the coaſts of China and Korea, and about a hundred and thirty degrees to the eaſtward of London. Its extent is from 30 to 41 deg. of latitude, and from 130 to 147 deg. eaſt longitude. The author of the church-hiſtory of Japan, publiſhed in Engliſh, anno 1700, computes all thoſe iſlands together to contain about ſix hundred leagues in compaſs, or two hundred leagues in length, and ſo proportionably in breadth, excluſive of their various windings, and of ſundry remote iſlands which are ſubject to that empire.

Extent.

Whether known to the ancients.

Whether the Japan iſlands were known to the ancients, or the ſame with the Satyr Iſles of Ptolemy, as M. De Liſle conjectures, is juſtly doubted[b]; but it is not to be queſtioned that they are the ſame which the famed Venetian traveller, Marco Paolo, hath deſcribed under the name of Zipangri. However, we had but a very imperfect knowlege of them till they were diſcovered by the Portugueſe, about the year 1548. Whilſt Alphonſo de Souſa was viceroy of the Eaſt Indies, three Portugueſe,

When diſcovered.

How and by whom.

[a] Atlas in Japon. vide & Kæmpfer Hiſt. Japan. cap. iv. & al.

[b] See Prelim. Diſcourſe to Kæmpfer. Hiſt. of Japan.

called

called Antonio da Motta, Franciſco Zeimoto, and Antonio Peixola, in their paſſage from Siam to China, were, by ſtreſs of weather, driven upon the Japaneſe coaſt. Upon the report they gave of this country, others of their nation, particularly ſome of their miſſionaries, were ſent thither. Theſe, by their ſkill in the liberal ſciences, ſo recommended themſelves to the Japaneſe, that they eaſily obtained liberty of commerce, together with the free exerciſe of their religion, and, in proceſs of time, permiſſion from the emperor to propagate the Chriſtian faith throughout his dominions.

Rocky coaſts, and dangerous ſeas.

All the coaſts of this empire are ſurrounded with craggy, high, and inacceſſible mountains, and ſhallow boiſterous ſeas; and their creeks and bays are for the moſt part choaked up with rocks, ſhelves, ſands, and whirlpools; ſo that Providence ſeems to have excluded it from all communication with the reſt of the world [d].

The country is no leſs pleaſant and inviting within than its avenues are diſcouraging and frightful. Its ſituation is ſuch, that it poſſeſſes the fifth and ſixth climates, and would conſequently be many degrees hotter than England, were not the air refreſhed by the winds which continually blow from the ſea, and to which thoſe iſlanders are much expoſed by the height of their ſituation. However, it muſt be owned, that this ſituation makes their winters exceſſive cold. The ſnow falls in great quantities, and is generally followed by hard froſts. It renders their ſeaſons likewiſe more inconſtant, and liable to various changes, which are ſeldom felt in other parts of the Indies, particularly to violent and laſting rains. The months of June and July eſpecially, are called Sat-ſuki, or *Water-months*, becauſe moſt ſubject to them; and, indeed, if the air was not thus cooled, the heat would be almoſt intolerable. The country is likewiſe expoſed to dreadful thunder, lightning, ſtorms, and hurricanes.

Violent rains and ſnows.

Soil and produce.

The ſoil is naturally rocky and mountainous, and the ancient relations deſcribe it as very barren; nevertheleſs the induſtry of the inhabitants hath made it ſufficiently fertile to ſupply their own wants, and even to furniſh other countries with the fineſt and whiteſt of rice and corn, which are exported by the natives and Dutch in vaſt quantities.

Various ſorts of grain.

They have five different grains, which they comprehend under the name of gokokf; the komi, or rice, of

[d] Kæmpfer, Hiſt. Japan, lib. i. cap. 8.

the fineſt of which they make bread, and of the coarſer a ſort of bere, which they call ſacki; the next is called omuggi, which is their barley. The greateſt uſe they make of it is to feed their horſes and cattle; the third is called koomuggi, or ſmall grain, and is their wheat, of which they chiefly make cakes for their table; fourthly, their daid-ſu, or daid beans, is a ſmaller ſort of bean, of the ſize of our lupines, which they grind into meal, and boil for eating; the laſt is their adſuki, or ſocſu, another ſort of bean, which they boil in the ſame manner as the daid-ſu, or make into ſweet cakes, by mixing ſome ſugar with them. Beſides the five ſorts of grain above mentioned, they have the Indian wheat, the millet, and ſeveral others in great abundance.

Fertile mountains. Beaſts.

The very rocks, and moſt barren places, produce a variety of fruits, plants, and roots, which the indigence of their forefathers obliged them to uſe for food. Even their large woods and foreſts, and the long ridges of mountains with which the country is interſected, produce good paſturage, and are ſtocked with deer, oxen, buffaloes, ſheep, hogs, and other uſeful animals[c]. Their ſeas, as well as their lakes and rivers, furniſh them with plenty and variety of fiſh; to all which circumſtances, if we add that the Japaneſe are naturally as temperate and frugal as they are laborious and induſtrious, it will be no wonder that their country ſhould furniſh them with every neceſſary for life and delight, without the aſſiſtance of their neighbours. The laborious males may be ſeen drawing the plough over rocky mountains, inacceſſible to horſes and oxen. Their induſtrious females will not ſcruple to plunge into the ſea to obtain plenty and variety of ſhell-fiſh and ſea-weeds, which they know how to ſtrip of all their noxious qualities, ſo as to render them both nouriſhing and wholeſome. They gather and knead the very moſs which grows on ſhells, and bark of trees, into a pleaſant kind of cakes, and give an agreeable reliſh to the moſt inſipid roots and vegetables.

Fiſh.

Rivers, moſtly very rapid.

The country abounds with rivers, lakes, and ſprings, of various kinds, ſo that they have plenty of ſweet as well as medicinal waters. Some of their rivers flow from the mountains with ſuch rapidity, that they cannot be croſſed without danger; and ſome of them retain ſuch a ſtrong current, as no bridges can withſtand. The three moſt

[c] See Caron Deſcript. Japan. & Hagener not. in eundem. Varen. Deſcript. Japon. cap. 2. & al.

celebrated

celebrated rivers of this empire are the Ujingava, Oomi, and Aſkagava. The firſt is called Ujin, where it hath its ſpring, and is ſo rapid in its courſe, that no bridge can be built over it; but, being ſhallow, it is fordable. The Oomi, denominated from the province where it has its ſource, is ſaid to have ſprung up in one night, ſome centuries before the Chriſtian æra. The Aſkagava is remarkable for its depth, and the continual ſhifting of its fords, which renders the croſſing very dangerous[d].

Lakes. Among other lakes, that called Oitz, Oomi, or Omi, from the province where it lies, is the moſt remarkable. It extends near a hundred miles in length, and twenty in breadth; is formed by the concourſe of a great number of rivers; and hath an outlet on the ſouth-weſt ſide into the ſea by the river Oomi; which running by the city of Meaco, after a winding courſe of about twenty or thirty miles, falls into the ſea, near the town of Oſaca, where it forms a conſiderable bay. Some of their lakes have been cauſed by earthquakes, to which this country is ſubject.

Elephants. Japan breeds a great number of horſes: though not near ſo large as thoſe of Europe, are yet very beautiful, exceedingly fleet, and highly valued. The foreſts abound with all ſorts of wild beaſts, of the furs of which they make a conſiderable traffick, as well as of elephants teeth. This noble animal is not only found in great plenty in their woods, but is likewiſe bred up tame in their towns and cities. Their ſeas, beſides fiſh, furniſh them with great quantities of ambergris, which they call whale's dung, red and white coral, and ſome pearls of great price, beſides great variety of ſea-plants and ſhells; upon which laſt the Japaneſe ſet but little value.

Pearls, coral and ſhells.

Metals and minerals. But the great riches of this empire conſiſt in the variety and fineneſs of their metals and minerals. Their many volcanoes, and numberleſs hot ſprings, ſufficiently ſhew what prodigious quantities of ſulphur lie concealed in the bowels of the earth; to ſay nothing of the immenſe loads of it which are almoſt every-where dug up for uſe and exportation. Mines of gold, as well as golden ſand, are to be found in many of their provinces, particularly in the great iſland of Niphon; but the emperor lays an abſolute claim to theſe as well as other metals, none of which can be opened without his permiſſion. Of gold and ſilver ex-

Mines of gold claimed by the emperors.

[d] See Caron. Deſcript. Japon. & Hagener, not. in eundem. Varen. Deſcript. Japon. cap. 2. Kæmpf. ubi ſupra, p. 103, & al.

tracted

tracted from mines he reserves two thirds for himself, and the rest he allows to the lord or prince in whose territory they are found; but as these are commonly upon the spot, they seldom content themselves with this proportion. The richest mine of gold was in Sado, a small island on the northern coast of Niphon; but the veins of it have been since much exhausted. This was one of the reasons which caused the emperor to forbid the export of that metal by the Dutch and Chinese under severe penalties [c]. This island yielded likewise a large quantity of golden sand, which the lord of the soil concealed from that monarch. The provinces of Suruga, on the southern coast of Niphon, and Saxuma on the south coast of the isle of Ximo, are next in rank for the fineness and quantity they yield of that precious metal. We read of several others equally rich, which lying under water, have been entirely neglected. However, they have that metal in great plenty.

Great plenty of gold.

Silver mines.

Silver mines are not so numerous; but some of them, especially those of Katami, in the north part of Niphon, are very rich, as well as one in the province of Bingo, in the island of Ximo; but the most plentiful of all metals is their copper, of which they have great variety, some kinds exquisitely fine and malleable, and fit for any sort of work, and others very coarse and cheap. From some of it the refiners extract a considerable quantity of gold. All that is designed for exportation is sent to be refined at Saccai, one of the five imperial cities, where it is cast into small cylinders about eleven or twelve inches long, and one inch thick: these they put into boxes, which hold one hundred and twenty-five pounds weight, and are sold to the Dutch, who make a considerable traffic of it. Brass is very scarce in proportion, because they have no calamy but what is brought from Tong-king in flat cakes, and sold at a dear rate. Some tin they have, in the isle of Ximo, so very fine and white, that it looks almost like silver, and sells at a large price. Iron mines are seldom found but in the three provinces of Mimasaka, Bigsen, and Butsiu, which lie conguous to one another, and one in that of Vacusa, all which yield great quantities of that metal, which is refined, and cast upon the spot, into round bars about two feet long. These are bought up by the Chinese merchants, at almost as dear a price as copper; and the iron tools and instruments there fabricated, are even dearer than those of copper; but their greatest art is in tempering their

Copper.

How wrought and exported.

Brass, why scarce.

Iron mines.

Iron bought up by the Chinese.

Fine tempered steel.

[c] Kæmpfer, ubi supra, cap viii.

steel,

steel, of which they make the finest and keenest scymeters, cutlasses, and other weapons, which carry an edge beyond those of any other nation in the world; but most of these are forbidden to be exported, under the severest penalties. We are told, that some of their scymetars will cut through an iron bar at one blow, without breaking or blunting [f].

Several useful minerals they are obliged to import from China and other parts; such as antimony, quicksilver, sal ammoniac, borax, calamy, and cinnabar. Mercury sublimate they likewise purchase from abroad, which is chiefly used by them, as one of the principal ingredients of a mercurial liquor, much in esteem for curing ulcers, and all cuticular diseases. The sea furnishes them with plenty of salt, which they make by overflowing low grounds with sea water, and then boiling the sand thus impregnated.

Several minerals wanted.

Salt, how made.

The Japanese are so used to earthquakes, that they are scarce alarmed at any, unless they chance to be very terrible indeed, and bury whole towns under their ruins (C). In all such dreadful disasters, as well as in times of pestilence and famine, the superstitious Japanese have recourse to their bonzas or priests, who commonly ascribe them to the displeasure of some of their deities, or to some malevolent demons sent on purpose to punish them; but the most received opinion is, that the devil, or, as they style him the evil deity, is the author of those calamities. In either case, recourse must be had to ex-

Japan subject to earthquakes.

[f] Vide Veren, & auct. ab eo citat. cap. 19.

(C) In 1586, the little city of Nuga Fama, in the province of Oomi, was partly swallowed up, and the rest reduced to ashes by the subterranean fires which came out of the earth. The city of Nagasama felt likewise some terrible shocks for several days; after which a vehement storm arose, which swelled the sea to such a height, that the billows came pouring upon the city, overthrew all the houses, and washed them away, with all their inhabitants, into the sea; leaving hardly any other footsteps of so fair and rich a city, except the spot on which the castle stood, and which was laid under water.

No less dreadful was that which happened in 1703, at Yedo, the other metropolis of the empire, attended with such a vehement conflagration, that it almost consumed that large and noble city, together with the imperial palace, and destroyed above two hundred thousand persons, who either perished by the flames, or were buried under the ruins (1).

(1) Caron, Kæmpfer, ubi supra, p. 108. Naren, & al. sup. cit.

extraordinary

traordinary sacrifices, and in some very dreadful calamities, they even proceed to offer human victims; but, in this case, they only take the vilest and most abandoned wretches, because they are only sacrificed to the malevolent deities. Even after those calamities are ceased, the sufferers discard their tutelary gods, and adopt those of the countries that have escaped them, as being either more powerful or more benevolent than their old deities. They have a notion likewise, that there are sundry happy spots, through some intrinsic sanctity, free from earthquakes, and other disasters; such are, for instance, the little islands of Gotho and Sicubusima, the latter of which hath a very magnificent temple, and a large rich monastery of bonzas, and both edifices are revered as the first that were reared in that country. There is another stately temple and convent on a high hill near the city of Meaco; and some others are here and there dispersed, which are supposed to enjoy the same exemption, and are of course well stocked with the monkish tribe, as well as much resorted to by the superstitious laity [s].

Religion. The religion of the Japanese is allowed by all writers to have been gross heathenism and idolatry, from time immemorial. They do not seem to have even a tolerable notion of a Supreme Being; but believe the world to have existed from eternity, and that the gods they worship *Deities.* were men, or beings that lived on earth several thousands of years, and were afterwards, for their virtue, raised to that height of power and dignity they have ever since enjoyed.

Various sects. They are divided into various sects; the principal of which, are that of Xinto, consisting in the worship only of their own ancient deities and idols: 2. That of Siutto, comprehending their philosophers and moralists, a kind of deism, like that of some of the Chinese literati, whose professors despise in their hearts all notions of public worship and popular superstition: 3. That called Budzo, which hath introduced a number of deities and idols brought from China, Siam, and other parts of India, particularly the worship of Fo. These are again sub-*Worship the sun, moon, &c.* divided into many others, who have their particular deities, including the sun, moon, planets or stars, with whom the bonzas pretend to have a familiar intercourse, and to be instructed by them about every material thing relating to futurity. Every person is free to chuse which pleases him best, no compulsion being used either by the go-

[s] Caron, Kæmpfer, Varen. & al. sup. citat.

vernment

vernment or by the parents. In the ſame family, we often find the huſband of one ſect, the wives of another, and the children of a third or fourth.

The two chief ancient deities belonging to the firſt, or Xinto ſect, are called Amida (D) and Xaca, or, as the Indians call him, Shaka; theſe are held in ſuch veneration, that moſt ſects pay a worſhip to them among their other deities, they eſteeming them as the chief diſpenſers not only of long life and all other earthly happineſs, but likewiſe of all the rewards and puniſhments in the next life; for moſt ſects believe a future ſtate of rewards and

Chief deities.

Amida and Xaca.

(D) Amida is ſaid by them to have flouriſhed many thouſand years ago, and to have lived one or two thouſand years. After a vaſt variety of mortifications and auſterities, which he voluntarily inflicted upon himſelf, an infinite number of miracles wrought and ſermons preached to the people, being at length tired with this life, he paſſed by a voluntary death into the next, where he was raiſed to the dignity of a god; but by whom they do not pretend to ſay. Xeca, flouriſhed, according to them, above eight thouſand years ago, and, after a life of two or three thouſand years, during which he likewiſe under-went the ſeveriſt penances, and wrote a prodigious number of books, which are ſtill preſerved in one of his great temples, buried himſelf in a deep cave, the mouth of which he cauſed to be ſhut up.

They uſe the names of Amida and Xaca by way of aſſeveration, and in their commerce: the very poor beg for charity for their ſakes, and both prieſts and laity carry about them a ſort of beads like the Papiſts, over which they repeat ſome ſhort prayer, and drop one of the beads every time, till they have gone through the whole chaplet. The ſame thing is done by thoſe of other ſects, only exchanging their names for thoſe of their own deities; but ſtill Amida and Xaca, eſpecially the former, are looked upon as the moſt bounteous and liberal to their votaries, not only in this life, but much more in the next, where thoſe who are found moſt in their favour ſhall be treated more ſumptuouſly and elegantly in that ſtate of bliſs. For this reaſon, the bonzaic tribe of preachers, which are very numerous and loud, not only in their temples, but in the ſtreets and places of reſort, are ever reminding the people of the extraordinary happineſs which their worſhippers ſhall be entitled to, both here and hereafter.

Cano, the ſon of Amida, is likewiſe held in great veneration; and hath a ſtately temple erected to him near the city of Meaco, in which are one thouſand images or ſtatues of him regularly diſpoſed, five hundred on each ſide, and beautifully carved (2.)

(1) Vide Xaver. p. 251, and ſeq. Froes, & al.

puniſh-

punishments; to be enjoyed or endured in an eternal transmigration of the soul, from one body to another.

Cambadoxi. There is another no less celebrated deity among them, which, if what they relate of him were true, would rather shew him to be such an idol as the Indian Fo, brought into China, if it be not really ths same, and only naturalized here under the Japanese name of Cambadoxi or Combedaxi; for they allow him but a modern date, in comparison of the other two. They pretend he was a bonza of the city of Saccai, and flourished above nine hundred years ago. They relate a great many atrocious crimes which he is said to have committed; they tell us, that he had the power of bringing down the stars from heaven, and of foretelling future events. They attribute to him the invention of the writing or characters now used in Japan, and many other extraordinary feats, for which he had a vast number of temples erected to him by his own command; but, being grown very old, and weary of life, he caused a tomb to be dug, into which he shut himself up alive, pretending that he designed to continue there several myriads of years, until there should arise an extraordinary Japanese doctor in that country, at which time he would come out of his cave, and appear again. They believe him to be still alive: they invoke his aid in all emergencies; and pay him an extraordinary worship, especially on the anniversary of the day on which he interred himself. There is a vast number of monasteries of both sexes dedicated to him every where; and the temple which is erected over his vault, or tomb, is illuminated with a prodigious number of lamps, continually burning. They have a great many more such heroes, provided with temples, monasteries, priestesses, and votaries, of which it were endless to speak.

Buries himself alive.

Strange notions about him.

Their five common laws. All those sects, though much divided in other respects, yet agree in observing the five following maxims or precepts, 1. Not to kill, nor to eat any thing that is killed (E); 2. Not to steal; 3. Not to defile another man's bed; 4. Not to lye; 5. Not to drink wine [h]. To conclude this article of their religion, a general notion seems to prevail among them, that there are very dreadful punishments reserved in the next life for the wicked; and that the great austerities exercised by Amida, and other gods,

[h] Varen. & auct. ab eo citat.

(E) This is to be understood only of the priests and priestesses of those sects, or, to speak more properly, to the monks and nuns of each of those orders, but doth not bind the laity.

were

were undergone by them, in order to deliver their votaries from pain, by virtue of those voluntary sufferings. Hence the whole monkish tribe pretend, by imitating their example, not only to a much greater share in their favour and intercession, but likewise to some intrinsic merit of their own, by virtue of their supererogatory prayers and mortifications. The laity placing their chief confidence in those guides, for a deliverance from future torments, gratify them with their charity, in proportion to their apprehension, raised by the dreadful description which they frequently give in their sermons, and the frightful representations in which they paint them, both within and without their temples, where they are exhibited in the most terrible colours and attitudes, accompanied by multitudes of devils in the most horrid shapes, employed in exercising the most excruciating torments on the unhappy souls that are consigned to this vengeance. This superstitious horror contributes much to their profuse benefactions in building, endowing, and adorning, of temples and monasteries to their various deities.

Monkish austerities.

Accordingly there is not a country in all the East that abounds more with those stately edifices than Japan. Not only cities and towns, but plains and mountains, and even deserts, abound with them; and some of the most remote and solitary are splendid, rich, and resorted to by the people, as well as stored with monks of different orders. These are either regular or secular: the former live in communities under their respective superiors, and lead more or less recluse and austere lives according to their sects; and some of those monasteries contain a thousand, who, besides perpetual celibacy and other mortifications, are all bound to observe the five laws lately mentioned. The seculars live in private houses of their own, allow themselves one or two wives, and subsist on the income and offerings made to their respective temples and deities, are at their own liberty as to the practice of abstinence and other severities; the generality of these priests spend their lives in plenty, or even luxury, as well as idleness; and some of them are even accused of indulging themselves in filthy and unnatural vices; for which reason the regulars are more respected by the laity of all ranks. Both secular and regular are under the government of the dairo, or high-priest, who is the head of all religions and sects in the empire, though more particularly of those of Amida and Xaca. The regulars he suffers to chuse their own governors or superiors; and the rest of the sects he only

Temples and monasteries numerous.

Monks, their rule of life under the dairo, or high-priest.

only tolerates, on condition that they shall behave with due veneration to the two grand deities, and avoid all quarrels and disputes with their votaries, as well as with those of different sects. Hence it is, that, though they all profess the greatest zeal and warmth for their favourite deities and opinions, yet they not only live peaceably, but converse freely and amicably with each other.

Monasteries described. The capital Meaco is said to have sixty stately temples, adorned with above four thousand gilt idols. But the Japanese pantheon, which stands in the neighbourhood of the capital, has above thirty-three thousand idols within its walls.

That of Meaco. The chief temple of Meaco is affirmed to be as long as the body of St. Paul's before it was burnt, all built with free-stone. Its roof is arched, and lofty in proportion, and supported by noble pillars, answerable to its length and height. It is situated on a high hill, and on each side of the ascent, are fifty pillars of free-stone, at the distance of ten paces from each other, and on each of them a large lanthorn, which give a noble air to the avenue, especially in the night, when the lamps are lighted [1].

Of Nara. That of the city of Nara, a day's journey from Meaco, together with the monastery adjoining to it, is still more magnificent, not only for the elegance of its structure, and richness of its materials, but also for its noble avenues.

Colossian idol described. The idol in the chief temple of Meaco is justly reckoned the most considerable and stupendous in this country, reaching up quite to the roof of the building, and all of copper gilt. According to sir Thomas Herbert, the chair on which the god sits is seventy feet high, and eighty in breadth; the head large enough to contain fifteen men, and the thumb forty inches round. This Colossus may be considered as the chief deity and idol of Japan.

Idols set up every where. Besides those which they have in their temples, there are a vast number erected in their public buildings, piazzas, markets, streets, and even public roads. There is one of copper, between Surungo and the imperial city of Jeddo, representing the god Dabis, in a sitting posture, with its hands extended, the whole being twenty-two feet high.

A strange apparition of one of their gods. Miraculous powers are attributed to their chief idol, or god; of which the bonzas having the sole management, the whole is conducted with so much dexterity, that the cheat is not discovered. That of Tenche-

1 Kæmpfer, Caron, Hagener, Varen. & al. ubi supra.

da

da is celebrated for its appearance, in a human shape, to a young virgin, whom they bring it every new moon. The place, at such times, is illuminated with golden lamps, burning with the sweetest perfumes; but suddenly those lamps are put out; upon which the virgin finds herself closely embraced by something in human form, which holds her for some time, and commonly leaves her in a kind of extasy: it sometimes happens that she is impregnated. How the miraculous offspring is disposed of in that case, we are not told; but as to the damsel, she is general accompanied out of the temple with songs and music, and is, from that time, highly honoured, and supposed to be inspired with a prophetic spirit [k].

Festivals.

They have a great variety of festivals on the anniversary of their gods and dead relations: the latter we shall give an account of, when we come to speak of their funerals. The former are performed with the greatest pomp and grandeur; all that belong to each respective sect, nobles, gentry, tradesmen, with the bonzas at the head of them, appear in the richest dresses at their places of rendezvous, from which they march to the temples, with vocal and instrumental music. The statues and insignia of their gods are carried with great pomp. Some have stately pageants carried upon men's shoulders, on which are exhibited various representations of their gods, and their exploits, either by some machinery, or by actors in suitable dresses.

Ceremonies.

The ceremonies performed in the temples are likewise various, but consist chiefly in songs and music, in praise of their deities, in burning odoriferous gums and woods before their idols, and conclude with a panegyric or sermon, preached by some bonza. The rest of the day is spent in feastings, dancing, racing, tournaments, illuminations, and other rejoicings; and, on such days, there is nothing allowed to be bought or sold. In cases of necessity, they will freely give the thing wanted, but refuse to take any price for it.

A lugubral one.

The anniversary of Combadoxi's burying himself alive in his cave, is kept by the Icoxian sect with lugubral pomp: as soon as the gates of his temple are opened, the procession crowds in with a kind of desperate frenzy, numbers are trampled to death, and many of them wilfully throw themselves down with that intent, esteeming it a meritorious death. The sermon in his praise, which is delivered in the night, is always accompanied with the

[k] Saris, Herbert, Varen. & al. sup. citat.

most dismal outcries; insomuch, that one would imagine that all his votaries were going to be massacred [1].

Christianity introduced in Japan.

It was not long after the first discovery of this country by the Portuguese, that is, about the year 1552, that some Jesuits, sent thither from Ma-kau by Francis Xavier, found means to be introduced into that empire, and to recommend themselves to the quality and learned men, by their skill in the mathematics and other sciences, as well as by the many curious instruments of astronomy, navigation, and other European rarities which they produced.

Its vast success.

Their success was so great, that, in a little time, not only vast multitudes of the people of all ranks were converted, but several of their petty kings, or maritime princes, not only encouraged the propagation of it, but some of them made open profession of Christianity (G): the emperor himself, if we believe the accounts of those missionaries, not only permitting it, but being a great patron, if not a secret proselyte, to the faith; insomuch, that the very bonzas, after having used their utmost efforts to suppress the spreading of this new religion, so contrary to their own, as well as to their interest, were obliged to yield to the current, for want of sufficient support from those in high power to oppose them; and we are even told, that several of them were become zealous professors

[1] De his, vide Froes Epist. p. 245 & 290. Almeid. p. 77 & 188. & al. pass. Villela, p. 93. & seq. Varen. lib. iii. cap. 4.

(G) Multitudes of the poorer sort were allured to Christianity, not so much by their preaching, as by their seasonable charities, and the singular care they took of their sick, lame, and indigent, who used to be despised and neglected by their own countrymen, of all sects, their bonzas representing them not as objects of pity, but as wretches under the displeasure of the gods, who neither deserve compassion in this life, nor could have any prospect of faring better in the next. With such, therefore, the Christian gospel could not chuse but meet with a sincere welcome, which assures us, that poverty and afflictions are surer tokens of God's favour than grandeur and prosperity; and that the short-lived miseries they patiently endured in this world, would be crowned with such ample rewards in the next.

Some of the richer sort embraced it, in order to ingratiate themselves with the Portuguese, and other Europeans; some with a view of traffic, others with intent to learn some of their arts and sciences, or even some of their mechanical trades (1).

(1) See Varen. ubi supra, c. 6. & 10. & auct. ab eo citat.

and

and preachers of the gospel. They went on with this wonderful success above sixty years, that is, till about the year 1616, during which time, all their letters from thence were fraught with accounts of the conversions they made, and the great confidence they had of seeing idolatry quickly banished out the whole empire, their idols all demolished, their temples turned into churches, and the whole realm submitted to the pope's authority[m]; when all this promising sunshine was at once turned into a dismal gloom; the missionaries were suspected, and accused of the most treasonable designs, and, under pretence of converting the empire, of plotting to dethrone the emperor, and bringing his dominions under the government of the Spanish monarchs. This charge was believed by the jealous emperor, and all the grandees of Japan, and turned their kindness into such a detestation against those missionaries, and their religion, as produced a most dreadful persecution, in the year 1622, not only against them, but against as many of their proselytes as refused to renounce it, who were all put to the most excruciating deaths. Ever since that epoch, Christianity hath been entirely extirpated out of the whole empire, and held in the greatest abhorrence; nor is any person or people suffered to live there, who is suspected to profess it; nor any stranger to come amongst them, that doth not publicly renounce it, under the severest penalties[n]. *Persecuted, and eradicated.*

The government of Japan is, and hath been for many centuries, altogether monarchical and despotic. It was anciently divided into a great many small kingdoms, which still retain their ancient names; but they were at length swallowed up in one, to which all the rest are become either subject or tributary, and the number of the former hath still gradually increased above that of the latter. Of these last, they reckon between fifty and sixty, who are vested with the regal title and dignity, and are, in some measure, absolute in their respective territories, but so entirely subject to the emperor, that he can depose, or even condemn them to death, if he thinks proper. It hath been likewise a constant policy in those monarchs, to split these petty kingdoms into still smaller divisions, and to give those princes leave to make war against, and encroach upon, each other's dominions, as the most effectual means *Government.* *Petty kings subject to the emperor.*

[m] Xaver. & Maffei Epist. Varen. lib. iii. c. 5. & seq. Caron. & al. sup. citat. [n] Kæmpfer, Caron, Hagener, Varen. & al.

to weaken their power, and secure their obedience. They likewise frequently dethrone and imprison them, and give their territories to others, and either curtail or enlarge them, according to their interest or pleasure; so that those little states are designedly kept in a constant fluctuation, to prevent their revolting, and making themselves independent. As to the people, they are doubly slaves, first to their own princes, and next to the emperors, who have power of life and death over them all.

Ancient dairos chief sovereigns.

Anciently the emperors were likewise sovereign pontiffs, under the title of dairos; at which time, their persons and dignity were held so sacred, that not only every rebellion against them, but even every contravention of their decrees, whether in civil or religious matters, was detested as a crime against Heaven itself [o]. They were, in some measure, worshipped by all their subjects, and assumed such state, as if they had been partakers of a divine nature. They never set their feet upon the ground, nor suffered the sun to shine, nor the wind to blow upon them. They never wore their clothes above one day, and never eat twice out of the same dishes. In a word, all their furniture, vessels, and utensils belonging to bed and board, and whatever they used, was renewed every day. They never cut their hair or beard, nor paired their nails. They kept themselves as much as possible from being publicly seen, and were chiefly waited upon by twelve wives, whom they married with great solemnity. The titles they assumed, and by which they were addressed, came little short of blasphemy, and the manner of approaching them favoured strong of idolatry. Whosoever appeared in their presence, were obliged to prostrate themselves flat upon the ground, and, in that humble situation, present their petitions, answer their questions, and receive their commands. And as the emperor lived thus in splendor, luxury, and effeminacy, he committed the chief care of the civil, and all the military affairs, to his prime minister, who was styled cubo, or generalissimo of all the forces; which dignity was commonly bestowed on one of his younger sons, for the eldest always inherited his father's throne; and it was by one of these cubos that the dairos were stripped of their whole civil authority: from that time the dairo has been only at the head of religious matters, whilst the cubo, or emperor, bears an absolute

Their grandeur.

High titles and honours.

Prime minister.

[o] Kæmpfer, Caron, Hagener, Varen. Vide & Epist. Maffei, Xaver. & alior. Varen. lib. i. cap. 4.

dominion

dominion over all civil or military affairs throughout the empire. The former is ſtill permitted to live in the ſame ſtate and grandeur as his anceſtors did, and the latter is obliged to pay him a kind of homage, as if he acted only as his deputy, or viceroy: but all this is mere ceremony, kept up to prevent the people's riſing up in arms in his favour; ſo that, in reality, the cubo is now the real monarch of Japan, and the dairo only the pope, or high-prieſt. This homage conſiſts in going in great ſolemnity, once in three, four, or, at moſt, in five years, to the city of Meaco, where the dairo reſides, and there waiting on him in perſon, with ſuitable preſents, and acknowleging, that he holds the imperial crown from his family. He is alſo obliged to marry one of his daughters, if he hath any that is marriageable; and ſhe is firſt crowned empreſs, and then given to him as a ſeal and confirmation of his imperial authority. All that needs be farther added, with reſpect to thoſe two dignities, is, that the dairos have ſtill kept to their ancient reſidence, at the old metropolis of Meaco, on the ſouth, and the cubos have ſettled their's at the city of Jeddo, on the north-ſide of the iſland of Hiphon. As for the name of dairo, or dayro, it is ſuppoſed to have been that of the head of the imperial family; whereas that of cubo, or the cuboy, was originally no more than the title of the prime miniſter, generaliſſimo, or grand vizir. This poſt hath been ſuppreſſed ever ſince, though the title is ſtill retained by thoſe ſecular monarchs; but, in fact, now it means no leſs than a deſpotic prince, or emperor.

Homage paid to them by the emperor.

Title dairo, whence.

Since the ſuppreſſion of the office of prime miniſter, the adminiſtration of the government hath been committed to four grandees of the emperor's chuſing; beſides, he hath a council of twenty-eight nobles, four of whom are tributary princes, and aſſiſt in rotation, of which he is the director; and this is another method by which he keeps them firm in their obedience. Moreover, the imperial courts obſerve ſome other maxims, equally effectual to prevent their raiſing any revolt, either in favour of the dairo, or of themſelves. All thoſe princes, whether tributary or ſubject, are obliged to attend at the imperial city of Jeddo ſix months in the year; for which end they have palaces aſſigned to them in and near that of the empire. All the grandees, nobles, and governors, are likewiſe obliged to pay their attendance at the court, for a certain term. The eldeſt ſons of every king, prince, and grandee, are brought up under the emperor's eye, and

Four chief miniſters.

Council.

Policy againſt the dairos.

Kings and nobles, how kept in ſubjection.

must reside at court till he dismisses or raises them to some post. Their wives and children are obliged to live in that metropolis all the year round, to be a kind of hostages, except the emperor allows them to go with their husbands to their own dominions or estates, during the six months in which they are not in waiting. They are obliged to take oaths of fidelity every year. During their recess in their respective countries, there are spies set to watch all their motions, and to transmit an account of them to court. To prevent the common people from siding with them, or hatching any rebellion, the cubo employs one hundred thousand of them at a time, and by turns, in public works, such as building fortresses, making and mending public roads, dikes, and bridges. He keeps strong garrisons in all his military cities, castles, and forts, which are very numerous, and often shifts them from one end of the empire to the other. All the cities and walled towns are divided into small wards, shut up every night, to prevent all intercourse between the inhabitants; so that if any riot or tumult should happen in any particular district, they are easily suppressed by the officers of the guard. Every city, town, and ward, has a magistrate, appointed by the emperor, who is answerable for every disorder that happens in his precinct [P].

Common people kept under strict discipline.

Numerous court.

The reader may guess, by what we have said above, what a numerous court and retinue these emperors must constantly have in their capital, besides their own guards and officers, which amount to five or six thousand men, all of whom are likewise obliged to attend him, wherever he goes.

Standing forces.

Weapons.

His army consists of one hundred thousand foot, and twenty thousand horse, including his garrisons, all well disciplined, and, in general, stout men. Their arms are muskets, bows and arrows, the scymitar, and dagger, and all of the best metal, the Japanese being the most expert artists at making them in all the East, and in some of them excelling all the Europeans, especially in the keenness of their broad-swords, and lightness and neatness of their armour. This last is only used by the cavalry, though they seldom are known to fight on horseback. The foot wear no other defence than the helmet. These forces are reckoned sufficient in time of peace; but in time of war, every one of the tributary princes is obliged to furnish a certain quota, which increases the former to three hun-

[P] Caron, Hagener, Kæmpfer, Varen. & al.

dred

dred and sixty-eight thousand, and the latter to thirty-eight thousand. To maintain such a vast force, as well as the grandeur of his court, must require an immense revenue; and, if we may rely on the calculations that have been made, it will be found really such, and to exceed that of any prince in the world, if there is not some mistake in the figures, or if they have not been magnified by those authors; for it is a common observation, that the forces and revenues of distant kingdoms frequently exceed all probability. The reader may see a sketch of one of those calculations in the margin (H). But there is still another way of making a tolerable estimate of his revenue, from the annual pensions and salaries paid to his governors, and other officers, and his own particular expences; all which, calculated and reduced to florins by Caron, amounts to two hundred and eighty-three millions, or about twenty-eight millions sterling [q]. These pensions are differently paid, some in gold and silver, some in copper, lead, tin, iron, and some in rice, and other produce in each respective province. He is likewise possessed of immense treasures in diamonds, pearls, and other precious jewels; to say nothing of the vast quantities of gold, silver, rich furniture, merchandize, and other valuable commodities, which are contained in his treasury and magazines. All which, together with his sumptuous palaces, descend, after his death, with the empire, to his eldest son, except such legacies as he commonly leaves, not only to his other children, but to his favourite vassals and officers. As to his younger sons, he bestows upon them kingdoms, or the government of provinces, or, if too

Vast revenue.

Salaries paid to his governors, &c.

Vast riches.

[q] Vide Varen. lib. i. cap. 11. Caron, Kæmpfer, & al.

(H) They compute it according to the two chief Japanese rice measures, named the man and kolf, the former of which contains ten thousand of the latter, and this contains three thousand sacks, or bales, each sack containing rice enough to suffice one hundred men for one day. Our authors differ in some degree, not only as to the stating of the proportions of these measures to each other, as well as in the casting up the whole; Kæmpfer making the amount to be two thousand three hundred and thirty-eight men, and the Japanese author, from whose memoirs he took his account, only to two thousand two hundred and fifty-seven. However, the least of them, when reduced to the number of sacks, amounts to such a prodigious number, as almost exceeds belief (1).

(1) Hist. Japan, lib. i. cap. 5. ad. fin.

young for either, leaves them a sufficient income, to be brought up within the second court of the imperial palace, till they are better provided for.

Stately palaces, strongly fortified.

He hath a great number of such palaces, besides that of his usual residence of Jeddo, no less spacious and magnificent than strongly fortified. They reckon not less than twenty between that city and Meaco, though scarce two hundred and fifty miles distant from each other. Most of them are rather stately castles or fortresses, surrounded with strong walls, wide and deep ditches; some of them with three inclosures, one within another, flanked with strong and lofty towers, and saliant angles, like their usual fortifications, and built mostly of square stone. The apartments within are equally magnificent; their halls of audience high and stately, adorned with costly cedar columns, curiously wrought, painted, and gilt; the ceilings finely carved, and many of them plated with gold, curiously wrought, and embellished with precious stones. The furniture of the lodgings, the gardens, baths, walks, ponds, fountains, summer-houses, groves, and terraces, are answerable to the pride and grandeur of those opulent monarchs [r].

Noble apartments.

Artillery not used in the field.

Most of their palaces and fortified places have cannon upon their ramparts, though the Japanese are not so well skilled in the use of them as their neighbours the Chinese.

Laws and severe punishments.

Their laws and punishments are severe, beyond all justice, and may be justly said, like those of the Spartan Draco, to be written in blood. They have few, if any, written laws, the emperor's will being the supreme canon, and next to it that of the kings and princes in their respective dominions. The very lords of every district, and even the heads of every family, have power of life and death over all that are under them, and try and condemn them according to their own will. There is scarce any crime so small, that is not punished with death, except the offender be a petty king or prince, and even these are not always exempted; and the only privilege they have, is to dispatch themselves with their own hands, by ripping up their own bellies, instead of being put to death by an executioner. In these cases, there is no other ceremony used, than a letter sent from the emperor, by a proper officer, who, if the offender refuses to comply immediately, hath orders to put him to some more torturing death. As for those whose lives are spared, they are commonly ba-

[r] Vide Varen. lib. i. cap. 11. Caron, Kæmpfer, & al.

nished

nished into some desert island; the kings and princes into that of Faytsiensima, or Fatsissio, an island south of the gulf of Jeddo, which is small, rocky, and almost inaccessible, where they are condemned to more or less servile labours, according to the nature of their crime, or the mercy they can obtain from the court: but most commonly they are obliged to drag out a life which is much severer than death. As for persons of inferior rank, they are not so much as imprisoned, but, upon full proof made before a magistrate, are immediately hurried to execution.

High crimes, how punished.

Crimes of a higher nature, such as treason, violating the emperor's edicts, defrauding him of his revenue, counterfeiting his coin, male-administration, or any flagrant injustice committed by any of his officers and magistrates, or any enormous breach of the peace, such as setting houses on fire, murders, burglaries, rapes, notorious robbery or theft; these, and the like atrocious crimes, are punished with such severity, that not only the criminal, but his parents, brethren, children, and even male relations, are all put to death, at one and the same time, let them be at ever so great a distance from each other. In cases of high-treason, or rebellion, the punishment is extended to the whole ward, or neighbourhood, where the criminal lives; for the law supposes them all guilty for suffering such an enemy to the government to live among them. In all cases, except treason, the female relations are sold only for slaves, for a longer or shorter term of years, according to the nature of the crime, their age, or consanguinity to the offender; but in that of treason, the wives and daughters are put to death.

Sundry kinds of punishments.

Their punishments are various, and more or less severe. That of crucifixion, which is commonly with the head downwards, is the principal, and executed on traitors, murderers, and incendiaries; and the criminals are suffered to hang two or three or more days on the cross, or till they expire, according to the nature of the crime; and, where that admits of mitigation, they are either stabbed with a dagger, or shot with darts, in a shorter time.

Crucifixion.

Burning, and boiling in oil.

Burning, and boiling in oil, are inflicted on persons guilty of parricide, incest, rape, and adultery. When an offender refuses to surrender himself, after public proscription, he is torn asunder by horses, or cut in pieces by the hangman, wherever he is found; and, whether found or not, is always executed in effigy. Every petty larceny, insult, detraction, cheating of any kind, even at play, a lie,

lie, or prevarication before a magistrate, is capital, though punished with a milder death, as beheading, hanging, and ripping out their bowels; which last punishment is commonly inflicted on gentlemen and soldiers, with this difference, that they are allowed to dispatch themselves; for it is reckoned ignominious if any such let the executioner take the work out of his hands by his cowardice or delay. There are few crimes so venial as to be atoned by a pecuniary punishment; as for the whip, bastinado, &c. they are chiefly inflicted on slaves and inferior servants, by their own lords or masters [s].

Gentlemen and soldiers dispatch themselves.

SECT. II.

The Genius, Arts, Sciences, Trade, Navigation, and Manufactures of the Japanese.

The genius of the Japanese.

THE Japanese are generally very acute, and of a quick apprehension, good understanding, modest, patient, and courteous, and excelling all the Orientals in docility. They are so just in their dealings that one may absolutely depend on their word; and, contrary to the Chinese, disdain to take the least advantage of those they deal with. They are all very industrious and laborious, and much given to study and reading. They will indulge themselves at proper times in any innocent pleasures and necessary recreations, but will readily forego them for the sake of better employment. Neither are they greedy after wealth, but are satisfied with a moderate competency, as the most effectual preservative against lying and cheating, envy and detraction, intemperance and luxury. In conversation they observe great decorum; but avoid not only all loose, vain, and idle prattle, but all the stiff formalities of the Chinese nation. Their style is grave and laconic, yet familiar and obliging. They affect a surprising neatness and decency in their eating, drinking, furniture, dress, and conversation; but have an abhorrence to intemperance, luxury, and defamation. Drunkenness and gluttony are as much detested by the rich and poor as cheating and dishonesty.

Virtues.

Vices.

This is the character which most authors give of their virtues, but we must not from thence suppose them to be free from vices; on the contrary, the very same authors

[s] Caron, Kæmpfer, Varen. lib. i. cap. 12, & al. sup. citat.

represent

represent them as proud, ambitious, cruel, and uncharitable; and so insensible of the miseries of their fellow-creatures, that they will suffer them to perish rather than relieve them. They are likewise said to be so passionate and vindictive, that they will make away with themselves if they cannot find an opportunity of revenging an affront or injury. Their women have often recourse to this expedient, when their chastity, conjugal fidelity, or even their modesty, is concerned; insomuch that many of them, though conscious of innocence, will prefer a voluntary death to an unjust suspicion, which it is not in their power to clear themselves from; and we read of some who have taken the same violent method, rather than survive the shame of some involuntary indecency [t]. They moreover not only allow of polygamy, but likewise of fornication; and of brothel-houses for their unmarried youth, as well as for the conveniency of strangers; but their married men are forbidden to go into any of them. But there is still a more heinous and unnatural vice laid to their charge, which is committed amongst them, both by priests and laity, without either caution or disgrace. In their wars they are very fierce and cruel, seldom giving or asking for quarter; and when a town is taken, they commonly destroy it by fire and sword [u].

Revengeful.

Women's singular modesty.

They are much extolled by the missionaries, and other authors, for their singular readiness, above all other eastern nations, in learning the liberal arts and sciences. Before they were instructed by those Europeans, all their learning consisted in reading, writing, understanding their own history and religion, and some few rules of morality. They knew rather less of astronomy than the Chinese, though they are, like them, so given to astrology, that they scarce undertake any thing of moment without consulting some pretender to that art. Of geography they were so ignorant, that they divided the world into three principal parts, viz. Japan, China, and Siam, and looked upon the rest as inconsiderable appendages. Nevertheless, they had several famed universities among them, well stored with doctors and books, and resorted to by great numbers of students. They are commonly very rich, and well endowed; the bonzas who preside in them being for the most part noblemen's children, who are either naturally inclined to a studious life, or chuse it, as the most

Ready apprehension.

Bad astronomers and geographers.

Great universities.

[t] Caron, Varen. lib. i. cap. 14, & al. [u] Idem ibid.

creditable

creditable way of living upon their small fortunes; increasing the common treasury by their patrimony, which they leave to it after their deaths.

Laws and physic. They have neither a body of laws, nor system of physic; but guide themselves in the former by reason, and in the latter by experience; and though their skill in medicine is but superficial, yet are the professors of it in high esteem, and gain great fortunes. They depend much upon their medicinal waters, of which they have great plenty and variety, both of hot and cold. The roots of jinseng and China, brought thither by the Chinese, are in great esteem. They pretend to much skill in discovering the nature, causes, and degrees of distempers, by the pulse, and by astrology; and some of them make use of charms. They suffer their patients to drink as much cold water as they choose, though they always drink it warm when in health; their medicines are commonly saline or acid.

Bad surgeons. They are still more unskilled in surgery; never let blood, except in a kind of endemic colicy disorder, frequent among them, and then the operation is performed by pricking the belly artfully with a fine needle, made either of gold or silver, and giving vent to the morbific matter at a certain number of holes.

A strange sort of colic cured by acupuncture. This strange disease, which so cruelly attacks strangers as natives of all ages, sexes, and complexions, is by them called senki, a name not indiscriminately given to all colics and belly-achs, but only to that particular sort, which, besides the violent pains it causes in the bowels, extends itself to the whole abdomen and reins, where it causes a general convulsion of the muscles.

These dreadful symptoms are not only assuaged, but effectually cured, by this easy and curious operation of acupuncture, performed by a judicious hand; insomuch that, if we may rely upon the learned Dr. Kæmpfer, who had often been an eye-witness of it, the senki pains have ceased almost in an instant, as soon as the needle hath performed its office on the part of the belly made choice of by the skilful artist. This operation is much esteemed among the polite Chinese, as well as by the Tonquinese, Koreans, and other eastern nations; the latter of whom make no scruple to affirm, that it was known and practised among them from the earliest ages, and even before the invention of physic; whilst the former, according to custom, ascribe the discovery of it to some of their ancient monarchs soon after the flood.

Practised in other parts of India.

The

The Japaneſe phyſicians aſcribe the diſeaſe chiefly to the immoderate uſe of the ſak-ki, a ſtrong wine made of rice, which gradually fills thoſe lower parts with a malignant flatus, which occaſions thoſe convulſions and exquiſite pains, and can only be diſcharged by the needle. The holes are commonly divided into three rows, three punctures in each row, and the whole diſpoſed in the form of an oblong ſquare. *Cauſes of the diſtemper, and manner of performing the operation.*

The place made choice of for the puncture is commonly the middle between the navel and the pit of the ſtomach, or as much nearer to, or farther from either, as the operator, after a due ſcrutiny, thinks moſt proper; and in this particular, and in judging rightly how deep the needle muſt be thruſt below the ſkin, ſo as to reach the ſeat of the morbific matter, conſiſts the chief ſkill of the artiſt. The diſtance of the holes from each other ſeldom exceeds half an inch in grown perſons, in the perpendicular rows, though ſomething more in thoſe which are made acroſs the body; thus,

: : :
: : :

The needles which perform the operation are made of the fineſt gold or ſilver. They muſt be exquiſitely ſlender, finely poliſhed, and well tempered. Though the country abounds with expert artiſts, able to make them in the higheſt perfection, yet none are allowed to vend them, but ſuch as are licenſed by the emperor. *The needles how made, and by whom.*

There is ſtill another method of curing that, and other violent diſorders in the abdomen, and lower belly, which is ſtill in vogue among the Japaneſe, though nothing ſo effectual as the acupuncture. It is a powder taken inwardly, ſold no where but in the village of Menoki, in the province of Oumi, ſealed up with the arms of the inventor, who, by a pious fraud, obtained the ſole privilege of making and vending it. This perſon, at firſt very poor, gave out that the god Jakuſi had revealed it to him in a dream, and ſhewed him the plant growing in a neighbouring mountain. The good effects which this remedy produced ſoon brought it into repute; and the great conſumption of it enriched him to ſuch a degree, as to enable him to build a temple to the god above mentioned; ſince which time his family, increaſing ſtill in wealth, have added two more, as ſo many monuments of their gratitude. Over-againſt each of thoſe three grand ſtructures ſtands a ſhop, in which the powder is made and ſold. The powder is chiefly uſed by the common people in the colicky diſtempers above mentioned; whilſt the better *Another remedy againſt the cholera morbus.* *The inventor of it enriched by a pious cheat.*

Acupuncture still more esteemed.

better sort have recourse to the outward operation of acupuncture. This, however, doth not hinder the surgeons from using likewise the method of cauterising; and in some cases, as rheumatism or gout, they raise a blister with a little powder of mugwort, moxa, or other herb, and some cotton set on fire [x].

Poetry, music, and painting.

The Japanese are much addicted to poetry, music, and painting; the former is said to be very grand as to the style and imagery, loftiness and cadence, but, like that of the Chinese, is not easily understood or relished by the Europeans. The same may be said of their music, both vocal and instrumental, the best of which of either kind would hardly be tolerable to a nice European ear. They are better painters than the Chinese, but yet much inferior to the Europeans; most of their performances in that kind are either in water-colours on paper, and fine leather, or in their japanning, and fine porcelaine-ware, of which we shall speak more particularly in the sequel. As for their own paintings, what is most to be admired in them is the singular beauty of their colours. They have likewise a much finer way of softening their lights and shades, and understand drawing or design, which is very much neglected by the Chinese.

Arithmetic.

They are generally very good accomptants, and make use either of the same method as the Chinese, or of round pieces of wood or ivory, and a chequer-board not unlike our game of draughts, both the pieces and chequers of different colours answering to our units, 10, 100, &c. but as to any other arithmetic, we do not find any footsteps of any they have.

Printing.

They pretend, like the Chinese, to have been the inventors of printing from time immemorial; and their method is the same with theirs, upon wooden blocks, but they exceed them in the neatness of cutting their types, or characters, as well as in the goodness of their ink and paper.

Gun-powder.

They likewise lay claim to the invention of gun-powder, though they are vastly inferior to the Chinese in the use of all sorts of fire-arms, especially of artillery [y].

Writing.

They write in columns from top to bottom, and their characters were originally the same with those of China; but the Japanese have made some alteration in their's: so that there is now such a difference between the two na-

[x] Vide Kæmp. Append. to Hist. of Jap. p. 29, & seq. [y] Ibid. p. 151, & seq. p. 303, & seq.

tions

tions in their way of writing, that though the learned among the Japaneſe can ſtill read the Chineſe characters, the Chineſe literati do not underſtand the characters of Japan. The people of this country train their youth from their tender years to write and read by an eaſy and expeditious method. They have likewiſe an excellent way of educating their children at home. They never inflict corporal puniſhments on them, nor make uſe of any ſevere methods, but ſtrive to allure them to their learning by praiſes, little rewards, and other ſuch mild incentives; where theſe fail, the mothers will add tears, and, in the moſt pathetic terms, complain of their ill fate, in being the parents of ſuch heedleſs, ſtupid, or undutiful children, who muſt needs diſgrace themſelves and their family; and by ſuch remonſtrances they ſeldom fail to work them into a ſenſe of pity or ſhame. They take no leſs pains both at home and in their ſchools, as well as in their univerſities, to inſpire them with the love of glory, contempt of danger and death, to inure them to hunger, cold, pains, labour, inclemency of the weather, and to bear with patience all the miſeries and inconveniencies of life, contrary to the Chineſe, and moſt other oriental nations, who are juſtly branded for breeding up their children in luxury and effeminacy. They are likewiſe careful to inſpire them with a laudable abhorrence againſt lying and lyars, and all kinds of fraud, and to kindle in their young hearts a love of modeſty, ſincerity, and fidelity [z].

Excellent method of education.

Their language hath ſome affinity with the Chineſe, though it appears, from its various dialects, to have been compounded of that and other languages, ſpoken by the various nations that firſt peopled thoſe iſlands. It falls vaſtly ſhort of that beautiful and peculiar ſimplicity, and other marks of antiquity, for which the Chineſe is ſo juſtly admired. However, upon the whole, the Japaneſe is not only very regular, elegant, and copious, but abounds with a great variety of ſynonyma, adapted to the nature of the ſubject, whether ſublime or familiar; and to the quality, age, and ſex, both of the ſpeaker and the audience [a].

Language

They are commonly very ingenious at handicraft trades, and excel even the Chineſe in ſeveral of their manufactures, particularly in the beauty, goodneſs, and variety of ſilks, cotton, and other ſtuffs, and in their japan and porcelaine works; on which account they are much eſteemed

Trades and manufactures.

[z] Vide Varen. lib. i. cap. 25, & al. ſup. laudat. [a] Idem ibid.

all

all over the East, as well as in Europe. Their japan bears a much finer gloss, is harder, more lasting, and more beautifully finished than that of China; and their porcelaine is better burnt, and more finely wrought and painted: so that both articles bear a much higher price; and a much greater vent they would have of all their merchandize, notwithstanding their high price, if the emperors did not restrain their subjects so much from trading into foreign countries, or would give greater encouragement to strangers to trade amongst them; but their natural jealousy of all foreigners, and especially of the Europeans, since the sad catastrophe of the Christians, hath occasioned severe laws and penalties to be enacted against many branches of their ancient commerce. Those strict prohibitions were owing in a great measure to the clandestine exportation of scymitars, swords, muskets, and other weapons, in the tempering and fabricature whereof they are expert beyond all other eastern nations, to say nothing of the great quantities of gold and silver which were likewise conveyed away both by the natives and foreigners, notwithstanding all the edicts to the contrary: but there is another motive which induces those monarchs to prevent, as much as possible, their subjects from going abroad; that is, the vast number of Christians, or, as they style them, Crossmen, who are dispersed in China, Siam, and other parts of India, and might possibly infect the travelling natives of Japan with their doctrine and principles.

Trade restrained by the emperors.

With China often suspended.

For these reasons the Japanese are allowed to trade with none but the Chinese, Koreans, the country of Jeddo, and with the Dutch; neither are they allowed to sail into any dominions of the three former, nor to correspond with the latter then settled at Tay-wan, the now common emporium of those parts, without the emperor's special licence. In former days, indeed, the Chinese and Japanese monarchs lived in such perfect amity, that they sent frequent embassies and presents to each other, and permitted their subjects not only to trade with, but to settle in each other's country; but that good understanding was frequently interrupted, and their commerce suspended for a time, and sometimes forbidden by both sides under the severest penalties: but since the Tartars have become masters of China, those feuds, the occasion of which is variously related by both sides, have so far ceased, that the Chinese have now free liberty to trade into Japan; and the Japanese, though fewer in proportion, are allowed to trade into China; the Japan emperor choosing rather to have

have the commerce carried on by the Chineſe, than to ſuffer many of his ſubjects to ſtir out of his dominions.

There is ſtill another conſiderable obſtruction to their commerce, occaſioned by the multitudes of pirates and corſairs which ſwarm on thoſe ſeas; and not only carry on a contraband trade between Japan and other parts, but ſeize on all the ſhips of the fair traders, wherever they can catch them; and are ſuch deſperate fellows, that if they find themſelves overpowered at any time, they will blow up or ſink their own ſhips, rather than be taken [b].

The commodities exported thence are rice, ſilk, and cotton, wrought; the fine porcelaine and japan-work lately mentioned; gold and ſilver, though not in ſuch large quantities as formerly; copper wrought, and in bars; iron, ſteel, and other baſe and ſome artificial metals; variety of rich furs, moſtly brought from the land of Jetzo; tea of all ſorts, and much finer and better cured than that of China: a great variety likewiſe of medicinal herbs, roots, woods, and gums, well preſerved, and without the leaſt mixture or adulteration; to theſe we may add diamonds, and other precious ſtones, pearls of exquiſite beauty, coral, great quantities and variety of fine ſea-ſhells: and laſtly, ambergriſe, which they had ſo little eſteem for, that they called it by no better name than cuſurano fu, or *excrements of the whale.* *Commodities exported;*

In exchange for thoſe commodities, the Hollanders bring them glaſſes of all ſorts; raw and wrought ſilks, raw hides, hempen and woollen cloths, quickſilver, borax, antimony, ſpices of all kinds, of which they make an immenſe gain not only in Japan, but in all other parts of India. They likewiſe import thither ſome ſorts of ſugar, muſk, camphor, ſiampan, braſil, and other woods, calambac, elephants teeth, and a great number of ſmall wares which come from China, Tibet, and Siam; China, jinſeng, and other medicinal roots from Tartary. All theſe commodities are imported or exported cuſtom free. The Dutch are ſtrictly watched, and kept under ſevere reſtraint, from the time of their arrival to that of their ſailing away. At the ſeaſon in which their fleet is expected, the governor of Nanguezak ſets centinels on the eminences along the coaſts, to give notice of every ſhip that appears; and, upon their approaching, a boat is diſpatched with proper officers, and men under them, to each ſhip, who, going on board, take an account of their number, men, *imported.* *The Dutch kept under great reſtraint.*

[b] Varen. lib. 1. cap. 26. Kempf. & al.

and cargo, as ſoon as they come to anchor, and diſpatch it immediately to court by an expreſs; ſo that they are not permitted to ſtir, or diſpoſe of any thing, till an anſwer comes from thence; and then are all confined to their factory, or ſhips, till the time of their departure, except thoſe only who go to pay the uſual homage and preſents to the emperor at Jeddo (I.)

Their embaſſy to the Japaneſe emperor.

As to the embaſſy, it is generally performed with great pomp and ceremony. The firſt viſit, accompanied with ſome conſiderable preſent, is paid to the governor of Nanguazak, by whom they are ſent, with a very numerous eſcort, to the emperor. There they are introduced into the preſence-hall upon their knees; and, with their hands joined together after the Japaneſe manner, and upon notice given that he is coming to his throne, which is uſually ſurrounded with a kind of thin gauſe curtain, they are obliged to proſtrate themſelves upon their faces: then one of the lords cries aloud, "The ambaſſador from Holland;" which proclamation being three times repeated, they retire; and, having received ſome preſents from the emperor, are conducted back, under the ſame eſcort, to

(I) Their factory is ſituated on the point of a rock in a ſmall iſland, or, as Thevenot calls it a peninſula, named Diſnia, or Diſſima, which is parted from the city of Nanguazak only by a river and a wall, which excludes them from all communication with the town. The iſland is about two miles in compaſs; and no Dutchman dares ſtir out of it, during the whole time of their ſtay, which is about nine months in the year, without danger of being cut to pieces by the guards, which are ſet over them, and to guard the bridge over the river that parts them from the city. They are neither permitted to converſe with thoſe guards, nor with any natives, except ſuch as are appointed by the governor as factors, brokers, or in ſome other ſuch office. They are not even ſuffered to have a lighted candle in their houſes, any more than on ſhipboard; and, if the centinels hear any uncommon noiſe, or perceive any diſturbance, among them, they give immediate notice of it by blowing a horn; upon which a party is diſpatched by the governor, with an officer at their head, to inquire into the occaſion of it, and either puniſh, or at leaſt ſeverely threaten the offenders. During the ſix weeks of open trade, great numbers of Japaneſe come into the iſland, and ſet up their rich booths, furniſhed with all manner of merchandiſe. They amuſe themſelves with gaming, drinking, and converſing with handſome wenches procured from the Bayos, or Japaneſe lords, who think it no diſgrace to their dignity to trade with ſtrangers in that ſort of commodity (1).

(1) Kæmpfer, Caron, & al. ubi ſup.

Nanguezak. This journey takes them up near three months and a half; during which they are not allowed to converse with any of the natives, except to answer such questions as the emperor's officers ask, much less to make any inquiry into the state of the empire.

Traffick with Japan, how carried on.

As for the merchandize brought by the company, the price of it, as well as the quantity and quality of the goods, are specified in the invoice; which, being translated into Japanese, is affixed on the gate that leads from the sea-port to their factory. To this last the Japanese resort for six weeks, to buy, sell, and barter with them, either for tea, porcelane, japan-work, and other commodities we have already mentioned, or for gold, silver, or copper bullion; but the former of these being forbidden, the traffick of it is carried on by stealth, and with no small risque. As soon as the six weeks are ended, the commerce is shut up for that year; and the Japanese are no longer permitted to go into the factory. The Dutch sail away with the next fair wind, whilst those that belong to the factory remain alone in the island till the monsoon of the next year[c].

Exchange of goods.

Shipping.

Ships of any considerable bulk or strength the Japanese have not had since the secular monarchs have thought fit to prohibit their commerce with foreign nations. Heretofore, indeed, whilst the dyros entertained large fleets, their ships of war were large and stout, built of cedar-wood, and fit for those tempestuous seas; so were their merchant-men, with which they used to sail along those coasts, as far as Tong-king, Siam, Bengal, and other parts of India; but since what time, the former have been either laid up or destroyed; and the latter reduced to a less number and standard, and built after such a manner as to render them quite unfit to venture far on those seas, or upon any long voyages; so that, excepting those which are used to carry on a contrabaud trade, and are still very numerous, notwithstanding the severe prohibitions against them, all the rest are only fit to cross over to China, Korea, or Jetzo, or to transport men and goods from one island or province to another of the empire.

Merchant-men, how built.

Their length, &c.

The largest now in use are commonly between eighty and ninety feet in length, and between twenty-two and twenty-five in breadth, and built as well for rowing as for sailing. They all run tapering from the middle to the stem, and both ends of the keel stand a good way above the water. The body is not built roundish, as our Euro-

[c] Thevenot, part iii. chap. 11. Kæmpfer, & al.

pean veſſels are; but that part which is below the water runs almoſt in a ſtrait line towards the keel. The ſtern is broad and flat, with a wide opening in the middle, reaching a good way downwards. The deck conſiſts only of deal boards laid looſe together without any faſtening, and riſes but a little above water when the ſhip hath its full lading. It is covered with a long cabin about ſix feet high, running the length of the veſſel, excepting only a ſmall part towards the ſtern, where the anchors and tackle are depoſited. This cabin juts out about two feet on each ſide of the ſhip, with folding windows all round, which may be either opened or ſhut at pleaſure; and is divided into a number of partitions by folding ſcreens, which may be taken off, or put on, in order to make them wider or narrower, for the convenience of the paſſengers. The farthermoſt of them is always reckoned the beſt, and is appropriated to the nobleſt gueſt. The roof of the upper deck is almoſt flat, formed of neat boards, curiouſly joined, and covered with mats in wet weather.

Decks, cabins, &c.

But one maſt, and one ſail.

The veſſel hath but one maſt, and one large ſail, both which are taken down when it rains; and the latter is extended by way of awning to ſhelter the ſailors. The anchors are of tough iron, and the ropes of twiſted rice-ſtraw, but very ſtrong. Ships of bulk have commonly thirty or forty hands to row when the wind fails; their benches are towards the ſtern, and their oars made bending, with a moveable joint in the middle. With theſe they row much after the manner of the Chineſe, and other Indians, that is, by ſinking them perpendicularly into the water, and raiſing them up again. The ſhip's timber and boards are faſtened at each end, and in their joints, with hooks and bands of copper, and the ſtem is adorned with a knot of fringes made of thin, long, and black ſtrings. Whenever any man of quality takes his paſſage in theſe merchant veſſels, not only the cabins are lined and adorned with his coat of arms, and other inſignia; but his pike of ſtate, or badge of authority, is planted upon the ſtern, on one ſide of the rudder, whilſt the other hath a weather-flag waving for the uſe of the pilot.

Manner of rowing.

Men of quality often paſſengers in them.

Boats of pleaſure.

The moſt beautiful of all are the pleaſure boats of the nobility, which are made for rowing or ſailing on rivers, canals, and lakes; or to croſs ſome narrow channel from one iſland to another. Theſe are not only very curiouſly wrought, carved, and gilt, but adorned with ſeveral decks and ſtories, and other embelliſhments, according to the dignity or fancy of the owners.

The

The coin of Japan is either of gold, ſilver, or copper. The moſt valuable of the three is well known to all the curious for its largeneſs and beauty, and the fineneſs of the metal, under the name of obans, and cobans or copans, the former of which goes for ten of the latter; and this is reckoned to be equivalent to twenty-three and a half Dutch gilders, or between forty-two and forty-three ſhillings ſterling. Others make the former to be worth forty-eight taillos, each taillo nearly equivalent to our crown; and the cobans in proportion. Beſides theſe, they have half and quarter cobans, and others ſtill ſmaller, down to the value of a taillo; theſe, as well as ſome of the largeſt in ſilver, are of a beautiful oblong oval, ſtamped with Japaneſe characters expreſſing the dayro's, or emperor's name, that of the mint they were coined at, with that of the head maſter of the mint; to which private perſons, eſpecially merchants, adding their own, or their mark, to know ſuch as have paſſed through their hands. Their ſilver money is rather a variety of flatted pieces of ſilver of different ſhapes, weight, and figure, than a coin; and, though ſome be caſt more regularly, ſome oblong, others round; yet there is no certain rule either for that, or their thickneſs or weight. Theſe they commonly make up in bundles, or rolls, each weighing exactly fifty tallios, for large payments; but they had others of a leſs ſize and weight for ſmaller payments. But theſe were all called in by the emperor Cuboſamma, who ordered a copper coin to be ſtampt or caſt, which being leſs liable to fraud, hath been ſince current through the whole empire [d].

Gold coin.

Obans, copans, their worth.

Silver coin.

Copper.

The Japaneſe architecture is much in the ſame taſte and ſtyle as that of the Chineſe, eſpecially as to their temples, palaces, and other public buildings; but in private they affect more plainneſs and neatneſs than ſhew. Their houſes are plain, low, and moſtly built of wood, and what they want in height they make up in length and depth; the frequent hurricanes and earthquakes, to which they are ſubject, not permitting them to have ſtories one over another; nor to uſe ſtone in the building, except perhaps a platform about a foot above the ground, on which the wooden fabric ſtands. This circumſtance makes their cities exceedingly liable to dreadful conflagrations; and they have no engines, nor any method of a-

Architecture.

Private buildings low and neat.

Cities ſubject to fires.

[d] De his, vide Varen. lib. i. cap. 27. Tavernier, part ii. book i. p. 9. Caron, & al. ſupra citat.

bating the fury with which those dry materials usually burn. Whenever such disaster happens, they only seek to save themselves, and their most valuable effects, by retiring into some low apartment built all of stone, separate from the rest of the building; there being scarcely any tradesman or artificer that hath not some such place to fly to at such times, whilst the timber fabric serves them for dining-rooms, bed-chambers, and workshops.

Furniture plain and neat.

Their furniture is commonly plain, but neat. The floor of the house is a pavement covered with mats, and always kept very clean; on these they sit with their legs across under them, like other Eastern nations; and, with some small improvement, the common people make them serve for beds to lie upon. The houses of the noblemen are large, and handsomely furnished, yet without any affectation of grandeur or gaudiness. They are commonly divided into two courts, in the most remote and retired of which their females live recluse, whilst the others are occupied by the men, and never looked into by the women. Their houses have usually a spacious court, with an ascent before, and a descent behind, of three or four steps; and this last leads into the gardens, which are always adorned with variety of flowers, trees, verdure, baths, terraces, and other embellishments, all which yield a delightful visto from the very entrance, from which the prospect lies open through all the courts of the edifice. Their apartments are neatly wainscoted with japan-work of various colours, or hung with curious paintings on paper, disposed in the manner of landscapes.

Noblemen's houses.

Gardens.

Apartments how divided.

The apartments are divided into a great variety of rooms; and the partitions between them so contrived, as to be taken down on any public occasion, so that five, six, or more of them may be easily thrown into one. This method is commonly taken in their festivals and grand entertainments, in the magnificence of which they are affirmed to exceed all other nations. To these they invite not only their living, but dead relations and friends; the latter, by going in troops to their graves with burning lamps in their hands, calling them by their names, and entreating them to favour them with their presence.

Rich furniture.

Their beds, couches, screens, cabinets, and tables, are all made of the best materials, and with proper embellishment, but without gaudiness or profusion. The chief ornaments of their rooms consist in a great variety of porcelane jars, vases, tea-equipage, and other vessels and figures, in which they vastly excel the Chinese; but what they

they take the greateſt pride in, is the fine diſpoſition and ſymmetry of a great number of ſwords, guns, and ſcymetars, with which they embelliſh the ſides of the rooms, from about ſix or ſeven feet, quite up to the ceiling. If they appear extravagant in any thing, it is in the richneſs and beauty of thoſe ceilings, which are commonly of the beſt cedar, finely carved and gilt; and ſometimes plated with gold and ſilver, curiouſly wrought, and intermixed with variety of ornaments. In their retinue they are no leſs profuſe; their being compelled to wait at court ſix months in the year obliges them to make a ſplendid figure; and indeed they vie with each other in dreſs and equipage. Their coaches and litters are exquiſitely rich within and without; though they are moſt of them cloſe, eſpecially thoſe for the uſe of the women [e].

Rich ceilings.

Grand retinue.

Cloſe coaches.

The Japaneſe dreſs is much like that of the Chineſe, only ſomewhat more elegant and neat, and moſt commonly of ſilk or cotton. They wear wide breeches like the Chineſe, which come down below the calf; and their ſtockings underneath are made in the ſhape of ſhort boots commonly either of ſilk or cotton, and generally quilted in winter. Their ſlippers or ſandals are much after the Chineſe manner, and without heels. They wear nothing on their heads either in winter or ſummer, though they ſhave them all over, except one lock, which is left hanging on the top by way of ornament; but, to guard themſelves from ſun or rain, they always carry an umbrella in one hand; and, if rich enough, have them held over their heads by a ſervant. The pooreſt have, inſtead of that, either a fan, or ſhort ſcreen. All the men, down to the loweſt rank, wear daggers hanging to their girdles, and the better ſort have large ſcymetars, hanging on the right ſide by a ſilken belt. The women generally wear black hoods, under which are ſeen their treſſes hanging down in buckles; theſe, as well as their head-dreſs, the women of faſhion, uſually adorn either with flowers, feathers, or pearls, according to their rank; but are ſeldom ſeen abroad, or even at home to any but thoſe of the family, without a veil. They differ, however, in ſeveral of their cuſtoms, not only from the Chineſe, but from moſt other nations, in making black the proper colour for feſtivals, and white for mourning. In the like manner, inſtead of riſing at the approach of a ſuperior, they ſit down, and, inſtead of bowing or proſtrating themſelves when they ſalute, they ſtand upright.

Their dreſs.

The men go bare-headed.

Women's dreſs.

Mourning.

[e] See Caron, Kæmpfer, Hagener, & al.

They chuſe to have their teeth and nails of a ſhining black, and to let the latter grow to an exceſſive length.

Diet. They are very moderate in their diet, eating but little, if any, fleſh, and that only of ſuch beaſts as they take in *Chief food.* hunting. The chief food of the Japaneſe conſiſts of rice, pulſe, fruits, roots, and herbs; but moſtly rice, which they have in great plenty and perfection, and dreſs in ſo many different ways, and give to it ſuch variety of taſtes, flavour, and colour, that a ſtranger would hardly know what he eats. In their kitchens, and at their tables, they are ſurpriſingly neat. They ſit at the latter croſs-legged; and, inſtead of knives, forks, and ſpoons, make uſe of ſmall ſticks, with ſuch dexterity, that they will take up the ſmalleſt grain of rice or millet with them; and, as they never touch their meat with their hands, they have no occaſion for napkins or table cloths.

Drink. They affect the ſame niceneſs in drinking, never touching the cup with their lips, but holding it at ſome ſmall diſtance, and letting it run down into their mouths without ſpilling a drop. Their chief liquor at their meals is water made a little warm; but as ſoon as they have dined or ſupped, they drink a pretty large quantity of tea, which they uſe as their common drink or refreſhment whenever *Strong liquors.* they are thirſty, weary, or faint. But they have variety of exhilirating liquors, like the Chineſe, and other Orientals, ſome made of wheat, others of rice ſweetened with ſugar or honey. Some ſpirituous liquors they likewiſe diſtil from thoſe two grains. Some they make of fruits; others they tap from the palm, birch, and other trees, at a proper ſeaſon, which are rather uſed as cordials, they being too intoxicating when drank in a larger quantity. We muſt however obſerve, that none of thoſe ſtrong liquors are ever taſted by the women, except in ſome extraordinary caſes; nor even by the men, except on public feſtivals, and grand entertainments.

Feſtivals. On theſe occaſions they indulge themſelves in muſic, *Plays, &c.* dancing, maſquerading, and plays. Theſe laſt are moſt encouraged at court, where the emperors ſeldom fail to be preſent at them, and the chief actors are ſome of his principal miniſters and nobility. They are commonly accompanied with ſome muſical interludes; but neither the compoſition nor inſtruments are agreeable to the European taſte.

Weddings. Their marriages are commonly celebrated before ſome of the bonzas, at the foot of an idol. The common people go thither on foot, the bride and women attending, being

being veiled, and preceded by some kind of music; and the richer sort are conveyed in close coaches, with a splendid retinue. The bride and bridegroom have each a lighted flambeau or lamp put into their hands, whilst the bonza performs the ceremony; after which, the company congratulate them; and the bride throws all her childish trinkets into the fire, in lieu of which she receives suitable presents from her friends. They return with the same solemnity to the bridegroom's house, which is furnished in the best manner, according to his rank; and the rejoicings usually last seven or eight days, accompanied with sumptuous banquets, music, dancing, plays, and other diversions. The feast being concluded, the new wife is consigned to her own apartment, whence she hardly ever stirs, except once a year to the funeral rites of her family. From that time all the comfort of her life must result from the good œconomy she can establish in her family, and among those servants she hath under her; and the preserving of her husband's favour by all endearing methods, till her pregnancy and fertility intitle her to new delights.

Married women's recluse life.

The wives here, as well as in China and other parts of the East, bring no portion with them, but are rather bought by the husband of her parents or relations; only with this difference, that, during the marriage-solemnity, these send him some considerable presents, which he as generously returns back with some addition and compliments. The courtship, marriage-contract, and other previous ceremonies, are carried on by the relations of both sides; so that the bridegroom most commonly sees his bride for the first time upon her being brought to his house from the place of the nuptial ceremony; for in the temple where it is performed, she is covered with a veil which reaches from the head to the feet.

Bring no portion.

The men allow themselves a plurality of wives, of which the first is reckoned the principal; and the rest, who are subordinate to her, are only wives of the second rank. Besides these, the richer sort commonly keep a number of concubines; and the man hath this advantage over them all, that, if they do not please him, he can divorce any of the former, and turn away the latter, without being obliged to give any reason for either. He can even put them to a more or less severe death, if they give him any cause of jealousy by being seen barely to converse with another man; but if caught in the act of infidelity, the husband never fails of revenging it in the most severe manner [f];

Polygamy allowed.

Infidelity severely punished.

[f] Xaver. Epist. Froes, & al. vide & Varen. lib. i. cap 12.

and,

and, though these examples can rarely happen where the women are so strictly confined, and narrowly watched, yet that guilty passion hath often found means to break through all those restraints, and to leap over or destroy the strongest fences.

Nobles marry within their own rank.

To conclude this article, the Japanese generally marry within their own rank, the princes with princesses, nobles with noble women, and so downwards, but with respect only to the wives of the first class; the others they may take out of any inferior rank, yet not without the emperor's leave. They commonly provide a number of young virgins of birth and education, and above the age of fourteen, to attend their wives as companions. These go usually dressed with the utmost gaiety and splendor; and, when they have continued some years with them, are given in marriage to some of their lord's favourites, with the addition of a certain sum of money, and other presents. Others perhaps chuse to continue in their place whilst they live; and it would be accounted the greatest disgrace either to the grandee, or to the ladies themselves, to be taken from that rank, to become his concubines. The wives of the mercantile and lower order, are not without such companions, their husbands hiring or buying them from their parents for that purpose, to what number they can best afford. Their maintenance is made the more easy to him, as they are generally employed in some profitable work; but the chief design of having them is rather to prevent, as much as possible, all intrigues with the wife; for it would end as fearfully with the maids as with the mistress, if any such discovery were made against her, of which they had not apprised the husband [g].

Female retinue how disposed of.

Festivals in honour of the dead performed at their sepulchres.

The other private festival of the Japanese is that which they celebrate in honour of their dead relations. In these, feasting and carousing become much more necessary ingredients, if it were but to dispel the gloominess which naturally attend those funerals and annual obsequies; which is not a little heightened by the mournful songs, verses, speeches, and gestures, of the bonzas who attend on such occasions. These jugglers have an effectual way of pillaging the people of their money, by describing the state of the deceased in the most moving colours, in order to procure them all sorts of assistance from the living, such as money, victuals, and cloathing, which they pretend to convey according to their several

[g] Xaver. Epist. Froes, & al. vide & Varen. lib. i. cap. 12.

wants.

wants. They even undertake to transmit bills of exchange, to purchase their freedom from some dreadful servitude to an ill-natured demon; or to procure them better habitations, or to dispel those evil spirits which obstruct their passage. All the kindred of the deceased, rich and poor, without distinction, assemble at the house of the head of the family, whence, after an entertainment accompanied with songs and music, they proceed with great ceremony to the sepulchres of their dead, which are commonly a great way out of their cities or towns, some carrying the streamers and insignia of their ancestors, and the rest torches in their hands. There they find another banquet prepared for them, to which they invite all the deceased by name; funeral orations in prose and verse are made in praise of them; songs and music conclude the ceremony, and the remains of the banquet, as well as the presents for the dead, are left behind for the bonzas. The feast lasts usually several days and nights, during which, the richer part of the kindred take care to supply fresh provisions, and strong liquors; and, at the end of it, they all return, in the same order, to the town, beating their drums, brass pans, and other instruments, before every temple and nobleman's house in their way [h].

Funeral ceremonies.

Their funerals are performed with much the same pomp, but with this addition, that when a prince or great man dies, there are commonly about ten, twenty, or more youths of his household, and such as were their greatest favourites, who put themselves to a voluntary death, at the place where the body is buried or burned. It is the common opinion of the Japanese, that the more pomp and grandeur is observed at their funerals, the better the deceased shall fare in the next life. On which account, the survivors spare no cost to have them performed in the grandest manner. Among the rich, the corpse, splendidly dressed, is carried in a sumptuous litter, made of cedar, and exquisitely wrought; the women that accompany it are also carried in litters, coaches, or sedans, but closely covered, and the men relations walk on foot, dressed in white cotton stuffs, preceded and followed by multitudes of bonzas, some carrying the streamers and banners of the deceased, others singing, or playing on instruments, and by all the domestics and acquaintance of the family, likewise clad in white.

Bodies of their rich, how burned.

[h] Xaver. Epist. Froes, & al. vide & Varen. lib. i. cap. 12.

When

Superſtitious ceremonies.

When they arrive at the place where the funeral pile is erected, which is generally very magnificent, and compoſed of the moſt odoriferous woods, gums, ſpices, oils, and other coſtly ingredients, the litter with the corpſe, is conveyed by twenty or thirty bonzas, to the top of the pile; then follow the funeral oration, ſongs, and other ceremonies. After which, fire is ſet to ſeveral parts of the pile at once; and, whilſt that burns, the relations and friends throw their preſents into it, ſuch as cloaths, arms, victuals, money, ſweet herbs, flowers, and other articles, which, they ſuppoſe, will be of uſe to him in the other world. The voluntary victims, after a ſolemn, yet ſeemingly joyful, farewel to all their acquaintance, rip up their own bowels, with their own hands, and then are flung into the pile, in order to follow their lord into the other world. The ceremony concludes with a ſumptuous banquet, of all ſorts of dainties, (fleſh, fiſh, and fowl excepted), and a variety of muſic. Whilſt the company are enjoying themſelves, the ſons, or neareſt relations, who never taſte of it, are employed in caſting up and paying the expences of the funeral to the bonzas, who are the general undertakers, and commonly add ſome farther ſums for the uſe of the deceaſed. The feaſt being ended, the ſame bonzas carry off the remainder, together with what other thing they find unconſumed in the pile, that had been flung into it by the relations. Next day, the ſons come and gather up the bones and aſhes of the deceaſed, and putting them into ſome rich urn, depoſit them among thoſe of their anceſtors, either in the ſame place, or in ſome new built monument. Theſe are commonly ſumptuous edifices, adorned with niches and altars, on which theſe urns are ſet up, together with the inſignia and pedigree of each perſon, their characters, and actions, written or engraven on large tables [1].

Bonzas the chief undertakers.

Burials of thoſe of the lower rank.

Thoſe of middle or lower rank commonly bury their dead with burning ſome odoriferous woods and gums; and rear a kind of mound, with trees or ſweet plants, over their graves; or perhaps ſome ſort of altar tomb. They are obliged to invite the bonzas and relations, and to pay the former, and feaſt the latter, in the beſt manner their circumſtances will allow, and commonly bury ſome valuable things with the corpſe, for the uſe of the deceaſed. Theſe ſepulchres are alſo to be at ſome diſtance

[1] Xaver. Epiſt. Froes, & al. vide & Varen. lib. i. c. 12.

from

from the town; and those who can afford it usually surround them with some inclosure, planted with variety of trees, which make a handsome shew.

The Japanese are commonly healthy, strong, and long-lived; their moderate living and exercise preserve them from a great variety of distempers common in other parts of India. They have one, however, which is of a dreadful nauseous nature, against which they have as yet found no remedy, namely, the leprosy, which gradually corrodes and rots their flesh and limbs. Those unhappy persons infected with it, are immediately secluded from the rest, and obliged to live at a great distance from towns and inhabited places. They are likewise subject to the small-pox, diarrhœa, and bloody-flux, which are frequent and rife, though not of a dangerous nature; and yet the two latter prove sometimes so excruciating, that the Japanese chuse to put an end to them by a speedy death, rather than endure the exquisite pain which they occasion. They are also afflicted with a variety of colicky distempers, one of which, callled by them spasms, or convulsions of the bowels, is, in some measure, endemial to that country, attended with strange symptoms, not unlike those of the hysteric affection: as for the gout, stone, or gravel, they are hardly known in this country [k]. *Diseases.*

Before we come to speak of the origin, antiquity, and history, of that nation, it will be necessary to give our readers some account of its division and topography.

SECT. III.

Of the Division and Topography of Japan.

THIS large empire consists of three principal islands; 1. Niphon, or Hiphon, by far the largest of them, from which the whole hath its name; 2. Ximo, the next in extent; and 3. Xicoco, the smallest of the three, situate between the two former. Around these lie a great number of others, of different sizes; the most considerable of which shall be taken notice of in their order. To these we may add the large continent of Jedzo, on the north side of the great island of Niphon, the southern parts of *Japan how divided.*

[k] Xaver. Epist. Froes, & al. vide & Varen. lib. i. cap. 12.

which,

which, at leaſt, are ſubject to the emperor of Japan, as well as all the iſlands above mentioned [1].

The whole empire was anciently divided into ſeven principal regions or territories, and theſe into ſixty-two provinces, which were again ſubdivided into ſix hundred and four diſtricts; for a farther account of which, we muſt refer our readers to Kæmpfer's Hiſtory of Japan.

The iſland of Niphon deſcribed.

The iſland of Niphon lies about thirty leagues eaſt of Korea, and extends from 33 deg. 10 min. to 41 deg. of north latitude, and from 132 and half deg. to 147 and half deg. eaſt longitude; and is divided on the north ſide from the land of Jedzo, by the double ſtreights of Sangaar and Jedzo, erroneouſly called, in ſome of our maps, the ſtreight of Kamtſchatta, between which lies the iſland of Matſuma, and a number of ſmaller iſles on each ſide, all of them belonging to the north-eaſtern province of Oxu. Its form is very irregular, not unlike that of a jaw-bone, with a vaſt number of windings, ſo that it is not eaſy to aſcertain its true circumference, only it is computed to be about one thouſand five hundred miles at leaſt. Its length, from eaſt to weſt, is about ſix hundred and ſixty miles; and breadth, from north to ſouth, where broadeſt, about four hundred, but in other parts, only between one hundred and fifty and two hundred. It was divided, in the times of the dairos, into fifty-three or fifty-five kingdoms, all tributary to them; but ſince the cubos deprived theſe monarchs of their ſecular power, thoſe diviſions have not only undergone very great changes, but have been ſince in a ſtate of continual fluctuation. It was a conſtant policy in the emperors to ſuffer their kings to make war againſt, and encroach upon, each other; to depoſe ſome, if grown too powerful, and divide their territories between two or three of their favourites; and erect each into a kingdom or principality; at other times, to join two or more into one, as ſuited beſt their intereſt or humour, but always with a view of preventing their growing too ſtrong, and ſhaking off their allegiance.

Theſe kingdoms are again divided into provinces, and the provinces into ſo many diſtricts; which are likewiſe in a conſtant fluctuation, at one time belonging to one prince, afterwards, to another, and ſtill from the ſame

[1] Kæmpf. Hiſt. Japan, lib. i. cap. 1. & ſeq. Varen. lib. i. cap. 1. & ſeq.

cauſe,

cauſe, and with the ſame views; for which reaſon, we ſhall not ſay more of them here, but confine ourſelves to one remarkable diviſion, which takes in almoſt the whole iſland, and is ſtyled, by the Japaneſe books, the Gokinai, or Goka-kokf, or five provinces of the imperial revenue; becauſe the whole income of them is appropriated to the maintenance of the emperor and his numerous court.

The five provinces appropriated to the imperial revenue.

1. The firſt, called Jamaſia-jro, extends about a hundred Japaneſe miles, from north to ſouth; hath a fertile ſoil, ſeveral conſiderable cities and towns, and is divided into eight diſtricts. 2. Jamatto, alias Vos-tu, of about the ſame extent and fertility, and divided into fifteen diſtricts; had formerly many conſiderable cities, great part of which are gone in decay. 3. Kaſiu, or Kavatſu, of about two days journey extent, has a tolerable good ſoil, and includes ſifteen diſtricts. 4. Idſumo, alias Sensju, a large, though not very fertile tract, extending a hundred Japaneſe, or two hundred and fifty of our miles, from ſouth to weſt; bounded by the ſea on one ſide, and a ridge of mountains on the other; affords plenty of fiſh, corn, and pulſe, and is divided into three diſtricts. 5. Sit-zu, Siz-ju, alias Tſino-kuni, extending about two days and a half's journey in length, from ſouth to north, abounding with variety of pulſe, fiſh, and ſalt, and reckoned a plentiful country; it is divided into thirteen diſtricts [n], which, with thoſe of the other four provinces, amount in all to fifty-four. Each of theſe hath its capital, beſides a number of other conſiderable towns, which we have no room to mention. The five principal cities in this iſland are, Meaco, Jeddo, Oſacca, Gurunga, and Saccai.

Meaco deſcribed.

Meaco, or rather Miaco, the ancient metropolis of the whole empire, and the reſidence of the ancient and preſent dairos, is ſituated near the middle of the ſouthern coaſt, in a fertile and ſpacious plain, ſurrounded at ſome diſtance by delightful high mountains, which yield a moſt noble proſpect to the town and country about it, they being, for the moſt part, covered with ſtately temples, monaſteries, burying-places, and pleaſure-houſes, all of them adorned with gardens, orchards, and the greateſt variety of verdure, watered by a vaſt number of rivulets which come down from thoſe mountains. Three rivers, the largeſt and deepeſt of which ſprings from the great lake Omi, or Oitz, and the other two from the adjacent hills

[n] Kæmpfer, ubi ſupra, cap. 5.

above

above mentioned, after having croſſed ſome part, unite their waves in the centre of the city, where a noble bridge, about two hundred paces long, is built over them. Thence bending their ſtream towards the ſouth-weſt, after a courſe of about twenty or thirty miles, fall into the large bay of Oſacca. Hence the place is divided into upper and lower towns, the former of which was by far the nobleſt, on account of the vaſt concourſe of the quality, who then reſided in it, as well as of the dairo's palace and court, which is ſituated on the north ſide of it, and divided from it by a high wall and broad ditch. On the weſtern ſide of the city ſtands a ſtrong caſtle, all of ſquare ſtones, formerly built for the ſecurity of the dairos during the civil wars. It ſtill ſerves as a palace for the cubos, or emperors, when they pay their viſits of homage to the dairo, and at other times is occupied by a ſmall garriſon, with a commander at their head. In the centre of the caſtle ſtands a tower of a conſiderable height, which commands the whole city, and parts adjacent.

Caſtle.

Circuit, walls, &c.

This twofold city appears, by the ſtately high walls of it, to have been about twenty miles in length, and nine or ten in breadth, when in its full ſplendor, beſides its large ſuburbs, and the imperial palace, which is a city by itſelf, and divided from the reſt. The ſtreets are generally narrow, but long and ſtreight, and ſo full of inhabitants, that a public account being taken of them, according to their ſeveral ſects, the whole amount was found to be near five hundred thouſand, excluſive of the ſeveral thouſands that compoſe the dairo's court, and a much greater number of bonzas and nuns, who, on another liſt taken of the city, were found to amount to above fifty-two thouſand, and the reſt of the inhabitants to four hundred and ſeventy-ſeven thouſand five hundred and fifty-ſeven, in all five hundred and twenty-nine thouſand ſeven hundred and twenty-ſix, excluſive ſtill of the dairo's court, and of an infinite multitude of ſtrangers, who flock to it from all parts of the empire °.

Public buildings.

Its temples are numerous, and ſome of them magnificent beyond conception. The number of thoſe that belong to the Budſdo ſect or religion, introduced hither from China, and other parts, amounts to no leſs than three thouſand eight hundred and ninety-three; and thoſe belonging to the Sintos, or ancient religion, to two thouſand

° Kæmpf. lib. ii. cap. 5. Vide & Varen. lib. i. cap. 22. Caron, Froes, & al. Vide & Epiſt. Xaver, &c.

one

one hundred and twenty-seven; princely palaces are reckoned a hundred and fifty-seven; streets one thousand eight hundred and fifty-eight; bridges, eighty-seven; and houses, a hundred and thirty-eight thousand nine hundred and seventy-nine. The private houses are not above two stories high, mostly built of wood covered with clay and lime, and but slightly thatched. Most of them have either reservoirs, or troughs full of water, with proper vessels and conveyances for domestic purposes. In other respects they commonly are neat, plain, and convenient, and there is scarce an inhabitant, either in the city or suburbs, that doth not deal in some sort of commodities or other; so that Meaco, though much decayed in consequence of what it suffered in the civil wars, from pillage, massacre, and conflagration, is still the grand storehouse of all the manufactures of Japan, and of all foreign and home merchandize, and the principal seat of their commerce. Here they refine their metals, and coin their money, print books, and carry on all sorts of manufactures; here they weave and dye the finest and richest silks and stuffs; make and sell the most beautiful japan-work, porcelane, musical instruments, paintings, carvings, all sorts of gold, silver, and copper work, in the greatest perfection, but more particularly steel of the finest temper and curious workmanship; all sorts of gowns, and other dresses, ready made for both sexes, and an infinite variety of toys and trinkets: in a word, there is hardly any kind of commodity but is to be sold at Meaco, nor any sort of ingenious workmanship which they will not imitate. In this, as in most other trading cities of the East, every trade hath its own particular street, ward, or quarter; every one under its proper officers and inspectors, who are all accountable to the grand minister or president of justice, a person of the greatest authority in the whole empire, next to that of the emperor. He always resides in the city, where he has a magnificent palace, and all the grandees, governors, and other officers, who have posts in any of the imperial cities, are under his inspection and authority.

Great trade.

Govern-ment.

Of all the sumptuous edifices of this metropolis, the dairo's palace is by far the largest and most magnificent, a kind of city by itself, situated on an eminence on the north side of the town, and surrounded with stately walls flanked with high towers, and with a double ditch, of a considerable breadth and depth. The inside consists of twelve or thirteen streets, or double rows of buildings, in

Dairo's palace.

which his court reſide. In the centre are his own apartments, built and furniſhed in the grandeſt manner, and embelliſhed with gardens, orchards, ſummer-houſes, terraces, and every thing that is curious and rich in art and nature [p]. In the centre of the whole, as well as in that of the caſtle, is a ſtately tower, with ſeven or eight ſtories, much like thoſe of the Chineſe formerly deſcribed, except that they do not decline ſo gradually in their thickneſs, but are broader, and more ſquare, in proportion to their height.

Meaco is ſituated in the province of Jamatto, in latitude 45 deg. 38 min. or, according to others, 46 deg. eaſt longitude; 138 deg. 15 ſec. and about two hundred and ſeventy-ſix miles weſt from Jeddo [q].

Jeddo deſcribed.

Jeddo, Jedo, or Yeddo, the other metropolis of Japan, ſince the cubos, or crown-generals, gained the ſupreme civil power, is ſituated in a fine ſpacious plain in the province of Muſaſi, at the bottom of a large bay of its own name, famed for its great plenty of fiſh, particularly its excellent lobſters; but ſo ſhallow, as to admit of no ſhip of any bulk to come up to the city. It is in other reſpects the moſt conſiderable city in all Japan, not only for its richneſs and great commerce, but for its largeneſs and populouſneſs, on account of the many princes, lords, and grandees, who, with their numerous trains and families, ſwell up the court, city, and ſuburbs, to an incredible number. The city, towards the bay, forms the figure of a creſcent, and is affirmed by the Japaneſe to be ſeven of their miles long, five broad, and twenty in circumference (A). It is not encloſed with walls, but is, like moſt other cities in Japan, interſected with many large canals and broad ditches, with high ramparts on both ſides, plant-

Compaſs.

[p] See it deſcribed in our Engliſh Atlaſſes, Dutch Embaſſy, Varenius, and others. [q] Kæmpf. Varen. Ricci, & al.

(A) The Japan miles are above double the length of our common ones, four of their's making about ten of our's; ſo that Jeddo muſt be above ſeventeen of theſe in length, and twelve in breadth; but if our author meant Dutch leagues by them (1), it will be ſtill much larger, viz. above twenty of our miles in length, fifteen in breadth, and almoſt ſixty in compaſs. Moſt authors, who have copied after him, do indeed take him in this latter ſenſe; but we rather think, that he ſpeaks of thoſe of Japan.

(1) Conf. Kæmpf. Caron, Varen. Ricci, & al. ſup. citat.

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ed with rows of trees, not so much for defence or ornament, as to prevent the spreading of those dreadful conflagrations to which it is frequently subject; only towards the castle those ramparts are observed to be shut up by strong gates, where they probably serve likewise for a defence against any assault from the city.

Rivers. Jeddo stands on the large river of Tonkag, which runs from the west, through it, into the haven, and there discharges itself by five different streams, each of which hath a bridge over it; whilst a considerable branch of it surrounds the castle, and fills its ditches with water. The most considerable of the bridges above mentioned is called Niphonbas, or the bridge of Japan, and from it all the roads and distances of places in the empire are taken. It is about two hundred and fifty yards long, and is laid over that branch of the river which surrounds the castle, and thence opens on both sides into a fine long street fifty paces broad, which crosses the whole city, and is always thronged with people of all sorts, some of the highest quality of both sexes, richly dressed, in their chairs and palankins.

Populousness. The number of the natives, foreigners, and ecclesiastics, is almost incredible. The families of all the princes of the empire reside there almost all the year round, with numerous retinues suitable to their quality; whilst those princes are permitted to absent themselves from court only six months in the year, to go and take care of their hereditary dominions. Jeddo is not nearly so regularly built as Meaco, and other cities of Japan, because it increased by degrees to its present bulk since the cubos began to make it their chief residence. However, as a great part of it hath been rebuilt since the various conflagrations it hath undergone, and the other devastations made on it by earthquakes, the streets are become more regular, wide, and handsome; the greater part of them cutting each other at right angles, and the palaces, temples, monasteries, and other public buildings being rebuilt in a more beautiful style. As to the palaces, *Palaces.* they are separated from other houses by large court-yards and stately gates; a flight of steps, elegantly wrought and varnished, leads to the porch. The building is divided into a great variety of apartments, all on a floor, and not above one story high, and some of them very magnificent, but without any of those high and stately towers which adorn their castles and palaces in their own hereditary dominions. The principal gate is always kept shut, and styled

the emperor's gate. As ſoon as a new palace is built, that monarch is invited thither to a grand entertainment; and, upon his going away, that gate is, out of reſpect to him, kept ſhut ever after.

Imperial palace. The moſt ſtately edifice in the whole empire, is the imperial palace. It ſtands pretty near the centre of the town, and is of an irregular figure, and computed about five Japan miles, or between eleven and twelve of our's in circumference. It conſiſts of three incloſures, the third and innermoſt of which is that where the emperor reſides, having noble gardens behind, embelliſhed with every thing that is beautiful, and ſuitable to ſuch a place; the other two, ſtrong and well fortified, are occupied by the reſt of his court, and the princes and lords that compoſe it, and theſe may be properly enough ſtyled three caſtles, as they are divided from each other, and ſurrounded each by their particular cincture of walls and ditches.

Firſt cincture. The firſt or outward cincture, which takes in ſuch a large ſpace of ground as to incloſe the ſecond, and part of the third, or imperial palace, conſiſts of a great number of ſtreets, in which ſtand the palaces of the princes of the empire, large and finely built, with ſpacious courts, ſhut up by heavy gates, within which they live with their families and retinues. The whole group is incloſed within its own walls, with ditches and drawbridges, and the gates are ſecured by a conſtant guard.

Second cincture. The ſecond takes up a much ſmaller ſpot of ground than the firſt, and fronts the third, in which the emperor reſides: it is likewiſe ſeparate from the other two by walls. The guard of the ſecond is much ſtronger, and more numerous, than that of the firſt, and in it reſide the greateſt princes, miniſters, and other officers of the empire, who are all obliged to pay a more immediate attendance on the emperor.

Third, or imperial palace. The third cincture, or imperial palace, properly ſo called, ſtands higher than the other two, and on the top of an eminence. It is incloſed with a thick and ſtrong

Ramparts. wall of freeſtone, flanked with ſaliant angles. The wall is ſupported on the inſide by a rampart of earth raiſed againſt it; and the top of it is adorned with ſeveral long buildings, high ſquare towers, and other guard-rooms. The ſtructures, on that ſide where the emperor reſides, are of uncommon ſtrength, built of freeſtone, of extraordinary ſize, laid on one another, without mortar or cement. Within the centre of this incloſure, a ſquare white tower riſes above all the other edifices, adorned with roofs, doors, windows, galleries, and other embelliſhments,

ments, particularly bended roofs, projecting out from the building, with dragons, dolphins, and other creatures, at the angles and top, which give an air of ſurpriſing magnificence to the whole fabric; and this is increaſed by the dazzling appearance of the tiles, which are all gilded. On the ſide of this ſtupendous building is a ſecond caſtle, built more like a citadel, without any ornaments on the outſide. It hath but one gate and one paſſage, and that is from the emperor's palace, over a high and long bridge. A third caſtle ſtands by the ſide of this ſecond, much of the ſame ſtructure, and both are ſtrongly incloſed with lofty walls ſurrounded with deep ditches, filled by the great river. In theſe two caſtles are kept the princes and princeſſes of the imperial family, the emperor's queens, or wives of the ſecond rank, and his concubines, all in their ſeparate rich apartments. Behind this imperial cincture riſes a delightful eminence, adorned with magnificent gardens, orchards, terraces, and other embelliſhments, according to the country faſhion, the top of which is terminated by a pleaſant wood, planted with ſycamores of two different, but curious kinds, whoſe leaves, variegated with yellow, red, and green, yield a moſt delightful proſpect.

Second and third caſtles, for the wives, &c.

Noble gardens, and wood behind.

The palace itſelf hath but one ſtory, but exceeding lofty. It takes in a large ſpace of ground, and hath ſeveral long galleries, and ſtately rooms, which, upon ſetting up, or taking down the ſcreens which form the partitions between them, may be enlarged, or contracted, at pleaſure. The principal apartments are diſtinguiſhed by their proper names, ſuch as the hall of attendance, where all that are to be admitted to audience either of the emperor, or his prime miniſter, are to wait till they be introduced; the council-chamber, where his chief counſellors meet; the hall of one thouſand mats, where the emperor receives the homage of all his tributary and vaſſal princes and foreign ambaſſadors; and the ſeveral halls of audience. The ornaments and furniture of thoſe numerous and ſumptuous apartments, are ſuitable to the magnificence of the outſide; but as they are in general inacceſſible to ſtrangers, we have no deſcriptions of them that can be deemed authentic (B). The ceilings, pillars, ſtairs,

Stately apartments.

(B) The hall of audience, where ambaſſadors are admitted to the emperor's preſence, is lofty and ſumptuous, the roof either plated or covered with gold and ſilver, of exquiſite work-

ſtairs, and galleries, are of cedar, camphire, or of jeſeri-wood, the grain whereof naturally forms itſelf into flowers, birds, landſcapes, and other curious figures, which are therefore covered only with a thin tranſparent varniſh; whilſt others are finely carved, painted, and gilt, or overlaid with ſome of their fineſt japan. This palace was not built till the reign of Taycho, who aſſumed the ſupreme civil authority about the year 1600.

By whom built.

Government of the city.

Jeddo hath two chief governors, who take the command of the town by turns, each for the ſpace of one year; next to them are the magiſtrates, who have the government of ſome particular quarters of the city; and under theſe are the ottonas, who preſide over every ſtreet, or over a certain number of tradeſmen, handicraftſmen, &c. In other reſpects their government is much the ſame with that of moſt other large cities in the empire, already deſcribed. This city and ſuburbs are a nurſery of artiſts and handicraftſmen, of tradeſmen and merchants, of all ſorts. It hath a variety of noble markets; and the ſtreets abound with open ſhops, richly furniſhed with all ſorts of merchandize; but theſe, as well as moſt kinds of proviſions, are ſold much dearer than in any other city in the empire, partly on account of the prodigious concourſe of people that flock thither from all parts, and the vaſt number of idle monks and courtiers with which it ſwarms; and partly alſo from the difficulty of importation. It ſtands in 35 deg. 48 min. of north latitude, and 144 deg. 10 min. of eaſt longitude.

workmanſhip. It is ſupported by ſtately pillars, beautifully carved and painted. The throne is one of the moſt magnificent that can be imagined, all of maſſy gold, or plated over with it in the moſt elegant manner, and enriched with pearls, diamonds, and other precious ſtones, of ineſtimable value. The tapeſtry is of the fineſt ſilk, wrought by the moſt curious hands, and adorned with pearls, gold, ſilver, and other coſtly embelliſhments.

The areas between each court, ſome of which are large enough to marſhal a ſmall army, are adorned with ſtatues, high towers, galleries, fountains, water-works, and other decorations; and that which is before the third, or innermoſt court, hath a noble ſpacious theatre, on which plays are frequently acted, for the diverſion of the court. Two ſtrong rooms are ſaid to be within that cincture, in which the immenſe treaſures of thoſe monarchs are kept; and theſe are ſecured from fire and thieves by ſtrong iron bars and gates, and roofs of ſolid copper (1).

(1) Confer Kæmpfer, Caron, Varen. Ricci, & al. ſup. citat.

Oſacca

Oſacca is the moſt conſiderable city, next to the two capitals above deſcribed, for riches, grandeur, and populouſneſs, conveniently ſituate near the mouth of the river Jedogawa, about fifteen leagues below Meaco, in the province of Setzu, and eſteemed one of the moſt conſiderable ſea-ports in the whole empire. It is between four and five miles in length, and three in breadth; and ſo populous, that it is able to raiſe an army of eighty thouſand men from its inhabitants. It ſwarms with tradeſmen and artificers of all kinds; and here a vaſt number of rich merchants are ſettled, beſides a great many nobility and gentry, who live in one of the moſt pleaſant parts of it, on the other ſide of the river above mentioned. The Jedogawa, which is here as broad as the Thames at London Bridge, hath its ſpring from the lake Oomi, or Oits, lately deſcribed, and running through the towns of Utſi and Jeddo, takes its name from the latter, whilſt one of its branches parts itſelf from, and runs directly into the ſea; the other continues its courſe towards Oſacca, where it receives two other rivers, the Firano and Jamata; and continuing its courſe through that city, falls into the bay of the ſame name, which is capacious and deep enough to receive the largeſt veſſels.

Oſacca deſcribed.

Vaſt commerce.

Port.

The port is defended by a ſtrong caſtle on the north-eaſt end, which was built by the emperor Taycho, ſo as to command both the city and river. It hath always a numerous garriſon, and is commanded by two officers in greateſt favour with the court, one of whom hath the care of the caſtle, in which are kept part of the emperor's treaſure and ſtores, and the other preſides over the garriſon; but neither of them hath any thing to do with the government of the city, which hath its own governors and officers, in the ſame form as that at Jeddo, and is kept under the ſame ſtrict regulations as the other chief cities of the empire. Oſacca abounds with all ſorts of proviſions and merchandize. The neighbouring country affords a ſort of earth of a beautiful orange-colour, with which they cover their houſes; and great quantities of it are conveyed into other parts of the empire for the ſame purpoſe. Oſacca is ſituate in north latitude 35 deg. 50 min. and eaſt longitude 137 deg. 20 min.

Caſtle.

Surunga, Suruga, Syringa, capital of the province of its name, is another maritime town with the imperial title, though it hath neither walls nor gates. It is chiefly famed for having been once the reſidence of ſome of the cubos,

Surunga.

or emperors. It was formerly as large as London and Southwark. The ſuburb was chiefly inhabited by merchants and tradeſmen, whilſt the quality and gentry reſided in the city; and, though it hath fallen to decay, yet it ſtill preſerves ſome of its ancient privileges, particularly that of coining gold and ſilver money. It hath a ſtrong caſtle on the north-eaſt ſide, well fenced with walls of free-ſtone, and ditches; and had a high ſtately tower, which, we are told, was ſince conſumed by fire. In this caſtle uſually reſided the emperor's eldeſt ſon, or, according to others, his eldeſt brother, who was governor of that and of the city. The laſt prince that ſeems to have lived in it was called Tejitonani, a natural ſon of the emperor Gonju; but as he rebelled afterwards againſt his brother, on the throne, anno 1620, the caſtle was turned into his priſon, where he put an end to a long confinement by ripping up his own bowels. From that time we are told moſt of the inhabitants abandoned the place [r].

Its mint.
Caſtle, the reſidence of princes of the blood.
Turned into a priſon.
City gone to decay.

Suruga ſtands in latitude 35 deg. 22 min. and eaſt longitude 142 deg. 30 min.

Saccai.

The laſt city we ſhall take notice of in this iſland is Saccai. It is famed not only on account of its inhabitants, who boaſt themſelves to be ſprung from the ancient kings and princes of Japan; but alſo of its advantageous ſituation, having the ſea on the weſt ſide, and the other three being ſurrounded with a wide deep ditch, except only that part which lies near the foot of the mountain, which is defended by a high ſtone wall. There is moreover a very ſtrong caſtle on the top of the mountain, which hath no leſs than fifteen baſtions, and is acceſſible only by a ſteep and narrow way, and commands both the city and parts adjacent. On the declivity of the mountain is a ſecond fortreſs, whoſe walls are fifty feet high, of hard ſtone; and on the other ſide of it ſtands a magnificent palace flanked with two lofty towers, the higheſt of which is nine ſtories high: this is the uſual reſidence of the tributary princes of that territory.

Over againſt the harbour is the iſland called Pie-nes, famed not only for the beauty of its walks, to which crowds of people reſort from the city, but for a deity worſhipped there, to which vaſt numbers of perſons devote themſelves. They go from his temple to the ſea-ſide, where they enter into a boat provided for the purpoſe; then, launching

Sma'l iſland of Pie-nes.

[r] Kæmpfer, ubi ſupra.

into

into the deep, they throw themſelves overboard, loaded with ſtones, and ſink to the bottom. The temple of that deity, which is called Canon, is very large and lofty, and ſo are many others in the city itſelf; one in particular, dedicated to the gods of other countries, is thought the fineſt in the whole empire [a]. *A piece of horrid ſuperſtition.*

2. The ſecond iſland in extent and dignity is that of Ximo, lying on the weſt end of that of Niphon, and divided from it only by a narrow channel or ſtreight, eſpecially on the north-weſt ſide. It reaches from 31 deg. 45 min. to almoſt 35 deg. of north latitude, and from 131 deg. to 135 deg. 20 min. of eaſt longitude, and is computed about two hundred and ninety miles in circuit, excluſive of it creeks and bays. Its ſoil, air, climate, and productions, are pretty much the ſame with thoſe of Niphon. It hath a conſiderable number of cities, of which we know little elſe but their names and ſituation; the moſt conſiderable of theſe are Bungo, Cangoxima, and Nanghazak. *Iſland of Ximo deſcribed.* *Chief cities.*

Bungo, or, as ſome write it, Boengo or Boungo, though ſaid to be the capital of the whole iſland, is ſcarcely mentioned in the church hiſtory of Japan. *Bungo.*

Cangoxima, Cangoxuma, alias Cogoxima, ſituate on the moſt ſouthern verge of the iſle, is the very firſt ſea-port the Portugueſe landed at; and which they afterwards choſe to make the centre of their commerce, on account of its advantageous ſituation, and commodious harbour. There are indeed a great number of rocks at ſome diſtance from it, which render the entrance into it very dangerous; and upon one of them ſtands a ſtrong caſtle built by Ongoſchio, the grandfather of the emperor Gongon, or Gongin, with a view of ſecuring the city, which is the key of the kingdom of Saxuma, and of the whole iſland. At the entrance of the haven ſtands a ſquare light-houſe, built on a very high rock, which is ſeen at above twenty miles diſtance at ſea; and at the foot of the rock is a convenient road for ſhipping. *Cangoxima.* *Caſtle.* *Light-houſe.*

The quay is guarded by a ſtone dyke, which runs quite into the ſea, and hath a ſtone rampart breaſt-high, covered with copper. At one end of it are built two large wings, in each of which five hundred men keep conſtant watch night and day, not only to guard the port, but to be a kind of check on the kings of Saxuma, who had often revolted, to avoid paying tribute to the emperor. The town *Quay.* *Guard.*

[a] Dutch Embaſſ. Cornel. Dict. ſub voc.

is

River. is watered by a river which deſcends from the adjacent mountains into a canal made on purpoſe, in the heart of it, from which it falls with great rapidity into the ſea. On the ſouth-ſide of the river is a ſtately building, or cuſtom-houſe, where paſſengers pay a ſecond duty, beſides that which is paid at the firſt caſtle. Here are other large and ſumptuous magazines belonging to the emperor, ſome of which are proof againſt fire.

Public buildings.

Cangoxima ſtands in north latitude 31 deg. 42 min. and caſt longitude 133 deg. 16 min [t].

Nanghazak. The laſt place of note in this iſland is Nanghazak, alias Nangazaki, ſituate on the weſtern coaſt of it, in the province of Figen, or Fiſen, the only place in the whole Japaneſe empire where the Dutch are permitted to come and traffic. It ſtands at the farther end of a deep commodious bay, and extends in the form of a creſcent, which, together with the mountains which ſurround it on the land-ſide, yield a moſt delightful proſpect. The mouth of the harbour, which lies north of the town, is narrow, and not deep, but grows wider and deeper as we ſail farther in, till we come to a rocky iſland, where there is good riding.

Bay and harbour deſcribed.

Two ſtrong guards. About half a mile from the town are two imperial guards oppoſite to each other, incloſed with paliſades, and conſiſting each of ſeven hundred men, including thoſe that are upon duty. There are alſo ſeveral forts, built like baſtions along the harbour, but have no cannon. The haven is long and deep; the ſea riſes from four and a half to ſix or ſeven fathoms; and the bottom is a ſtiff clay, which affords a firm anchorage.

City deſcribed. The city lies at the farther end of the harbour, where it ſpreads itſelf wideſt; but is deſtitute of walls, caſtles, or any other defence. The ſtreets are neither ſtrait nor wide. Three rivers run through the town, which deſcend from the neighbouring hills, the middlemoſt of which is the largeſt, and croſſes it from eaſt to weſt; the misfortune is, that they have ſcarcely water enough during a great part of the year to water their rice fields and gardens; though theſe ſtreams ſwell to ſuch a degree, after heavy rains, as to ſweep away whole houſes with their rapid current. The place is divided into the inner and outward town; the former of which contains twenty-ſix, and the latter ſixty-one ſtreets; in none of which ſtrangers are ſuffered to dwell: they have particular ſuburbs allotted to them, where they are narrowly watched by the emperor's officers.

[t] Dutch Embaſſ. Cornel. Dict. ſub voc.

The

The chief public buildings in and about it are, 1. Five janaguras, or large houſes built of timber, not far from the ſhore, where are kept three imperial jouks, or men of war, with all their tackle, ready to be launched at command. 2. The powder magazine, built on the ſhore, over againſt the town; but, to prevent all accidents, a large vault hath been dug in the neighbouring hill, where the gunpowder is kept. 3. The palaces of the two reſiding governors, which take up a large ſpot of ground, and ſtand ſomewhat higher than the ſtreets; they are ſtrong, regular, and well guarded. 4. The palaces of about twenty other princes and grandees of the firſt and ſecond rank, ſome of whom conſtantly reſide there, and others only on particular occaſions. 5. About ſixty-two temples within and without the city, moſt of them built on eminences, and ſerving not only for devotion, but alſo for recreation; for they are ſurrounded with ſhady walks, to which the people reſort for the ſake of the freſh air, and fine viſtoes. 6. Their bridges, in number thirty-five, twenty of them of ſtone, and the reſt of timber, all plain and ſtrong. 7. The goknia, or *hell*, called alſo roja, or *the cage or common priſon*, ſtanding near the middle of the town, and conſiſting of about one hundred ſmall and large huts or cages, ſeparate from each other. Here priſoners are kept, and puniſhed according to their rank, or the nature of their crimes; either put to the torture, or privately executed (C). 8. The brothel, which conſiſts of two handſome ſtreets, ſhut up at each end by ſtrong gates, where women are kept to be hired either by natives or foreigners. Theſe being bought young, and brought up under the proſtitutes, are taught to dance, ſing, play on inſtruments, write, and work.

Public buildings.

Priſon.

(C) The priſoners are permitted, or rather obliged, to come out of their huts at leaſt ſix times in a year, to waſh and air themſelves in apartments built for that purpoſe, to prevent ſickneſs and infection. Thoſe priſons are kept very ſtrictly, and as neat and healthy as poſſible; moſt of the priſoners, except great criminals, are allowed to air themſelves for ſome time every day, and the reſt of the time are confined to their ſeparate cells or apartments. The women have one ſquare court of the ſame nature built for them, with which no men have any communication, except through a grate, and with permiſſion firſt obtained from the governor (1).

(1) Kæmpfer, lib. iv. cap. 1. vide & Caron, Varen. & al.

The

Private houſes. The houſes are low and mean, though well filled with inhabitants, who are moſtly merchants, tradeſmen, ſhopkeepers, and handicraftſmen. The manufactures of the town are not near ſo good as they are in other parts of the empire, except what is wrought in gold and ſilver, and deſigned for exportation, which, we are told, is made with a much better taſte and more curious workmanſhip. Moſt merchandizes here ſell dearer than in other parts, and ſo do their proviſions, though they are plentifully ſupplied with all kinds; the country about furniſhing them with fruits, pulſe, and herbage; the ſea with fiſh; and the neighbouring countries with cattle, grain, and other proviſions; but their water, though clear and well-taſted, is apt here, as well as in moſt other parts of the empire, to cauſe very violent and painful colics [w].

Adjacent country.

Nanghazaki ſtands in latitude 32 deg 36 min. and eaſt longitude 131 deg. 22 min.

Iſland of Xicoko. 3. The laſt conſiderable iſland, though much leſs than that of Ximo, laſt deſcribed, is called Xicoko, and lies between that on the weſt, and Niphon on the eaſt. It is almoſt of a ſquare figure, extending from 33 deg. 20 min. to 35 deg. 6 min. north latitude, and from 134 deg. 24 min. to 136 deg. 40 min. Its circumference, excluſive of its bays and creeks, is computed to be about a hundred and ninety miles, and its climate and product much the ſame with thoſe of Niphon. It hath ſeveral commodious ports round it, and many towns within land.

Other ſmall iſlands. Beſides the three large iſlands, there is a prodigious number and variety of ſmaller, ſome inhabited, and others deſert, all around the coaſts of Japan; but very few of them are deſcribed, or, indeed, more than barely mentioned by travellers, and the maps of that country. Some of them, however, are large enough to maintain a governor, and to yield not only corn, fruits, cattle, rice, ſugar, and other proviſions, but likewiſe to produce variety of metals, minerals, precious ſtones, and quarries of marble.

Firando. Dutch factory. Firando, where the Dutch at firſt made their principal ſettlement, is ſituate near the weſtern coaſts of the iſland of Ximo, extending from about 33 deg. 20 min. to almoſt 34 deg of north latitude, and lying between 131 and 132 deg. of eaſt longitude, and though much ſmaller than many others around theſe coaſts, is honoured with the title of kingdom. It hath a port which, though narrow, and ſomewhat dangerous at its entrance, is yet large, and

commodious enough within to contain a large number of veſſels, and to ſhelter them from all winds. It owes indeed its firſt riſe to the Dutch fixing their grand ſtaple in it, and building their magazines, fine houſes, and ſome fortreſſes upon it; by which, and other improvements, it became ſo conſiderable for its commerce, and great reſort, that from one ſtreet it increaſed to above forty, moſt of them large and well built. In 1640 the emperor ſuſpecting them of a deſign to build rather forts than magazines, immediately ſent them an order to quit the iſland, and to confine themſelves to their factory at Nanghazaki[y]. *Dutch driven out.*

There is nothing elſe remarkable in the iſland except its caſtle, a noble and ſtately edifice, formerly belonging to Firandono, brother to the then king of the iſland. It ſtands on an eminence, in the midſt of a ſpacious plain; and hath a noble bridge, defended at each end by a guard of arquebuſers. It is ſeen at a great diſtance at ſea, by reaſon of its advantageous ſituation, and much more on account of its lofty tower. On the ſides of the caſtle are eight gates, with each a flight of ſteps leading to it. At the foot of the hill on which the caſtle ſtands are ſeen four pavilions or cupolas, anſwering to its four angles, and from each of theſe runs a gallery to the other, ſupported by a row of pillars[z]. *Stately caſtle.*

The Liqueois, or Riuhu, compoſe a chain of iſlands, reaching from Ximo to Formoſa. They are numerous, but only ſix of them are of any conſiderable bigneſs, and take their name from the largeſt, called the Great Liqucio, or Lequio. They are ſuppoſed to have been firſt peopled by the Chineſe, becauſe the inhabitants ſpeak their language, though corruptly; but were conquered by the king of Saxuma, one of the tributary kings of Ximo, to the emperor of Japan, with whoſe capital alone, of all the Japaneſe ſea-ports, they are allowed to traffick. They likewiſe pay a tribute to that prince, beſides a yearly preſent they ſend to the emperor of China, with whoſe ſubjects they likewiſe carry on a conſiderable trade. *Liquois, or Riuhu iſlands.*

The goods they commonly import into Saxuma are ſilks, cottons, ſtuffs, and other commodities, which they bring over from China, as alſo ſome products of their own, ſuch as corn, rice, fruit, pulſe, awamuri, which is a ſtrong ſpirit made out of the remainder of their crop; mother of pearl, and a variety of other ſhells, thoſe in par- *Their commerce with Japan and China.*

[y] Kæmpfer, Dutch Embaſſ. & al. Cornel. Dict. &c. [z] Idem ibid.

ticular

ticular called cowries, which pass in several parts of India for current coin. Another sort they calcine, or prepare into a kind of white varnish, with which the boys and girls paint themselves; and a third sort of flat shell, made very thin and transparent, which the Japanese use instead of glass, or oiled silk, for their windows, besides some scarce flowers, roots, and plants, esteemed by the Japanese, which we have not room to enumerate, all which they transport in their own jonks, or small vessels.

Inhabitants. The rest of the inhabitants of these islands are either husbandmen or fishermen, who are good-natured and affable, lead a merry life, diverting themselves with music, dancing, and drinking rice-beer; and if we may believe the Japanese, some of their islands are so fertile, that they yield rice harvests twice a year. As for their religion or government we know but little of it, only that they acknowlege the king of Saxuma for their sovereign; yet, like the Japanese and Tonquinese, they have a dayro, or ecclesiastical hereditary monarch, whom they affirm to be descended from the gods of their country. He commonly resides at the island of Jajama, one of the chief Liqueios [a].

Hereditary high-priest.

Curiosities of Japan. We shall conclude this section of the division of Japan with an account of its most remarkable curiosities, both natural and artificial. Among the former we may reckon, 1. Their volcanoes, which they compute to be no fewer that eight in the empire. Some of them have cast out continual streams of fire and flame, without intermission, for several centuries. Of this nature is that which issues out of a small rocky island over-against Nanghazak, and another opposite to Saxuma, which hath been known to burn for many ages, and throw up, at different intervals, vast quantities of sulphur, and other combustible matter. The mountain of Fesi, in the province of Suruga, is no less remarkable, not only for its vast height, but for its top's being covered with everlasting snow, which being frequently blown about by the force of the winds, represents a kind of smoking hat. This mountain, the Japanese tell us, was formerly a volcano; but a new opening being made by the violence of the flames, the fire ceased some time after; the sulphur, and other combustibles, being in all probability exhausted by the fierceness of its burning [b].

Natural rarities. 2. The next class of natural rarities consists of hot baths and mineral springs, many of which are reckoned

[a] Kæmpfer, lib. i. cap. 4. [b] Vide & Caron, Varen, & al.

by

by the Japaneſe to be infallible remedies againſt the venereal and other inveterate diſeaſes. Some of theſe ſprings are ſo hot as to exceed boiling water; and one of them, we are told, which is equal in heat to boiling oil, only breaks forth twice a day, for about an hour, at which time the eruption is ſo violent, that it will lift up, and carry off, the biggeſt ſtone that can be laid on the mouth of the ſpring; and comes up with a noiſe as loud as the exploſion of a cannon [c]. They have likewiſe a great variety of cold mineral ſprings, from which their ſick might reap much greater benefit if their phyſicians and quacks were more expert in the right uſe of them. 3. They have mountains of a prodigious height in ſeveral parts of the empire; and on ſome of them the roads are ſo ſteep and rugged, that thoſe that travel on horſeback are forced to alight, and either walk on foot or be carried in canges (D). The higheſt and moſt famed mountain in the empire is that of Feſi, which is viſible almoſt forty leagues off at ſea, though about eighteen miles diſtant from the ſhore. Many rivulets, by joining with a multitude of others in their windings and deſcent, become conſiderable rivers, and in ſome places form a fourth kind of natural curioſity, viz. large and ſurpriſing cataracts. The moſt remarkable of thoſe in Japan is that of the lake Togitz, or Facone, which being ſurrounded on all ſides by high mountains, hath no outlet for its waters but through three different apertures, from whence they fall down in cataracts, with a dreadful violence and noiſe; thence the three ſtreams reuniting, run down with a prodigious vehemence, by a narrow channel, through a deep valley, over rocks and precipices, into the ſea [d].

Hot ſprings.

Cold mineral ſprings.

High mountains.

Cataracts.

Among the animal kind we may reckon their white ants, in ſhape, ſize, and other particulars, like our common piſmires, but white like ſnow. The Japaneſe call them dotoes, or *piercers*, becauſe their ſnout is armed with four ſharp crooked pincers, with which they will pierce through any thing but ſtone or ore in a very little time, and will

White ants.

[c] Varen. ubi ſupra. Caron, Varen, & al.

[d] Kæmpfer, ubi ſupra, lib. v. cap. 11.

(D) Theſe are not unlike our chairs, only not ſo high, becauſe the perſon ſits on the bottom of it, with his legs acroſs under him. By means of a pole that runs along the top they are carried on men's ſhoulders (1).

(1) Kæmpfer, lib. i. cap. 8. Varen. & al.

do

do a great deal of mischief. No other way is yet found of keeping them from merchandize, and things of value, but by strewing some salt under and about them. These small creatures are not able to bear the fresh air; but, in their excursions, make themselves ways under ground; or if they march above ground, over a floor or table, they rear arches or trenches all the way they go, which they leave behind, about the bigness of the little finger. Their male ducks are no less curious for largeness, the beauty of their shape, and variety of their colours and feathers. Their heads are crowned with a stately large tuft, their tails rise in a beautiful oblique manner; and their, wings which stand over their back, add still to the elegance of their shape. They have nightingales with such sweet pipes and notes, that one of them will sell for twenty cobans. They have a great variety of beetles; one sort of which, called sehi, or semi, begin to sing with the rising sun, and end about noon. But the most curious of all the Japanese insects of the flying kind, is that called the night-fly; which the ladies and virtuosi keep amongst their greatest curiosities, on account of its extraordinary beauty [e]. It is about a finger long, slender and round-bodied; and hath four wings, two of which are transparent, and cover a pair of others which are shining and polished, and most beautifully variegated with blue and golden lines.

Fine ducks.

Night-fly.

Camphor-tree.

Among the vegetable curiosities the camphor tree is well worth our notice, which is classed among the laurel kind, and bears a berry of a purple or blackish colour. Some of those hot springs we have lately described have great numbers growing about them of an uncommon size. In this empire, the camphor is extracted mostly by the country people of the province of Saxuma, and isle of Gotho, by a simple decoction of the roots and wood, cut into small pieces; whereas that of Borneo is said to be a natural substance, gathered on the stumps of old camphor-trees, upon incisions made between the bark and the wood [f]. They have several trees, whose wood, when sawn and polished, is so beautifully veined and variegated with different colours and shades, representing landscapes, birds, and beasts, that they look as if they had been painted by a skilful hand. Pearls, of which great quantities are caught on their coasts, in several kinds of shell-fish, they formerly set but a small value upon, till

[e] Amœnit. Japan. p. 770. Kempf. lib. i. cap. 9. Ten. Rhein, Hort. Malab. Caron, & al. [f] Amœnit. Japan. p. 770. Kæmpf. lib. i. Ten. Rhein. Caron. & al.

they

they were better informed by the Tartars of China, whom they now furnish with a considerable quantity. The largest and finest of them are found in a small kind of oyster called akoya, whose shells are as large as a man's hand, closely knit together, very thin and smooth without, but rough within, and of a shining white.

The sea likewise throws great quantities of ambergrise upon some of their coasts. This, when taken up fresh, and before it has lain any time exposed to the sun and air, is of a soft glutinous nature, and yields a disagreeable burnt kind of smell, instead of a perfume; but the most odoriferous and profitable is that which is taken off the surface of the sea, soft enough to be kneaded together into a round form, which condenses and hardens in time. Kæmpfer tells us, he saw a piece which weighed one hundred and thirty pounds weight, and had been gathered on the coasts of Kimakuni. The Japanese are said to adulterate it by mixing a quantity of ground rice, storax, benzoin, or other sweet-scented gums, with the substance of the ambergrise. They prefer the yellow, though less valued by other nations. They use the grey, though by far the most odoriferous and valuable of the two, only as a kind of specific against natural decays, and particularly that of impotency. Mixing one third part of the purest opium with it, and making the whole into small pills, they administer one of these occasionally, and it seldom fails to invigorate the patient [g].

Ambergrise made into large round pieces.

How used in physic.

Among the artificial curiosities of Japan, we reckon their temples, idols, palaces, and towers; lofty bridges, of which there is a great number admirably constructed and toll free; and their dykes to keep out and resist the sea, even in the most violent storms. That of the harbour of Fiogo, in the province of Setz, is one of the most remarkable, and is chiefly made of sand, of a considerable breadth, and near two miles long. It proved a work of immense labour and expence, and cost the lives of many thousand men, before it could be brought to perfection: it was at length completed to the emperor Feki or Fege's satisfaction, and hath proved a lasting fence both to the harbour and to the adjacent country ever since [h].

Artificial rarities. *Stately bridges.* *A remarkable dyke.*

The Japanese are fond of large bells called gumgum, cast much after the same odd manner as those of China, and struck with a wooden clapper or hammer, which

Huge bells.

[g] Kæmpfer, ubi sup. Append. p. 47, & seq. [h] Kempf. ubi sup lib. v cap. 8.

The Japan earth.

deadens the ſound. The famed catechu, or Japan earth, is made chiefly in Meaco, and the town of Odowara; compounded of ſome inſpiſſated juice, brought thither from other parts by the Dutch and Chineſe. Here it is mixed with a certain quantity of amber, the beſt camphor, and ſome other ingredients, and made into round little balls, cakes, idols, flowers, and then put into neat boxes for ſale and exportation. It is in great eſteem, particularly among the women, becauſe it faſtens the teeth, and gives an agreeable ſweetneſs to the breath [i]. We ſhall conclude this article with a factitious metal of their's called ſovaas, which is a compoſition of copper, with a ſmall mixture of gold, and ſome other minerals. It approaches ſo near the beauty and colour of gold, that toys made of it have often been miſtaken for that precious metal; but in time it grows blackiſh, like all the compoſitions of the ſame nature which have been invented in different parts of Europe.

Factitious metal, like gold.

SECT. IV.

The Origin, Antiquity, and Hiſtory, of the Japaneſe.

Japan, by whom firſt peopled.

THE Japaneſe pretend to be the offspring of their own gods, and affirm their nation to be much more ancient than the Chineſe, or any other upon earth (E). But the Chineſe, who pretend to have been the firſt peoplers of the Japan iſlands, found their pretence on two different records, which are owned in part by the Japaneſe. The firſt imports, that, upon a great revolt in China, in which the rebels were defeated, and taken priſoners, their number was ſo great, that the emperor was prevailed upon, after a ſevere execution of the ringleaders, to decimate

i Kæmpfer, ubi ſupra, lib. v. cap. 11.

(E) The Japaneſe have two genealogies of their deities, the firſt of which is a ſucceſſion of celeſtial ſpirits, or beings abſolutely free from all mixture with corporeal ſubſtance, who ruled during an undetermined and incomprehenſible number of ages. The ſecond a race of terreſtrial ſpirits, or good men, not quite poſſeſſed with that pure being which was peculiar only to their predeceſſors, and theſe governed the Japan empire in a lineal ſucceſſion, each during a long but limited term of years; till at length they begat a third race of them, who had nothing of the purity and perfections of their progenitors, and theſe are they by whom Japan is now inhabited.

them,

them, and to baniſh the remainder to the then uninhabited iſland of Japan. The Japaneſe own part of the fact; but affirm, that they were baniſhed not for rebellion, but for their ſtrenuous adherence to their lawful princes againſt the then uſurper of the Chineſe crown [k]; which is not unlikely to have been the caſe in ſome of thoſe revolutions we have formerly mentioned, wherein the government paſſed from one dynaſty or family to another.

Founded on two different ſtories.

The other record implies, that one of the Chineſe monarchs, who had been long in queſt of an effectual medicine to make him immortal, was at length told by one of his phyſicians, that ſuch a medicine might be made, but that the ſimples which were to produce that effect, only grew in the deſart iſlands of Japan, and could neither be gathered nor brought over by polluted hands, without loſing their virtue; to prevent which debaſement, he adviſed that monarch to ſend him thither with three hundred healthy boys, and as many handſome girls; a propoſal which was actually complied with; and the phyſician, who only wanted to go and live peaceably, and at a diſtance from ſo whimſical and tyrannic a maſter, ſettled there, and from them all, thoſe iſlands came to be peopled (F). The Chineſe records affirm, that in the reign of Shi-whang-ti, the ſecond monarch of the fourth dynaſty, his admiral perſuaded him that nothing could be more advantageous to the trade of the empire than to have a colony ſettled in Japan; to engage him the more effectually to conſent to this project, he told him, that one of the iſlands produced an univerſal medicine againſt all diſeaſes, and even death itſelf, and was accordingly ſent thither with the three hundred young perſons of each ſex above mentioned. Upon his arrival he began to build a city, of which he declared himſelf ſovereign; and from him the whole country was ſoon after peopled, and the inhabitants are proud of deriving their original from the Chineſe. But, notwithſtanding the pretended concurrence between the

Both of them confuted.

[k] Vide Linſchot itiner. Hagener not. in Caron.

(F) The Japaneſe, we are told, are ſo far from denying this ſtory, that they ſtill ſhew a place upon the ſouth coaſts, where he landed, and afterwards ſettled, with his gallant colony; and the remains of a temple ſaid to have been erected to his memory, for having brought over to them, from China, good manners, and uſeful arts and ſciences (1).

(1) Kæmpfer, ubi ſup. l. ii. c. 2.

Chinese and Japanese on this head, we shall shew in the sequel, that the latter had begun to be governed by kings of their own above four hundred years before this transaction.

Kæmpfer's supposition of their coming straight from Babylon, exploded.

Dr. Kæmpfer observed such a vast difference between the two nations, with respect to their language, writing, genius, laws, customs, and religion, that he makes no scruple to suppose the Japanese a distinct original people, and their language one of those primitive dialects produced at the Babylonish confusion of tongues. According to this supposition, they must have travelled from the place of the general dispersion directly eastward, without stopping any where, till they came to the peninsula of Korea, from which they had but a short passage into Japan[1]. But what seems wholly to overthrow this conjecture is, not so much the great difference found between their language, religion, customs, genius, complection, and those of their neighbours, which might and hath been accounted for by some authors in another way, as the difference that still appears among themselves in all those respects, not only between one island and another, but even in several parts of one and the same island, or even provinces, notwithstanding their having so long united under one monarch. All which circumstances seem to prove evidently, that these islands were at first peopled by different nations, driven upon their coasts by storms and contrary winds, and at different times, and not by any single colony at any one certain period. After all, one may observe a visible conformity between them and all the neighbouring trading nations, as far at least as the coasts of Malabar (G), which plainly points out the origin from which each of them sprung.

Japan probably peopled by shipwrecks of other nations.

When

1 Kæmpfer, lib. i. cap. 5. vid. & Couplet, & al.

(G) The Japanese records mention an island discovered by them some centures ago, called Genkaisima, lying on the north coasts, inhabited by the Oni, or *black devils*, against whom they waged a bloody war, till they had cleared the place of that vermin, as they called them, and sent thither a colony of their own in their stead. These black devils are supposed with great probability to have been some Malayan merchants who were lost or shipwrecked upon that uninhabited island, and peopled it; because the history of that war takes notice of their wearing long hair spread over their shoulders, like what is done by the Malayans to this day; and that they drove a great commerce along those seas, from Madagascar quite to China,

When these early settlements were made, it is hard to determine; but it cannot be supposed with any probability to have happened till navigation began to be frequent on those seas. Whilst these were busy in fixing, improving, and enlarging their settlements, in this fertile and delightful spot, other colonies might land in other parts, and be readily admitted, as there was no want of room, but rather of hands to cultivate those vast tracts that were still uninhabited. By degrees each colony might draw nearer to the other, as they grew more numerous, till at length they were forced to set boundaries to each other; and where any wanted room, they might send some of their own people to seek new habitations among the other adjacent isles. *Their first settlements.*

This conjecture will lead us to another equally probable; that each of these colonies had its own respective head or sovereign, under whom they lived. This polyarchal government might last some centuries, till at length either their mutual feuds and depredations obliged them to put themselves all under the government of one sole monarch; or till one chief, more potent and politic than the rest, might bring them all under his subjection. But before we come to particularize the succession of those monarchs, it will not be amiss to give our readers a short account of the Japanese chronology. *Government.* *First monarchs.*

They have, like other ancient nations, three æras or epochs; the first, of their seven gods, consisting of an almost infinite number of ages; the second, of their demigods, or five heroes, which, that they might not fall short of the Chinese in point of antiquity, they pretend lasted two million three hundred and forty-two thousand four hundred and sixty-seven years; and the third, that of the mortal men, or ecclesiastical hereditary emperors, the successors of Avase-dsuno, the last of the heroic race. This last is agreed to have begun about six hundred and fifty-seven, or six hundred and sixty years before Christ, which was the seventeenth year of Kaiwo, or, as the Chinese call him, Hui-wam, or rather Whey-vang, the seven- *Chronology.*

China, and islands adjacent, is evident not only from the title which their monarchs assume of Lords of the winds and seas to the east and to the west, but much more from their language, which spread itself almost over all those eastern countries (1).

(1) Vide Kæmpfer, ubi supra, lib. i. cap. 1. ad fin.

teenth emperor of the Chew, or third Chinese dynasty [m]. From that time to the year of Christ 1693, they reckon one hundred and fourteen emperors, all of the same family, to have successively sat on the Japanese throne; and these value themselves highly upon being the eldest branch of Tenso-dai-sin, the first founder of the Japanese monarchy, and the lineal issue of the eldest son, and so downwards (H).

The pompous titles of their monarchs.

The title those monarchs are commonly called by, is that of mickaddo, a kind of diminutive of mikkotto, the grand title by which their pretended divine predecessors used to be distinguished, that of dairo signifying rather their court than their dignity. To these we may add those of day, oo, kwo, and tay, all which signify *a sove-*

[m] Kæmpfer, lib. i. cap. 5. Vide & Couplet, Martini, Du Halde, Caron, & al.

(H) The Japanese make use of two different æras; the first, and the most common of which, is styled by them Nin-o, which properly signifies a *great* or *powerful monarch*. And here, by way of emphasis, the very first begins from Sin-mu, their first emperor, who began his reign six hundred and sixty years before Christ.

The other, called Nengo, was anciently invented by the Chinese, but not introduced into Japan till the reign of their thirty-sixth emperor, and takes in only a period of few years, sometimes under twenty, and seldom above it. Its beginning, and name or character, which is commonly taken from some memorable accident, is appointed by the emperor, and by him continued at will. It is made use of in their proclamations, orders, journals, letters, and almanacs, and, upon proper occasion, the first grand æra of Nin-o is added to it.

Besides these two, they have a third way of computing by cycles of sixty years, which they have adopted from the Chinese, whose third emperor, Whang-ti, is said to have been the inventor of: but with this difference, that whereas the Chinese mention the number of the cycle, as well as the year of it, the Japanese only mention the latter, without the former.

The beginning of their year falls in between the winter solstice and spring equinox, about the 5th of February; but as they are extremely superstitious in celebrating the day of the new moon, they commonly begin it with the nearest new moon which either precedes or follows the 5th of February. They likewise make use of leap-years every other, or every third year, or seven leap-years in the cycle of nineteen years (1).

(1) Vide Kæmpfer, ubi sup, lib. ii. cap. 2. Vide & Caron, & Hagener, not. in eund.

reign

reign prince, a ſupreme lord; that of tenſin, which ſignifies *the Son of Heaven* [n].

The Reigns of the Mikaddos, or original Emperors of Japan.

Emperors of Japan.

1. SIN-MU, founder of the Japaneſe monarchy, began his reign in the year before Chriſt 660, and in the ſeventieth of his age (I). He civilized his ſubjects, made a thorough reformation of the laws and government, and introduced chronology amongſt them, dividing time into years, months, and days. In the ſixtieth year of his reign, the worſhip of foreign idols, brought thither from China, and other parts of India, was introduced. Sin-mu reigned ſeventy-nine years, and having ſecured the throne to his poſterity, died in the one hundred and fifty-ſeventh year of his age; and with his reign begins the grand Japaneſe æra of Nin-o. Ante Chr. 660.

Sin-mu.

2. Sui-ſei, Sin-mu's third ſon, ſucceeded him, in the 80th year of that æra, and fifty-firſt of his age. He reigned thirty-three years, and dying in the eighty-fourth of his age, he was ſucceeded by his ſon, Ante Chr. 580.

Sui-ſei.

3. Enci, in the 113th year of the æra, and twentieth of his age; who, after a reign of thirty-eight years, left the crown to his ſecond ſon I-toku. Ante Chr. 548.

Enci.

4. I-toku mounted the throne in the forty-fourth year of his age. He removed his court to Keitz, where he died, after a reign of thirty-five years, in the ſeventy-ſeventh of his age. He was ſucceeded by his ſon, Ante Chr. 511.

I-toku.

5. Koſio, in the year of the æra 186, and thirty-third of his age. In the fifth year of his reign, a war commenced between the provinces of Go and Jetz, which is the firſt that is mentioned by any Japaneſe hiſtory. He Ante Chr. 476.

Koſio.

[n] Kæmpfer, ubi ſupra, lib. ii. cap. 4.

(I) Sin-mu was the fourth and youngeſt of all his brothers, and they all reigned before him in their turn; but their reigns proved ſo ſhort, and ſo obſcure, in compariſon of his, that they were not thought worth recording, but were purpoſely paſſed by in ſilence, that the whole honour of founding the Japaneſe monarchy, and æra of Nin-o, might entirely redound to him; ſo that he hath been ever ſince looked upon as the Julius Cæſar of that nation. His name, before he aſcended the throne, was I-va-ſikono-mi-kotto; but he then changed it for that of Sin-mu-ten-oo (1).

(1) Kæmpfer, ubi ſupra, cap. 3.

reigned near eighty-three years, and died in the one hundred and fifteenth of his age. His second son,

Ante Chr. 392.

Koan.

6. Koan mounted the throne in the thirty-sixth year of his age, and 269th of the æra. He removed the imperial residence to Muro, in the province of Farima, and from thence to Khuroda. Under his reign there happened a great eclipse of the sun, and a comet appeared in China. He reigned one hundred and one years, and died in the one hundred and thirty-seventh of his age.

Ante Chr. 290.

Korei.

7. Korei, alias Kossii, the eldest son of Koan, succeeded him, in the fifty-third year of his age. In the sixth year of his reign, the lake and river of Oomi are said to have sprung up suddenly, in one night, in the province of that name, by some earthquake, or subterranean eruption; and in the forty-sixth year of his reign, the Japanese empire was divided into thirty-six provinces. Korei reigned seventy-six years, and lived one hundred and twenty-eight. He was succeeded by his son,

Ante Chr. 214.

Kowkin. Three hundred young men and women sent into Japan

8. Kowkin, in the year of the æra 447, and sixtieth of his age, and removed his court to Karutz. In his time reigned the first of the three Chinese Neros, who sent the three hundred youths, and as many maids, into Japan, to fetch him the universal medicine promised to him by his physician. The Japanese history calls him Sickvo, and Sino-sico; but he is the same whom the Chinese call Shi-whang-ti. Kowkin reigned fifty-six years, and was succeeded by his second son,

Ante Chr. 157.

Kay-kwo.

9. Kay-kwo, or Kay-quo, in the fifty-second year of his age. He removed his court to Isa-gova, in the third year of his reign. In the eighteenth year of it, the moon appeared of a purple colour. Kay-kwo reigned fifty-nine years, and died in the one hundred and eleventh year of his age.

Ante Chr. 97.

Siun-sin.

10. Siun-sin, or Siu-sin, his son, succeeded him, in the year of the æra 564, and fifty-second of his age. In the fourth year of his reign, he removed his court to Siki; and in the seventh, a great mortality raged over all the empire. In the eleventh, he instituted the office of seogun, who hath the direction of all military affairs, and command of the army, in case of war or rebellion, and bestowed it upon one of his sons. In the nineteenth year of his reign, the first ships were built in Japan; and in the last year of it, two moons were seen in the east. He reigned sixty-eight years, and lived one hundred and nineteen.

First ships built in Japan.

11. Synin,

11. Syin, his third son, succeeded him, in the 632d year of the æra, and forty-first of his age. In the thirty-sixth year of his reign, the stars seemed to fall from heaven; and in the fortieth year, comets and uncommon meteors appeared in the air. In the sixtieth, they began to make fish-ponds in Japan, to cultivate the fields, and inclose them with ditches. A famous horse, that could run one thousand miles a day, is recorded to have been brought into Japan, from some part of the Indies. In the ninety-fifth year of his reign, Bupo, otherwise called Kobot, landed in Japan, from the Indies, and brought with him, on a white horse, a book, called Kio, containing the mysteries of his religion; a temple was afterwards erected to him, which is still called Fakkubasi, or *the Temple of the white Horse*. From that time, the worship of China, and other parts of India, began to spread through this empire; and the number of temples, idols, and monasteries, daily increased. Synin reigned ninety-eight years, and lived one hundred and thirty-nine years. The twenty-ninth year of his reign, which was the 661st of the æra, was remarkable for the birth of Christ.

Ante Chr. 29.

Synin.

First fish-ponds.

Foreign worship introduced.

Christ born, crucified, and glorified.

12. Key-ko, the third son of Synin, mounted the throne, in the eighty-fourth year of his age, being the 731st of the Japanese, and 71st of the Christian æra; and in the twenty-third year of his reign, a new island is recorded to have started out of the bottom of the sea, in the neighbourhood of Niphon. It was called Tsicuba-sima, and consecrated to Nebis, the Neptune of the Japanese. A mia, or *temple*, called Takajo-no-mia, was built on the island, in honour of him, and a sufficient number of priests or bonzas appointed to attend his worship. Both temple and island became famous and rich, on account of the great concourse of people; and the latter is affirmed to have been always free from earthquakes. Seyko reigned sixty, and lived one hundred and forty-three years.

A. D. 71.

Keyko.

A new island out of the sea.

A temple built on it.

13. Sey-muu, his fourth son, succeeded him, in the forty-ninth year of his age, and removed his court to Siggu, in the province of Oomi. He settled the confines of all the provinces of his empire, in the sixth year of his reign; and died in the sixtieth of it, being the one hundred and eighth of his age.

A. D. 131.

Sey-muu.

14. Tsiau-ai, the second son of Seymuu's sister, and grandson to Keko, or Keyko, the twelfth emperor, ascended the throne, in the 852d year of the æra, and forty-fourth year of his age. He made his way to it by the murder of Kumasi-vsomu-kuno-mikotto, and died in

A. D. 192.

Tsiau-ai.

in the ninth year of his reign, and fifty-second of his age.

A. D. 201. *Sinku-cogu.* 15. Sinku-cogu, or Tsin-gukwoo-guu, succeeded him, in the thirtieth year of her age, and 861st of the æra. She was the late emperor's relict; and had a farther title to the crown, by the relation she bore, in the fifth degree, to the emperor Keyko. She carried on the war against the Koreans; and, in the beginning of her reign, went thither, at the head of a numerous army, which she commanded in person. Finding herself pregnant, she hastened back to Japan, and was delivered of a son, in the town of Tsikusen, in the province of Mikassa, which was then her residence. This son was called Vacono-oosi, but, when he ascended the throne, he took the title of Oosin-ten-oo. After his death, he was distinguished by the title of Jamata-satz-man, or *Mars of Javata*, and for his martial exploits, numbered among the gods of Japan. His mother, after a glorious reign of seventy years, was ranked among the goddesses of that country, with the title of Kassino-day-misin. She was succeeded by her warlike son above mentioned,

Her great exploits.

Divine honours.

A. D. 270. *Wooſin.* 16. Wooſin, or Ooſin, in the 930th year of the æra, and seventy-first of his age. He proved a great prince, both in peace and war, and a true father of his country, which he governed with great prudence and clemency, during a reign of forty-three years. He lived one hundred and thirteen, and left the crown to his fourth son,

A. D. 313. *Nintoku.* 17. Nintoku, who ascended the throne in the 973d year of the æra, and twenty-fourth of his age. He proved likewise a good and virtuous prince, and was highly revered by his subjects, to whom he remitted the taxes, at several times (K). He reigned eighty-seven years, and died in the one hundred and eleventh of his age. There is a temple built to his honour in the city of Tsinokuni, where he is honoured with various titles.

A. D. 400. *Ritsiu.* 18. Ritsiu, his eldest son, succeeded him, in the 1060th year of the æra, and seventy-second of his age. His usual residence was at Kozur-koos, in the province of Jamatto, where he reigned only six years, and was succeeded by his younger brother,

A. D. 406. *Fan-sey.* 19. Fan-sey, who mounted the throne, in the fifty-fifth year of his age. He removed the imperial residence to

(K) In his reign a child is said to have been born in Fida, with two faces, four arms, and four feet.

Siva-

Sivagakki, in the province of Kaawaatz; where, after a ſhort reign of eight years, he died, leaving the crown to his younger brother,

20. Inkioo: this prince reſided at Aſka, in the province of Jamatto; ſent for a Chineſe phyſician, to take care of his health, and died in the fortieth year of his reign, and eightieth of his age. A. D. 414. *Inkioo.*

21. Ankoo, his ſon, ſucceeded him, in the year of the æra 1114, and fifty-fourth of his age; and reſided at Jamatto. He had not reigned three years before Maijuva, a near relation of his, rebelled againſt him, defeated, and killed him. He was, however, ſucceeded by A. D. 454. *Ankoo.*

22. In-rukia, his younger brother, and Inkioo's fifth ſon, who revenged his brother's murder, by putting the traitor Maijuva, to death. In the ſeventh year of his reign, he married the princeſs Vakaki, whom he declared empreſs, and made a law, which ſtill ſubſiſts, importing, that the children of ſuch of the dairo's wives as ſhould be declared empreſs, ſhould be acknowleged as lawful heirs to the crown. In the ninth year of his reign, the firſt putjes, a round copper coin, with a ſquare hole in the middle, for the conveniency of ſtringing them, after the manner of thoſe of the Chineſe, were coined in Japan. He reigned twenty-three years; but how long he lived is uncertain. A. D. 457. *In-rukia.* *Firſt putjes coined.*

23. Senei, his ſecond ſon, ſucceeded him, in the year of the æra 1140, and of his age thirty-ſeven, and reigned only five years, at the expiration of which he died, and left the crown to A. D. 480. *Se-nei.*

24. Gen-ſoo, a grandſon of Riaku, who ſucceeded him, and having reigned three years, reſigned the crown to his brother. He lived eighty-five years. A. D. 485. *Gen-ſoo.*

25. Nin-ken reigned eleven years, and lived fifty-ſeven. *Nin-ken.*

26. Buretz, the ſon of Nin-ken, ſucceeded his father, in the year of the æra 1159. He proved a cruel tyrant, and took delight in cutting off people's heads unawares, and ripping up pregnant women, and other ſuch acts of barbarity. He reigned but eight years, and was ſucceeded by A. D. 499. *Buretz.*

27. Kei-tei, who was the great grandſon of the emperor Ooſin, and mounted the throne in the 1167th year of the æra, and fifty-fourth of his age. He removed his court from Tſutſuki, to Fotoguani, in the province of Jamatto. His reign, which laſted twenty-ſeven years, A. D. 507. *Kei tei.*

is

is recorded as very glorious, though we are not told for what; and, after his demiſe, in the eighty-firſt year of his age, his ſucceſſor deified him with the titles of Aſkano, Day, Mia, Sin.

An-kan. deified.

28. An-kan, his ſon, ſucceeded him, in the year of the æra 1194, and of his age ſixty-nine; and, after two years reign, was deified, and is ſtill worſhipped as the protector of the province of Jamatto.

A. D. 536.

Senk-va.

29. Senk-va, his brother, ſucceeded, and deified him, in the 1196th year of the æra; and, after a reign of four years, died, in the ſeventy-fourth year of his age.

A. D. 540.

Kim-me.

30. Kim-me, vulgarly Kin-mei, another brother of An-kan, ſucceeded Senk-va, in the thirty-ſecond year of his age, and 1200th of the æra. He was a religious prince, but much addicted to the foreign pagan worſhip, eſpecially that of Budſdſo. He cauſed the idols of Buds or Foloque to be carved in China, and ſet up in Japan. What inclined him to this ſort of ſuperſtition, was the miraculous apparition of ſome of thoſe idols in China, and other parts of India; particularly in Japan, where the god Amida was ſeen by a pond near the city of Naniva, environed with golden rays. In memory of this appearance, the emperor inſtituted the firſt Nengo, or ſhort æra, in Japan, and called it Conquo. The Japaneſe hiſtorian adds, that this miraculous idol was afterwards carried, in great pomp, into the country of Sinano, and depoſited in the ſtately temple of Sinquoſi; where it wrought many miracles, and hath rendered that place famous all over the empire. Kim-me reigned thirty-two years, and lived ſixty-three.

Firſt Nengo inſtituted.

A. D. 572.

Fit-atzu.

31. Fit-atzu, or Fin-tatz, his ſecond ſon, ſucceeded him in the 1232d year of the æra. He was no leſs ſuperſtitious that his father, and and his reign was likewiſe pregnant of wonders; particularly the birth of the great apoſtle of Japan, Sotoktais, which was preceded and followed by very ſurpriſing circumſtances, ſome of which the reader may ſee in the margin (L). This proved a profitable time for idol-carvers, prieſts,

Sotoktais, a wonderful perſon, born.

(L) His mother, before her pregnancy, ſaw herſelf, in a dream, ſurrounded with celeſtial rays, as bright as the ſun, and heard herſelf addreſſed in the following words: "I, the holy Guſo-boſatz, muſt be born again, to teach the world; therefore, I am come down to enter into thy womb." Upon which ſhe awoke, and found herſelf with child. Eight months after, ſhe heard the babe ſpeak diſtinctly in her womb;

prieſts, and temple-builders, who flocked thither from other parts; ſo that idol-worſhip ſpread far and wide over his dominions. He was no leſs ſuperſtitious in other reſpects, particularly with relation to brutes, in whoſe behalf he enacted a law, that, on ſix ſeveral days on each month, every living creature whatſoever ſhould be ſet at liberty; and thoſe who had none, would do well to procure ſome, that they might not want an opportunity of giving ſome proof, on thoſe days, of their merciful diſpoſition towards thoſe creatures. In the eighth year of his reign, the firſt image of Siaka, or Xacca, was brought over from beyond ſea, and conveyed into the temple of Kobuſi, in the city of Nara, where it hath been held in great veneration ever ſince, and ſtill occupies the moſt eminent place in that grand edifice. In the fourteenth year of his reign, one Moria, a great oppoſer of Sotoktais, raiſed violent commotions in the empire. He bore ſuch a mortal hatred to all the idols of the country, that he took, burnt, and deſtroyed them wherever he came; but, in about two years, his party was quite defeated, and he himſelf put to death for his preſumptuous enterprize. Fit-atzu reigned fourteen years, and was ſucceeded by his fourth ſon,

A law in favour of the brutes.

Moria, an enemy to idols, put to death.

32. Joo-mei, in the year 1246 of the æra: in his reign a temple was built in the ſmall province of Tamat-ſucuri, in memory of the defeat of Moria above mentioned. Joo-mei reigned only two years, but his age is not mentioned; and,

A. D. 586.

Joo-mei.

33. Siu-ſiun, his brother, ſucceeded him; in the third year of whoſe reign, the empire of Japan was divided into ſeven large tracts of land, called Goki-ſitzi-do, which diviſion ſtill ſubſiſts, and is to be ſeen in all the Japaneſe maps. Siu-ſiun reigned only five years, and left the crown to

A. D. 588.

Siu-ſiun.

34. Syko, or Swiko, grand-daughter of the emperor Kim-me, and relict of Fit-atzu, in the year of the æra

A. D. 593.

Syko.

womb; and in the twelfth month ſhe was, not only without pain, but with great pleaſure and delight, delivered of a ſon, who was then named Fatſiſino, but afterwards Tais, and Sotoktais. He began, from his tendereſt infancy, to give ſingular tokens of his future greatneſs, and extraordinary piety, and took the greateſt delight in prayers, and other acts of devotion; inſomuch, that once, when he was but four years old, and had been praying very fervently, the burnt bones and relicks of the great Siaka were, in a miraculous manner, put into his hands.

1253:

1253. In the ſixth year of her reign a peacock and a crow were brought from beyond ſea, among other preſents to her, the breed of which ſtill ſubſiſts, and the latter have multiplied to ſuch a degree, that they are become a nuiſance. The next year was ſignalized by dreadful earthquakes over the whole empire, which cauſed great devaſtations. The next was ſtill more remarkably terrible, not only by fire from heaven, but from the heavy rains which laid many towns under water. In the twelfth year, ſhe cauſed the ſtatue of Siaka to be caſt in braſs, which was not long after melted, and coined into ſmall money, and another of plaiſter put in its room. In the ſame year, gold was firſt brought into Japan, from Korea. In the twenty-firſt year of her reign, died the celebrated Sotoktais, in the fifty-ninth year of his age. Syko died in the thirty-ſixth year of her reign.

The firſt gold brought into Japan.

A. D. 629. 35. Dſiome, grandſon to the late emperor Fit-atzu, ſucceeded her, in the 1289th year of the æra, and reſided at Jamatto. In the third year of his reign, was born the celebrated Gienno-gioſa, founder of the order of jammabos, or mountain prieſts. In the ſame year, a comet was ſeen for ſome time. And in the twelfth year of his reign, on the tenth day of the ſecond month, a ſtar was obſerved in the moon. He reigned twelve years, and left the crown to

Dſiome.

A. D. 642. 36. Kwogoku, his imperial conſort, and adopted daughter of the emperor Fit-atzu, in the year of the æra 1302. In the ſecond year of her reign, five different colours were obſerved in the ſky. She reigned but three years, and was ſucceeded by

Kwogoku.

A. D. 645. 37. Kootoku, her younger brother, who removed his miaco, or *place of reſidence*, to Nagora-tojoſaki. He was the firſt who honoured the miniſters and officers of his court with titles, and marks of diſtinction, according to their ſeveral ranks. He was alſo the firſt who introduced the Chineſe nengos, or *ſhort periods*, and ordered them to be uſed through the empire. He reigned ten years, and was ſucceeded by

Kootoku.

Si-me. 38. Si-me, the empreſs Kwo-goku's daughter, who reigned only ſeven years.

A. D. 662. 39. Ten-tſii, the emperor Dſiome's ſon, in partnerſhip with the itoku, or neareſt relations, ſucceeded her, in the year of the æra 1322. In the fourth year of his reign was built the famous temple of See-guanſi, and its chief idol, carved by the celebrated Kaſſigu, who, for his incomparable

Ten-tſii.

incomparable skill in this kind, was afterwards fainted. He reigned ten years, and was succeeded by

40. Ten-mu, his younger brother, in the year of the æra 1332. This prince met with no small opposition from a younger brother, named Oto-mo-no-oosi, who was then at the head of a numerous army; but, after a contest which lasted about five months, he had the good fortune to defeat him, and obliged him to rip up his own bowels; in memory of which event he instituted a new nengo. In the second year of his reign, he built the stately temple of Midera; and in the third, silver was brought over from the island of Tsusima, belonging to the Koreans. In the fourth year was the great festival, called Matsuri (M), celebrated for the first time at Nara, Ta-atzu, and other places of the empire. In the seventh year, hailstones fell as big as peaches; and in the following, their peaches were ripe in February. In the tenth, the use of silver coin was forbid, and the round putsies of copper and brass were substituted in its stead. About the same time, the empire was divided into sixty-six provinces. A violent earthquake was felt in the thirteenth year of his reign; and on the next, the emperor died on the ninth day of the ninth month, and in the fourteenth year of his reign. His death occasioned fresh troubles at the ecclesiastical court about the succession; notwithstanding which,

A. D. 672. *Ten-mu.* *Silver brought over.* *The coin of it forbid.* *An earthquake.*

41. Tsito, the relict of Ten-mu, and one of his nieces, succeeded him, in the year of the æra 1347. This reign is only remarkable for the first saeki, or *rice-beer*, being brewed in Jenkinosari, a city in the province of Oomi. She reigned ten years, and was succeeded by

A. D. 687. *Tsito.*

42. Mon-mu, Ten-mu's grandson, in the year of the æra 1357. This is the first emperor who granted coats of arms to each province. In the ninth year of his reign he

A. D. 697. *Mon-mu.*

(M) This festival was instituted in honour of the god, who is acknowleged the tutelar guardian or patron of a city or district, and hath been celebrated all over the empire, with all possible pomp and splendor, with solemn processions, vocal and instrumental music, dancing, plays, and other diversions. These tutelar gods are often changed for others, by cities and provinces, especially after any public calamities, as famines, earthquakes, &c. for, in such cases, the gods of those countries that have suffered most are discarded, as unworthy of any farther regard, and those who are supposed to have protected their votaries best, are adopted in their room.

caused

cauſed a ſquare meaſure (called by the Japaneſe maas and ſao) three of which contain exactly four pounds of rice, to be made of wood, and ſent into all the provinces of the empire, as the ſtandard for meaſuring rice, corn, and other grain. He reigned eleven years, and was ſucceeded by

A. D. 708. *Genmei.*

43. Genmei, daughter to the emperor Ten-tſii, in the 1368th year of the æra. She ordered gold and ſilver money to be coined in the firſt year of her reign; but prohibited the latter in the year following. In the ſame year was born Abeno-kamar, a prince of the imperial blood, very famous in the Japaneſe hiſtory. In the third year of her reign was built the famed temple of Koubokuſi, in which is an idol of Xacca, caſt in a mixed metal of braſs and gold, by the great maſter Taiſoquan. She afterwards fixed the names of all the provinces, cities, and villages, throughout the empire, and ordered them to be entered in the public records. She reigned ſeven years, and was ſucceeded by

A. D. 715. *Gen-ſioo.*

44. Gen-ſioo, grand-daughter to the emperor Ten-mu, by his ſon, in the year of the æra 1375. Her reign is famed for ſome ſhort nengos; but more particularly for the miraculous appearances of the gods Kumano-gongin, Amida, Jakuſi, Senſin-quam-wong, and Biſſam-montem, in ſeveral parts of the empire. From the firſt year of her reign ſhe made ſome regulations for the dreſs of women. Having reigned nine years, ſhe reſigned the crown to her brother's ſon, Sio-mu; after which reſignation ſhe lived twenty-five years, and died in the forty-eighth year of her age.

A. D. 724. *Sio-mu. Strange phæno-mena.*

45. Sio-mu mounted the throne in the year of the æra 1384. In the eighth year of whoſe reign, they ſay the ſea-coaſts of Kii looked like blood during five whole days; next year the land was afflicted with violent ſtorms, a great drought, and a ſcanty crop, which cauſed a famine in ſome parts of the empire. In the thirteenth year of his reign the ſmall-pox proved very mortal. He began to build the firſt nunneries in the ſixteenth year of his reign, and in the twentieth was finiſhed the famed temple of Day-bods. He reigned twenty-five years, and was ſucceeded by his daughter,

A. D. 745. *Koo-ken.*

46. Koo-ken, in the year of the æra 1409; but whether ſhe was married or not, we are not told. In the firſt year of her reign gold was preſented to her, which had been dug up in the mines of Ooſio, for till then that metal had been imported from China. She finiſhed the ſtately tem-

ple

ple of Toodaſi, which her father had begun. She reigned ten years, and was ſucceeded by

47. Fai-tai, the emperor Ten-mu's great grandſon, in the year of the æra 1419; of whom nothing more is recorded, than that he removed his court to Fora, in the province of Oomi, thence to Tayranokio, and laſtly to Fairo, in the province of Ravadſi. He died after a reign of ſix years, and was ſucceeded by — A. D. 759. *Fai-tai.*

48. Seo-toku, the empreſs of Koo-ken's eldeſt daughter, who reigned five years, and left the crown to — A. D. 765. *Seo-toku.*

49. Koo-nin, the emperor Ten-tſii's grandſon, in the year of the æra 1430. In the ſecond year of his reign a ſtorm of thunder and lightning happened, dreadful beyond expreſſion, the fire deſcending from heaven like ſtars, and with a loud and fearful noiſe. On this occaſion the emperor ordered the matſuris, or ſolemn feaſts and proceſſions, to be celebrated in all parts of his dominions, to appeaſe the Jakuſi, or evil ſpirits, who have the command of the air and fields. In the eighth year of his reign the river Fuſu-vſin-gava was quite dried up; and in the tenth a dreadful fire broke out at Meaco, which deſtroyed all the temples of that metropolis. He reigned twelve years, and was ſucceeded by his ſon — A. D. 770. *Koo-nin.*

50. Kwan-mu, or Quam-mu, in the year of the æra 1442, and of his age forty-ſix. In the ſixth year of his reign a foreign people, who were not Chineſe, but of ſome more diſtant country, invaded Japan. The Japaneſe exerted all their endeavours to expel thoſe troubleſome gueſts, but to little purpoſe, their loſſes being ſtill ſupplied with freſh recruits. Nine years after their arrival Tamamar, a brave and renowned general, was ſent againſt them, with better ſucceſs, who defeated them in ſeveral battles, and killed their commander in chief. They held out, however, ſome time longer, and were not entirely ſuppreſſed till the eighteenth year after their arrival. Kwan-mu reigned twenty-four years, and died in the ſeventieth of his age. — A. D. 782. *Kwan-mu. Japan invaded.*

51. Fei-dſo, or Fei-dſio, reigned only four years, and was ſucceeded by his younger brother, — *Feid-ſo.*

52. Sa-ga, who reigned fourteen years; during which time a great number of temples and monaſteries were erected all over the empire. His younger brother, — A. D. 810. *Sa-ga.*

53. Siun-va ſucceeded him in the year of the æra 1484, and reigned ten years; in the ſecond, one Vraſima returned from Foreiſan into Japan, in the three hundred and forty-eighth year of his age. He had lived, it ſeems, all — A. D. 824. *Siun-va. A ſtrange ſtory.*

that time under water, where, they believe, people do not grow old.

A. D. 834. *Ni-mio.*

54. Ni-mio, or Nin-mio, Sa-ga's second son, succeeded him, in the year of the æra 1494, and reigned seventeen years. He was succeeded by his eldest son,

A. D. 851. *Mon-toku. Violent earthquakes.*

55. Mon-toku, or Bon-toku, in the year of the æra 1511; in the fourth year of whose reign several violent earthquakes were felt in Japan, by one of which the head of the great Day-buts, or idol of Siaka, was thrown down, in his temple of Meaco. He reigned eight years, and was succeeded by his fourth son,

A. D. 859. *Sei va.*

56. Sei-va, in the year of the æra 1519; in the fifth year of whose reign the books of the great Confusius were first brought, read, and approved of, at the imperial court. In the ninth year of his reign was born, in Jamatto, the celebrated princess Jisge, daughter of Tsikekugu, a prince of the imperial blood, who became famous for her extraordinary learning, and whose writings are highly esteemed in Japan. Sei-va reigned eighteen years, resigned his crown to his son-in-law, and died four years after his abdication.

A. D. 877. *Jo-sey. Runs mad.*

57. Jo-sey, Sei-va's eldest son, was but nine years old when his father resigned, in the year of the æra 1537. In the second year of his reign two suns appeared in China. This prince found the crown sit so heavy upon him, that he lost his senses in a short time; on which account the prime minister thought fit to depose him, after he had reigned eight years.

A. D. 885. *Kooko.*

58. Kooko, the emperor Ni-mio's second son, was placed on the throne, in the year of the æra 1545; in the seventh month of the first year of whose reign it rained sand and stones, which destroyed almost the whole crop of rice. He reigned only three years, and was succeeded by his third son,

A. D. 888. *Vda.*

59. Vda; in the second year of whose reign there fell so much rain all the summer, that the fields were overflowed, and the harvest greatly damaged. He reigned ten years.

A. D. 898. *Day-go. A total darkness.*

60. Day-go, his eldest son, succeeded him, in the year of the æra 1558; and on the first year of his reign, on the third day of the sixth month it grew so dark (probably by a total eclipse of the sun), that the people could not see one another. In the second year died Somme-dono, who had been declared kissaki, that is, *the supreme woman*, or *empress*, and mother of the presumptive heir to the throne. In the sixteenth year a great fire happened at the capital

capital of Meaco, which consumed six hundred and seventeen houses. Day-go reigned thirty-three years, and was succeeded by his twelfth son,

61. Siu-zaku, in the year of the æra 1591; in the second year of this reign, Massakaddo, a prince of the imperial blood, revolted; and the rebellion could not be quelled till seven years after, when the author of it was defeated and killed. In the third year of his reign, on the 27th day of the seventh month, was felt a violent earthquake, and another on the seventh year, on the 15th of the fourth month. Most of this prince's reign was troubled with storms of thunder and lightning, which reduced a great number of temples and monasteries to ashes; particularly in the thirteenth year, during which the storms were universal in all the provinces of the empire. Siu-zaku reigned sixteen years, and was succeeded by — A. D 931. *Siu-zaku.*

62. Murakami, the emperor Day-go's fourteenth son, in the year of the æra 1607; who, in the fourth year of his reign, called a synod together, at which assisted all the heads of the different sects, to deliberate about some matters of religion. He reigned twenty-one years, and left the crown to his second son, — A. D. 947. *Murakami.*

63. Ren-sei, or Rei-sen, in the year of the æra 1628, aged sixty-one. He reigned but two years, and was succeeded by his younger brother, — A. D. 968. *Ren-sei.*

64. Jen-vo, or Jen-bo; who reigned fifteen years, and left the crown to his nephew, — A. D. 970. *Jen-vo.*

65. Kwassan, or Quassan, the son of the late emperor Rensei, only seventeen years old when he mounted the throne, in the year of the æra 1645. He had scarce reigned two years when he was seized with a religious fit, left his imperial palace in the middle of the night, and retired into the monastery of Quan-si, where he was shaved, and dedicated himself to a retired life. He continued twenty-two years in the same monastery, and died in the fortieth year of his age. — A. D 985. *Kwassan.*

66. Itsi-dsio, his cousin, and son of the late emperor Jen-vo, succeeded him immediately upon his abdication, in the year of the æra 1647. His reign is famed for the number of learned men who then flourished at his court, but the eighteenth year of it was visited with a mortality, which raged all over the empire. He reigned twenty-five years, and was succeeded by — A. D. 987. *Itsi-dsio.*

67. San-dsio, the emperor Ren-sei's second son, in the year of the æra 1672. He reigned five years; in the third of which his residence was burnt down. — A.D. 1012. *San-dsio.*

Go-Itsi-dsio II.

68. Go-itsi-dsio, or Itsi-dsio, the second, succeeded him in the year of the æra 1677. In the fifth year of his reign Sai-siu obtained leave of him to be drawn about in a covered chariot, drawn by two oxen, which new fashion was followed by the whole ecclesiastical court. On the 22d day of the seventh month of the same year, there was a violent storm, which did a considerable deal of mischief; and in the sixth year a grievous plague raged through most parts of the empire. In the twelfth year, and in the fourth month, answering to our June, there fell such quantities of snow as covered the ground to the height of above four feet. He reigned twenty years, and was succeeded by his younger brother,

A.D. 1037.

Siu saku II.

69. Go-siu-saku, or Siu-saku the second, in the twenty-eighth year of his age, and 1697th of the æra; in the fifth year of whose reign, in the first month, there was a violent earthquake. He reigned nine years, and left the crown to his eldest son,

A.D. 1046.

Rei sin II.

70. Go-rei-sin, in the year of the æra 1706; in the thirteenth year of whose reign a rebellion was raised in the province of Osju, by Jori-jie, which lasted five years, till the emperor's crown-general totally defeated the rebels, and slew their two chief commanders. He reigned twenty-three years, and died in the forty-ninth year of his age.

A.D 1069.

San dsio.

71. Go-san-dsio succeeded him in the year of the æra 1729, and thirty-sixth of his age; and, after a short reign of four years, left the crown to his eldest son,

A.D. 1073.

Siira-kava.

72. Siira-kava, in the year of the æra 1733; in the ninth year of whose reign there was a very great drought. He reigned four years, and was succeeded by his second son,

A D.1087.

Fori-kava.

73. Fori-kava, in the year of the æra 1747; who reigned twenty-one years, and died in the thirtieth of his age.

A D 1108.

Toba.

74. Toba, his eldest son, succeeded him, in the year of the æra 1778; in the first year of whose reign a noise was heard in the air like that of the beating of drums, which continued several days. In the fourteenth was born Kijomori, a prince of the blood, very famous in the Japanese history (N). Toba reigned sixteen years, and was succeeded by his eldest son,

75. Siu-

(N) This prince assumed the title of dayro, and got a court of his own adherents, like that of those monarchs; but not being able to maintain his title and dignity, was forced to fly to the famed convent of Medira, on the mountain of Jeesan, where the monks protected him against the imperial court.

75. Siu-toku, in the year of the æra 1784; in whose reign was built the town of Kama-kura. He reigned eighteen years, and was succeeded by his youngest brother, A.D. 1124. *Siu-toku.*

76. Kon-jey, the emperor Toba's eighth son, in the year of the æra 1802; in the sixth year of whose reign a comet appeared. At this time flourished the famed Jorimasa, a prince of the blood, who, by the assistance of Fatsman, the Mars of the Japanese, performed many great exploits during the civil wars that raged between four of the most potent princes of the empire; and, at the end of twenty-seven years, was extirpated with his whole family. A.D. 1142. *Kon-jey.*

In the tenth year of his reign was born at court the first great seogun, or crown-general, Jeritomo, who was pitched upon by the dayro to go, at the head of a powerful army, and terminate the wars between the competitors. This artful general, abusing the power put into his hands, readily espoused the interest of that party which was most likely to support his own; by which means he became so powerful, that he at length found himself strong enough to strip the dayros of their secular power, and to intail it on his own posterity, as we shall see in the sequel. Konjey reigned fourteen years, and was succeeded by his elder brother,

77. Gosshi-rakava, in the year of the æra 1816; in the very first year of whose reign Isshi-ju revolted, and occasioned a bloody and destructive war, which, from the time of its beginning, was called Foggienno Midarri, or *the Desolation of the Foggien æra.* In the third year of his reign, and in the eighth month, happened a new earthquake; soon after which he resigned the crown to his eldest son, and some twelve years after turned monk. A.D. 1156. *Gosshi-rakava.* *A new rebellion.* *Abdicates.*

78. Nidsio was then but sixteen years old; and, in the first year of his reign, his two generals Nobujori and Jositomo (the father of Joritomo) rebelled against him; the latter of whom was killed two years after, and his son banished to Idsu. Nidsio reigned seven years, and left the crown to his eldest son, *Nidsio.*

79. Roku-dsio, in the year of the æra 1826; who was then but ten years old, and died in the third year of his reign. After his death, A.D. 1166. *Roku-dsio.*

80. Takakura, the third son of the late emperor Gosshirakava, was raised to the throne in the ninth year of his A.D. 1169. *Takakura.*

court. Here he turned monk, in the sixtieth year of his age, lived fourteen years, and died of a malignant fever.

age; and, in the fourth year of his reign, a great part of the imperial city and palace was laid in aſhes. In the ſeventh the ſmall-pox was very fatal all over the empire; and, in the twelfth, the enemies of Joritomo were defeated in the province of Isju; and Jorimaſſa, the Japaneſe Hercules lately mentioned, deſtroyed, with his whole family. Takakura reigned twelve years, and left the crown to his eldeſt ſon,

Joritomo's ſucceſs.

A.D. 1181. 81. An-toku, in the year of the æra 1841; in the firſt year of whoſe reign there was a grievous famine, occaſioned by the badneſs of the crop, and the civil wars then raging. In the ſame year Kadſuvara went over from the party of Feki to that of Joritomo, who was then called Tiojenoſki, and had at that time a ſon born, and named Jori Ije, who ſucceeded him afterwards in the government of ſecular affairs. Antoku, after a three years troubleſome reign, was forced to reſign the crown to a fourth ſon of the emperor Takakura, and about two years after was drowned in his flight from ſome of his enemies, in the weſtern ſea.

An-toku.

Forced to reſign.

Drowned.

A.D. 1184. 72. Go-ta-ba, or Toba the ſecond, mounted the throne in the year of the æra 1844; and, in the twelfth year of his reign, Joritomo, came to Meaco to pay his reſpects to the mikaddo, or, as he is vulgarly called, the dayro, and obtained from him the title of ſey-ſeogun, or grand general of the crown (O). He took upon him the command of the imperial forces, and ſoon after the chief adminiſtration of the ſecular power. This title is ſtill enjoyed by all who are raiſed to that dignity, and with the addition of that of Day, or *high lord*, as they came to grow more powerful; for they did not abſolutely ſtrip the imperial monarchs of every branch of their ſecular authority till the time of Taycho, or Taychoſamma, of whom we ſhall ſpeak in the ſequel; but contented themſelves with uſurping it gradually, and as occaſion offered. Joritomo therefore, though not the firſt that abuſed this important truſt, may be ſaid to have been the firſt who made a ſucceſsful attempt on this branch of the imperial prerogative, and who

Toba II.

(O) This is the ſame title with that of Cubo, mentioned in the letters of the miſſionaries, Varenius, and other Japan writers; and which we have therefore made uſe of in the former part of this chapter, as the better known of the two. Dr. Kæmpfer, who hath given us this extract of their hiſtory out of the Japaneſe annals, gives them that of ſei-ſeogun; but from his and their accounts, it plainly appears that the dignity is the ſame; and that they originally meant the generaliſſimo of the emperor's forces.

found

found means to entail this ill-gotten power on his posterity.

Go-to-ba reigned fifteen years, and then resigned the crown to his eldest son, and died in the sixtieth year of his age. *Resigns the crown.*

83. Tsutsi, alias Tsutsi Mikaddo, was but three years old when he succeeded his father in the year 1859; and Joritomo died in the first year of his reign, leaving his power and dignity to his son Jori Ije, who was killed two years after his appointment. Tsutsi reigned twelve years, and resigned the crown to his younger brother, A.D. 1199. *Tsutsi.* *Resigns.*

84. Siun-toku, who succeeded in the year of the æra 1871. In the sixth year of his reign, the first sune, or ships of war, were built in Japan by order of Sonnetomo, the second son and successor of Joritomo, who was then endeavouring to maintain himself in his post of sey-segum by force of arms. The emperor reigned eleven years, and resigned the crown. A.D. 1211. *Siun-toku.* *First men of war built in Japan.* *Resigns.*

85. Go-forigara, or Forikava the second, grandson to the emperor Takakura; who reigned eleven years, lived twenty-four, and was succeeded by his eldest son, A.D. 1222. *Forikava II.*

86. Si-dsio, but five years of age when he mounted the throne. In the seventh year of his reign, Joritzne, the then segun, or *crown-general*, whose usual residence was at Kamakura, repaired to Meaco, to pay his homage to the emperor. Si dsio reigned ten, and lived fifteen years, and was succeeded by, A.D. 1233. *Si-dsio.*

87. Go-saga, or Saga the second, the second son of Tsutsi Mikaddo; who, after a short reign of four years, died in the fifty-third year of his age, and left the crown to his second son, A.D. 1243. *Saga II.*

88. Go-sikakusa, in the year of the æra 1907; in the eleventh year of whose reign happened a violent earthquake. He reigned thirteen years, and lived sixty, but resigned the crown to his younger brother, A.D. 1247. *Sikakusa.*

89. Kame-jamma; in the seventh year of whose reign appeared a comet, which was also seen in China. In the ninth year, on the eighth day of the fifth month, were seen two suns; and on the second day of the eleventh month were seen three moons. He reigned fifteen years, then resigned the crown to his eldest son, and lived thirty-two years after his resignation. A.D. 1260. *Kame-jamma.*

90. Gouda succeeded him in the year of the æra 1935; in the nineteenth year of his reign, the Tartar general Mooko, as he is called by the Japanese historians, appeared upon the coasts of Japan with a fleet of four thousand A.D. 1275. *Gouda.*

Japan invaded by the Tartars.

fail, and two hundred and forty thousand men. The then reigning Tartar emperor Syfu, after having completed the conqueſt of China, about the year of Chriſt 1270, reſolved upon that of Japan alſo. We have formerly given an account of this expedition, which, if we believe the Japaneſe writers, was fruſtrated by the tutelar gods of Japan, who reſented the inſult offered to them by thoſe invaders, to ſuch a degree, that, on the firſt day of the ſeventh month, they excited a violent ſtorm, which deſtroyed their boaſted invincible armada. Gouda reigned thirteen, and lived fifty-eight years. He was ſucceeded by his couſin,

A.D. 1288. *Fuſimi.*

91. Fuſimi, Fikakuſa the ſecond's ſon, in the year of the æra 1948; who had a ſon born in the firſt year of his reign, to whom he reſigned his crown in the eleventh, and died in the fifty-third year of his age.

A.D. 1299 *Fuſimi II.*

92. Go-fuſimi aſcended the throne in the eleventh year of his age, and 1959th of the æra. After a ſhort reign of three years, he reſigned the throne, and died in the forty-eighth year of his age.

A.D. 1302. *Nidſio II.*

93. Go-nidſio, or Nidſio II. the emperor Gouda's eldeſt ſon, ſucceeded him in the year of the æra 1962. His reign is remarkable for a violent earthquake; for the death of the emperor Kame-jamma, thirty-two years after his reſignation of the crown; as alſo for the birth of Takaudſi, who became afterwards a celebrated ſeogun, or ſecular monarch. Nidſio reigned only ſix years, and reſigned the throne to,

A.D. 1308. *Fannaſonno.*

94. Fannaſonno, younger brother to Fuſimi II. in the year of the æra 1968; who reigned eleven years, and reſigned the crown to,

A.D. 1319. *Daygo II.*

95. Go-daygo II. Nidſio's ſecond brother, in the year of the æra 1979; in the latter end of whoſe reign the civil wars then raging occaſioned the ſhedding of a vaſt deal of blood. Theſe wars are related at length in a Japaneſe hiſtory called Teyfeki. Daygo, after a reign of thirteen years, reſigned the crown to,

A.D. 1332. *Kwogien.*

96. Kwo-gien, or Kow-gien, in the year of the æra 1992; in the ſecond year of whoſe reign Taykadſi, then ſeogun, or ſecular monarch, came to pay his homage to him. He reſigned the crown to his predeceſſor, after he had enjoyed it two years, and lived thirty-two after that reſignation.

A.D. 1332. *Daygo II. reſumes the crown.*

Go-daygo reſumed the throne; and three years after the iſle of Niphon was ſhook with a violent earthquake.

He

He reigned this ſecond time but three years, and was ſucceeded by,

97. Quo-mio, the fourth ſon of the emperor Fu-ſimi II. and younger brother of Kwo-gien, in the year of the æra 1996. In the ſecond year of his reign the then ſeogun, or crown general, was honoured with the additional and illuſtrious title of day, or *lord*. The Japaneſe hiſtorians differ about the length of Quo-mio's reign, one giving him twelve, and another but two years: however, he was ſucceeded by A.D. 1337. *Quo-mio.*

Go-muracarmi II. Daygo II's ſeventh ſon, in the year of the æra 1999, who yet hath no rank aſſigned to him in the liſt of the mikaddos, though we find three nengos, or ſhort æras, mentioned during his reign; the two firſt of three, and the laſt of four years: however, at the expiration of the laſt,

98. Siuk-vo mounted the throne in the year of the æra 2039: in the firſt year of whoſe reign an end was put to the war called Sidjo Navatto. He reigned but three years, and was ſucceeded by his younger brother A.D. 1349. *Siuk-vo.*

99. Go-kwo-gen II. or Kwo-gen II. in the year of the æra 2012: in the third year of whoſe reign Joſiſaki, the thirdſon of Takaudſi the day-ſeogun, came to court; and, on the next year, Takaudſi himſelf was ſent by that monarch to compoſe ſome tumults in the province of Oomi. That general died four years after, and was ſucceeded by his ſon above named, who had the title of Sei Day Seogun confirmed unto him, as had alſo his ſon and ſucceſſor Jooſimitz. Kwo-gen reigned twenty years, and was ſucceeded by A.D. 1352. *Kwo-gen II.*

100. Go-jenſu, or Jenſu II. in the year of the æra 2032: in the eighth year of whoſe reign a grievous famine raged throughout the empire. In the ſame year a comet appeared. He reigned eleven years, and left his crown to his eldeſt ſon A.D. 1372. *Jenſu II.*

101. Gokomatz, in the year of the æra 2043: in the ninth year of whoſe reign a war raged in the country of the Udſii; in the fourteenth the famed temple of the Kenninſi was laid in aſhes; and, in the twentieth, a comet appeared in the ſpring, which was followed by an exceſſive drought during the ſummer and autumn, and by ſeveral violent earthquakes in the next winter; in the twenty-ſecond year of his reign a mountain at Nanſuo, in the province of Simotſki, began to burn, and to throw up fire, ſtones, and aſhes. The twenty-fifth year of his reign was remarkable for exceſſive rains, which occaſioned A.D. 1383. *Gokomatz.*

sioned several inundations, followed by storms and earthquakes. He reigned thirty years, and was succeeded by his son,

A.D. 1413. *Seo kwo.*

102. Seo-kwo, in the year of the æra 2073: in the fourth year of whose reign Uje, of the family of the Suggi, rebelled against him. In the ninth year, on the twelfth day of the tenth month, there appeared two suns. He reigned sixteen years, and was succeeded by his son

A.D. 1429. *Go-funna-so.*

103. Go-funna-so, in the year of the æra 2089. In the course of this year a very large and terrible comet appeared, and another in the eleventh year of his reign. In the sixteenth year Josii-massa was honoured with the title of sey-seogun: and in the eighteenth year, the imperial palace was burnt to ashes. During the seven last years of this reign many strange and dreadful appearances in the heavens are mentioned by the Japanese historians, which were followed by famine, pestilence, and a grievous mortality all over the empire. He reigned thirty-six years, and was succeeded by his son

A.D. 1465. *Tsutsi-mikkado.*

104. Go-tsutsi-mikaddo, in the year of the æra 2121. In the second month of this year was seen a comet, whose tail appeared to be about eighteen feet long; and in the next were felt several dreadful earthquakes. The third year was very fatal to the empire, which was filled with troubles, civil wars, and desolations. On the fifth year appeared another comet; and in the seventh, on the first day of the twelfth month, was seen a new and larger one than any that had been observed before, and with a tail as long, according to the Japanese history, as a street. This year was likewise remarkable for a great mortality throughout the empire. In the eleventh, the waters about Amagasaki, in the province of Setz, overflowed a great part of that country, and drowned great numbers of the inhabitants. In the twenty-fifth year of this reign, died Josiinavo, the son and colleague of Josiimassa, the crown-general; and in the next died his father, very much regretted. In the twenty-ninth year Josiisimmi, having been honoured by the emperor with the title of sey-day-seogun, went and commanded the army in Jasiiro. Tsutsi-mikaddo reigned thirty-six years, and was succeeded by

A.D. 1501. *Kasiuvabara.* *A grievous famine.*

105. Kasiuvabara, in the year of the æra 2161: in the fourth year of whose reign a great famine raged through the empire; and in the sixth a comet appeared. In the eighth the title of sey-day-seogun was bestowed on Josiitaune, the brother of Josiinavo, and twenty-first in descent from Joritomo, who went four years after to pay his homage

to

to that monarch. The tenth year of his reign was fatal to Japan both by wars and earthquakes; and in the sixteenth appeared another comet. Kasiuvabara reigned twenty-six years, and was succeeded by his son,

106. Gonara, in the year of the æra 2187: the beginning of this reign was signalized by the conclusion of a grievous war between the two great princes Fossokava and Kadsuragava; the former of whom, two years after, put an end to his life by ripping up his own bowels, with that courage and resolution which is the peculiar character of the Japanese heroes. During this monarch's reign, the empire was visited twice with pestilence and a grievous mortality, thrice with vast rains and inundations, and once with such an universal storm as blew down a prodigious number of buildings through the island, and in particular the imperial palace. In the twenty-first year Josi-tir received the titles of sey-day-seogun; eighteen years after which he ripped up his own bowels. He was the son of Josifar, and twenty-fourth in descent from Joritomo; raised to that dignity jointly with his father, who died three years after, in the twenty-fourth of Gonara's reign. Gonara reigned thirty-one years, and was succeeded by his son

A.D. 1527.

Gonara.

Fossokava kills himself.

Josi-tir murders himself.

107. Ookimatz, whose reign began with a grievous drought and famine, in the year of the æra 2218. In the eleventh year of his reign Josiitira, the son of Josi-tir, was raised to the dignity of sey-day-seogun, or secular monarch, in his father's stead, who had ripped up his own bowels three years before. In the sixteenth year, Kamio, which is the upper city of Meaco, was set on fire by incendiaries, and the greatest part of it and the imperial palace were burnt down. In the twentieth year, in the beginning of the ninth month, appeared a large comet, which did not go off till the next year. In the twenty-fifth year, the famed Nobunanga, sey-day-seogun, the twenty-seventh in descent from Joritomo, and his eldest son, were killed at Meaco; and next year came some ambassadors from the Riuku or Laqueio islands. In the twenty-eighth year of this reign, Fide Josi, who afterwards took the name of Taycho and Taychosamma, was by the emperor raised to the dignity of quanbuku, which was then the next to that of the dayro. It was he who stripped the emperors of the last remains of their secular authority, and made himself absolutely independent of them in all secular affairs, except the paying a kind of formal homage once in three, four, or five years.

A.D. 1558.

Ookimatz.

Nobunanga and his son killed at Meaco.

This

This twenty-eighth year was likewiſe remarkable for a violent earthquake which happened at the end of the eleventh month, and continued to repeat its frequent though gentler ſhocks the greater part of the next year, which was the twenty-ninth, and laſt of Ookimatz's reign, who then reſigned the crown to his grandſon, and died ſeven years after.

A.D. 1587. 108. Go-joſei was the eldeſt ſon of the hereditary prince Jookvo, who died the year before. In the third year of his reign Fide Tſugu, a nephew of Taychoſamma, and by him declared his heir and ſucceſſor (though afterwards diſgraced, and condemned to rip open his bowels), a cruel and bloody prince, killed Foodsjo, a revolted tributary king, in the province of Sagami, and extirpated his whole race according to the Japaneſe rules of war; and next year was inveſted with the title and dignity of quambuku.

Go-joſei.

A.D. 1592. In the ſixth year of this reign Taychoſamma carried the war into the peninſula of Korea, with a view, as he pretended, of conquering afterwards the empire of China. In the eleventh year of Go-joſei, and on the twelfth day of the eleventh month, happened ſeveral violent earthquakes, which continued their ſhocks for a whole month; and about the ſame time it rained hair four or five inches long in ſeveral parts of the empire, which phænomenon is often mentioned in the Japaneſe hiſtories.

Korean war.

Rain of hair.

In the twelfth year, which was the 2258th of the æra, Fide-joſi, the twenty-ninth in deſcent from Joritomo, took upon him the title of taycho, or great prince, having by that time got the ſupreme and abſolute power and command over all ſecular affairs. He died on the 16th of December of the ſame year, leaving his ſon and ſucceſſor Fide-jori, then under age, to the care of Ijeasſama, one of his favourite counſellors. In the fourteenth year Joſiida Tſibu, who had ſome place at Fide-jori's court, rebelled againſt the emperor; but he and his adherents were ſoon after defeated, and the chief of them, with all their families, exterminated. In the ſeventeenth year the title of ſey-day-ſeogun was given to Jejas, or Jejas-ſama, the governor of Taycho's ſon, probably on account of his having ſuppreſſed the rebellion above mentioned, whilſt that of nay-day-ſin was given to Fide-jori; and two years after the former of thoſe titles was beſtowed on Fide-tada, Jejas's ſon. In the ſame year of this reign, a mountain aroſe out of the ſea in one night's time, near the rocky iſland of Fatſiſco, whither the grandees in diſ-

Jejas's new title.

grace

grace are commonly baniſhed. In the twenty-firſt year an ambaſſador from China, arrived at Suruga, ſent thither to compliment the ſecular monarch, or, as the Chineſe hiſtorians pretend, to preſent him with the letters-patent, and title of king, from the Chineſe emperor. In the twenty-third year Jejas ordered a ſtrong caſtle to be built in the province of Owari; and in the following year the Riuku, or Laqucio iſles, were ſubdued by the prince of Satzuma, or Sazuma, a tributary of Japan; ever ſince which time they have been looked upon as belonging to the empire. Go-joſey reigned twenty-five years, and was ſucceeded by his ſon,

The Laquein iſlands conquered.

109. Day-ſco-kwo-tey, in the year of the æra 2272. In the third year of this reign Fide-jori was deprived of his life and dignity by the treacherous Jejas. Jejas himſelf died in the fifth year of this reign, and left the ſecular crown to his own ſon Fide-tada. In the eighth year appeared a very remarkable comet; and in the tenth the emperor married with great pomp and ceremony Fide-tada's daughter, at his own palace of Meaco. Two years after this event, Jemitz, the ſon of Fide tada, went to pay his homage to the emperor, and obtained from him the title of ſey-day-ſcogun. Day-ſco-kwo reigned eighteen years, and then reſigned the crown to his daughter. He lived fifty years after that period, and died in the ninetieth year of his age.

A.D.1612.

Day-ſco-kwo-tey.

110. Nio-te, or Sio-te, came to the crown in the year of the æra 2290. In the third year of his reign died Fide-tada, the ſecular monarch; and his ſon and ſucceſſor Jemitz went ſoon after to pay his homage to that princeſs. In the ſeventh year of her reign the Chineſe, who had been for ſome time denied acceſs to Japan, on account of their ſuffering their natural princes to be dethroned and deſtroyed by the conquering Tartars, were again permitted to trade, though not to ſettle at Niphon. By this time the Chriſtian religion had been propagated with ſuch ſurpriſing ſucceſs throughout the empire, and was favoured and embraced by ſo many of the petty princes, and even by ſome of the ſecular monarchs, that it had already kindled an univerſal perſecution againſt them, and one of the bloodieſt that ever was known in any age or country. About the latter end of the eighth year of this princeſs's reign, the famous rebellion of the Chriſtians happened at Simabara, in the province of Fiſen, which brought on the utter extirpation of Chriſtianity. The ſecular monarchs were the chief actors in both; and theſe rather acted according

A.D.1630.

Nio-te.

A Chineſe embaſſy to Jemitz.

A.D.1637.

Chriſtianity perſecuted, and totally aboliſhed.

cording to their own inclinations and interests, than by any directions from the ecclesiastical throne, of which they were now become quite independent.

The twelfth year of this princess's reign was attended with a grievous famine, and great mortality; and in the fourteenth she resigned the crown to her younger brother,

A.D.1643. *Go-kwo-mio.*

111. Go-kwo-mio, commonly styled Gotto-Mio, in the year of the æra 2303. In the eleventh year of his reign the imperial palace was set on fire, and a great part of it consumed, together with several stately temples, and other public edifices. On the twentieth day of the ninth month of the same year died the emperor, and was buried with great solemnity in the temple of Sen Ousi. He was succeeded by his third brother,

A.D.1654. *Sinin.* *Jeddo burnt.*

112. Sinin, in the year of the æra 2314. In the third year of his reign a dreadful fire broke out at Jeddo, the residence of the secular monarch, which continued burning several days, and laid the greater part of that noble capital in ashes. In the seventh year the palace of the dayro at Meaco was likewise set on fire, and a great part of it consumed. The eighth year was remarkable for a violent earthquake, by which a mountain in the province of Oomi, upon the river Katzira, sunk so deep, as not to leave the least vestige above ground. Sinin reigned eight years, and was succeeded by his younger brother,

A.D.1663. *Kinsen.*

113. Kinsen, or Teysen, the youngest son of the late emperor Day-seo-kwo-tey, in the year of the æra 2323. This prince, in the third year of his reign, established a court of enquiry in all the cities, towns, and villages throughout the empire, to examine what belief or sect each family, and each individual of it professed [a] (P).

In

a Vide Kæmpf. lib. ii. cap. 5. lib. iv. cap. 3. & alib. pass.

(P) This examination is commonly taken at the close of the old year; after which they proceed to that which they deem the more important ceremony, viz. the jesumi, or *figure-treading*. This is performed by trampling upon a crucifix; even the children, that are not capable of performing it, are held up in the arms of some relation, and made to touch the figures with their feet.

This ceremony was, soon after the abolition of Christianity, ordered to be performed in every place belonging to the Japanese empire, on the second day of the year, which immediately followed the general enquiry above mentioned; and lasted longer or shorter, according to the number of inhabitants

In the ſixth year of this reign, on the firſt day of the ſecond month, and for forty-five days ſucceſſively, the capital of Jeddo ſuffered greatly by fire, which ſeems to have been kindled deſignedly, and the malicious intent levelled chiefly againſt the merchants warehouſes, and thoſe parts where they were quartered. The ſixth year, having ſuffered by a long and continued drought, a famine raged in the next; and the emperor ordered, that from the 20th day of the firſt month, for one hundred days ſucceſſively, boiled rice ſhould be diſtributed to the poor, at his own charge, in all the parts of the empire. The ſucceeding year is noted in their hiſtory for violent ſtorms and inundations in moſt of the maritime provinces, and for a great mortality among men and cattle. In the eleventh year, not only the dayro's palace, but a great part of the city of Meaco, was again reduced to aſhes; on which account that monarch ordered that certain quantities of rice ſhould be given or lent to thoſe who ſtood in need of it, as is frequently done in time of famine. In the eighteenth year died the ſecular monarch Jietzena, and in the next his ſucceſſor, Tſinajos, was honoured with divers additional titles. In the twentieth year there was again a great famine and mortality in the empire, eſpecially in and about the cipital of Meaco; and in the laſt month of that year the city of Jeddo was again ſet on fire, and the greater part of it deſtroyed. In the twenty-firſt year died Tokumatz, the ſon and preſumptive heir of Tſijnajo-ſamma, the reigning ſecular monarch; on which occaſion the whole empire went into a general mourning, and all muſic, and other rejoicings, were forbidden for the ſpace of three years. On the laſt month of the ſame year the city of Jeddo ſuffered a freſh conflagration; and about three years after Kinſen, having then reigned twenty-four years, reſigned the crown to his ſon

Great calamities.

A deep mourning for the preſumptive heir.

114. Kinſen, or Kinſeokwo, in the year of the æra 2347, and of Chriſt 1687, which was the year in which *Kinſen II.*

tants belonging to each diſtrict; and, when finiſhed, the pictures were locked up in a box, and preſerved by the magiſtrate till the next year: but they have ſince much abated of this rigour, and only compel ſtrangers or ſuſpected perſons to perform it, as they have taken ſuch precautions againſt that religion being ever introduced again among them; ſo that it is only at ſome of their trading ſea-ports that they now keep it up (1).

(1) Kæmpf. lib. iv. cap. 3. & alib. paſſ.

Kæmpfer

Kæmpfer was in Japan, and with which he concludes his list of ecclesiastical monarchs, which is extracted out of their history [c].

The names and reigns of the thirty-six secular monarchs.

The following is a regular list of their cubos, or secular monarchs, from Joritomo, who laid the foundation of this new kind of monarchy, down to Tsinajos, who was reigning in the year of Christ 1687 above mentioned: but in this we shall content ourselves with the bare mention of their names, succession, and length of their reigns, at least as far down as the great Taycho, because we find little recorded of them but what we have already taken notice of under the reigns of the dayro's, with whom they were contemporary.

1. Joritomo was born in the tenth year of the reign of Konjeo, the seventy-sixth dayro, A. D. 1152, and began his reign about the year 1188. He reigned eleven years, and died in the year first of the dayro Tsutsi Mikaddo, A. D. 1199.

2. Jori-ije, his eldest son, succeeded him, and reigned five years.

3. Sannetomo, Joritomo's second son, reigned seventeen years.

4. Joritzne, a son of Quan-baku-dooka, reigned eighteen years.

5. Jori-sane, alias Jori-suga, the son of Joritzne, reigned eight years.

6. Mune-taka-sinno, alias Soq-son-sinno, the son of the dayro Saga II. reigned fifteen years.

7. Kore-jas-sinno, his eldest son, reigned twenty-four years.

8. Kume-sinno, alias Sanno-osi, the dayro Fikakusa II's third son, reigned twenty years.

9. Mori-kuni-sinno, the son of Kume-sinno, reigned twenty-five years.

10. Sonun-sinno, the son of the dayro Daogo II's second son, reigned two years.

11. Nari-josi-sinno, the fourth son of the same dayro, reigned three years.

12. Taka-udsi, a son of Askugo-sanno-kino-cami-nago-udsi, reigned twenty-five years.

13. Josi-jaki, the third son of Taka-udsi, reigned ten years.

14. Josi-mitz, Josi-jaki's son, reigned, forty years.

15. Josi-motzi, the son of Taka-mitz reigned twenty-one years.

[c] Vide Kæmpfer, lib. ii. c. 5. lib. iv. c. 3, & seq.

16. Josi-

16. Joſi-kaſſu, Joſi-motzi's ſon, reigned under his father.

17. Joſi-nori, another of his ſons, reigned fourteen years.

18. Joſi-katz, Joſi-nori's eldeſt ſon, reigned three years.

19. Joſi-maſſa, another ſon of Joſi-Nori, reigned forty-nine years.

20. Joſi-navo reigned under his father Joſi-maſſa.

21. Joſi-tanne, another ſon of Joſi-maſſa, reigned eighteen years.

22. Joſi-ſymmi, Joſi-tanne's ſon, reigned fourteen years.

23. Joſi-far, Joſi-ſymmi's ſon, reigned thirty years.

24. Joſi-tir, Joſi-far's ſon, reigned ſixteen years.

25. Joſi-taira or Tira, Joſi-tir's ſon, reigned four years.

26. Joſi-aki, Joſi taira's ſon, reigned five years.

27. Nobenaga, alias Nobunaga, or Nubunanga, Oridano Danſio Tayra's ſecond ſon, reigned ten years.

28. Fide-nobu, Nobu-tada's ſon, reigned three years.

29. Fide-joſi, afterwards ſtyled Taycho and Taycho-ſamma, the firſt that deſerved the title of ſecular emperor, was a peaſant's ſon; but from his younger years raiſed himſelf to be butler to a Japaneſe nobleman, ſome ſay a tributary prince. The Japaneſe, though they own him to have ſprung from the loweſt rank, are not agreed about the means and manner by which he raiſed himſelf to ſuch a height of wealth, power, and credit, as to be at length created quamboku, or vicegerent of the empire, by the dayro himſelf; but all own that his valour and merit, and the ſervices he did his country in ſuppreſſing the pirates at ſea, and quelling ſeveral feuds and rebellions on land, rendered him worthy of his good fortune. We have already taken notice that ſeveral cubos, or crown-generals, raiſed themſelves to a prodigious height of ſecular power; but more particularly about the latter end of the ſixteenth century, when one of them, the emperor's ſecond ſon, had ſtripped his father of all his ſecular authority, and left him only his eccleſiaſtical power and dignity untouched, as being a privilege derived to him from his pretended divine extraction, and lineal deſcent from the gods.

Taycho-ſamma's.

Cubos exorbitant power.

However, this bold ſtep proved more beneficial to the empire than it did to the ſecular emperor, as it laid the foundation of a new form of government highly conducing to the peace and happineſs of it, and the moſt likely to maintain peace and order in the Japaneſe nation, which had been too much inclined to revolts and ſedi-

Gives riſe to a new government.

The cubo opposed by the other princes.

tions; for whether the dayro was forced, or willingly consented to that change, it was not to be expected that the rest of the princes of the empire would sit contented under it; their ambition and insolence, as well as their power, was by that time risen to too great a height to suffer these new monarchs to tyrannise over them, whom the old ones were not able, for near four centuries, to keep within their duty: insomuch that it was in order to curb and suppress their frequent wars and seditions that those dayros suffered the crown-generals gradually to usurp so great an authority. In was therefore no wonder that the most powerful of them should unite their forces against an upstart and dangerous enemy; and they accordingly opposed them with such vigour, as soon after paved an easy way to their total reduction, and to that final blow which the brave Taycho gave to their power and lawless tyranny. This remarkable revolution happened about the year of Christ 1583; by which time those tributary kings and princes had so weakened each other by their mutual wars and depredations, as well as by their strenuous opposition to the cubos, that Taycho, who was a person of the most consummate wisdom, and perfectly well acquainted with the present state of the empire, could easily foresee what poor resistance they would be able to make against him, at the head of such a numerous army as he then commanded: his title of quamboku, or vicegerent, impowered him to raise what number of them he thought fit, and to oblige those tributaries to furnish their quotas, under the penalty of military execution. He was no less dreaded for his courage than his wisdom; and it was more by these, than by force of arms, that he brought about that glorious work within the short space of ten years, and made himself as absolute over the whole empire as any monarch in the East.

A.D. 1683.

Both reduced by the brave Tycho. His character.

Subdues the whole empire in ten years.

His war against the Koreans, how far serviceable.

The first step he took towards the effectual suppressing the strength of those princes he had not quite reduced, was, to undertake the Korean war, of which we have already given an account; and which, though it had not the success that might have been expected, yet proved so far serviceable to him, that he thereby removed those discontented leaders and their troops into a foreign country, where they could not fail of exhausting their strength and treasure against the warlike Tartars. They were so wearied and harrassed by this war, as to be glad to be recalled upon any terms; and, instead of thinking themselves in a condition to revolt again in haste, they were

The princes forced to submit to his terms.

were glad to return to their native country on ſuch conditions as he was pleaſed to dictate (Q). When he had thus happily ſuppreſſed the power of thoſe petty monarchs, his next care was, to reſtrain the inſolence and unruline ſs of the common people, who were always lovers of change, and eaſily drawn into parties and factions. This purpoſe he accompliſhed, by enacting ſuch ſevere laws, as could not but effectually deter them from all kinds of revolt. Having by theſe means ſubdued all the provinces of Japan, and made himſelf abſolute over all thoſe princes who had formerly governed them, he aſſumed the title of Taycho, or *ſovereign lord*, and began to lay the plan for new regulations, in order to eſtabliſh his government on ſuch a firm foundation, as ſhould not be eaſily ſhaken. Among theſe were the excluſion of all foreigners, particularly the Portugueſe, who were grown very powerful, rich, and numerous; and the total extirpation of Chriſtianity. But, as this was a work of time, he was obliged to leave it to his ſucceſſors to finiſh; and died in the ſame year, on the 6th of December, An. Dom. 1598, leaving the government to his ſon Fide-jori. After his death, he was, according to the Japaneſe cuſtom, numbered among the gods, and honoured by the dayro, Joſey II. with a divine title.

Severe laws againſt the people.

Takes the title of Taycho.

His plan, and new regulations.

Death.

Divine honours.

30. He had a nephew named Quambacundono, alias Fide-tſugu, to whom he deſigned to have bequeathed the throne, and had already made him his colleague; but the young prince, having diſobliged him by ſome means not known, was ſoon after diſgraced, and by him ordered to rip up his own bowels.

His nephew put to death.

(Q) Among other conditions, one was, that their wives and families ſhould live within his own court, and place of reſidence, which he had taken care to fortify, as well as to adorn with ſuitable palaces for their reception. The pretence was, indeed, their ſafety, and the ſecurity of their perſons and wealth, in thoſe troubleſome and dangerous times; but in reality they were to be there as the ſureſt hoſtages they could give him, or he deſire, of their fidelity. On this condition they were promiſed to be put in poſſeſſion of their dominions on their return; and that a time ſhould be afterwards fixed for them to make their appearance at court, and ſeeing their families once a year. And thus it was that that politic prince, by one ſtroke, ſettled the government of the empire upon ſuch a foot, as put it wholly out of their power to raiſe any new diſturbances or ſeditions in their reſpective territories.

Fide-jori, a minor. Ijejas made his governor.

31. Fide-jori, Taychosamma's son, was but six years of age when he succeeded his father, and was by him committed to the care of Ijejas-samma, one of his favourite counsellors of state. The old emperor had him engaged by a solemn contract, signed with his blood, and confirmed by the most binding oaths, to resign the crown to his son as soon as he came of age, and deliver the regency and government into his hands. To secure the crown still firmer to him, he had made him marry the daughter of Ijejas; so that Fide-jori had enjoyed, if not the government, yet at least the title of emperor, during the space of fourteen years, under the tuition of his father-in-law, when he was at length deprived by him both of that and his life. Ijejas, or, as he was formerly called, Ongosio, descended from the illustrious family of Tokugava, was not inferior in politics to the great Taycho, and entirely gave into his design of driving out the Portuguese, and extirpating Christianity, out of Japan (R). Fide-jori was against these violent measures; and even suspected to be a secret convert to that religion. However, his father-in-law, whether on that account, or hurried on by his ambition, made that his chief pretence for dethroning him. Having

Falls in with Taycho's measures.

Revolts against Fide-jori.

(R) The Portuguese in Japan were grown so rich by a flourishing trade, as well as by their intermarriages among the natives, as to have concerted some treasonable measures, for making themselves masters of the empire. This design appeared from two letters full of dangerous projects, one intercepted by the Dutch, then at war with the Portuguese, and another sent by the Japanese then settled at Quang-tong.

The dayro, his court and family, as well as the whole tribe of monks and priests, must have been alarmed and exasperated at a design so detrimental and dishonourable to them, and have looked upon the authors of it with the utmost abhorrence.

Several other circumstances appeared still more to their disadvantage, such as the contempt which the new converts shewed for the gods, religion, and priests of the country, the great veneration and respect, they had for their own; the vast number of proselytes they made daily, and the flaming zeal they shewed in defence of this new faith; but, above all, the extraordinary joy and exultation that had appeared in the looks of all their new converts a little before the intercepting of the letters above mentioned; and the haughtiness and insolence with which some of their prelates behaved towards persons of distinction, to whom they then refused to pay the usual respects due to their rank; heavy complaints of which were made at court.

closely

cloſely beſieged him in the caſtle of Oſacca, a place of prodigious ſtrength, built by the late Taycho, for the ſecurity of his own perſon whilſt he was purſuing the Korean war, he obliged him to ſurrender. The unfortunate prince, retiring into the palace with his moſt faithful friends and adherents, cauſed it to be ſet on fire, chuſing rather to periſh in the flames than fall into the hands of his treacherous and victorious father-in-law. This ſiege, ſo famed in the Japan hiſtory, happened in the third year of the reign of the dairo Day-ſe-kwo-tey, in the year of Chriſt 1612. *Death of that prince.*

32. Ijejas-ſamma, or, as he was called before he mounted the throne, Ongoſhio or Ongoſchio-ſamma, was now at full liberty to follow the meaſures which Taycho had marked out for his ſon; the principal of which were, 1. To baniſh the Portugueſe and other foreigners out of the empire. However, he granted liberty to the Engliſh to eſtabliſh a factory at Firando, and made ſome extraordinary grants to captain Saris; but theſe favours proved ſhort-lived; and upon his conceiving a jealouſy that the Engliſh and Portugueſe were nearly allied, he deprived them on a ſudden of all farther commerce with Japan. The ſecond was, the forbidding the ſubjects of the empire to go abroad either for trade, or on any other pretence, and the recalling all that had been ſettled in foreign countries. 3. The prohibition of cards, dice, duels, luxury, and profuſeneſs, either of cloathing or table, and all foreign dainties, as hindrances to the practice of virtue and continence. 4. The grant of a free trade into Japan, to the Dutch Eaſt India company, in conſideration of the ſervices done by them to their nation. The aboliſhing of Chriſtianity proved by far the moſt difficult talk, and ſuch as could not be completed but by the moſt horrid perſecutions and butcheries; inſomuch that it coſt leſs heathen blood to acquire the ſupreme government of the empire, than there was now ſhed of the Chriſtian to eſtabliſh and ſecure it. Taycho, who was the firſt projector of this ſcheme, began with iſſuing out a proclamation againſt them, An. Dom. 1586, the very year after he was made quanboku, or vicegerent, and ſeveral perſons were executed for not conforming to it; yet this was ſo far from ſtopping the progreſs of it, that, if we may believe the Jeſuits, twenty thouſand five hundred perſons were butchered for it four years after; and in 1591 and 1597, after their churches had been actually ſhut up, they made above twelve thouſand new proſelytes. The Japaneſe writers do *Ijejas mounts the throne.* *His new regulations and laws.* *Admits the Dutch to trade.* *Perſecutes the Chriſtians.* *Taycho's proclamations and laws againſt them.* *Great numbers of them martyred.*

not diſown, that not only Fide-jori, Taycho's ſon, dethroned, anno 1616, but the greateſt part of his court, his ſoldiers and military officers, were of that number.

Their ſurpriſing conſtancy during a forty years bloody perſecution.

But thoſe zealous converts, notwithſtanding their being deprived of their chief guides, were neither to be reaſoned out of their religion, nor frighted by ſwords, hatchets, halters, gibbets, croſſes, fire, or any other cruel puniſhments. They readily ſubmitted to the moſt cruel tortures, and bore them with ſuch unparalleled conſtancy, as ſtruck their bittereſt enemies with admiration and aſtoniſhment. This perſecution, dreadful as it was beyond any thing we meet with in hiſtory, continued to rage full forty years, and was not ended till the reign of Fide-tada, or, as he was otherwiſe called, Taitokumi, the third ſon, or grandſon, of Ijejas-ſama, who gave at once the finiſhing ſtroke to Chriſtianity.

Ijejas's death.

Ijejas-ſamma reigned fourteen years, taking in ſome of his regency, or, according to others, about four or five from the death of Fide-jori, at which time they ſuppoſe him to have been ſeventy years old. He lies buried at Nico, near the city of Meaco, the burial-place of that family, and was ſucceeded by his third ſon, or his grandſon,

Fide-tada renews the perſecutions againſt them.

33. Fide-tada, or, as he was called after his father's death, Taito-konni, or Taito-kuin-ſamma. This prince followed the ſteps of his predeceſſors; he renewed the privileges which his father had granted to the Dutch company in the years 1616 and 1617; and perſecuted the Chriſtians with the utmoſt rigour and cruelty, till at length

They retire into a caſtle.

theſe, being tired with ſeeing ſuch myriads of their brethren butchered, and ſeeing no proſpect of an end to their miſeries, in a fit of deſpair, retired, to the number of thirty-ſeven thouſand, into the caſtle of Sima-bara, ſeated on the coaſts of Arima, in the iſland of Ximo, and province of Fiſen or Figen, with a firm reſolution to de-

Beſieged and butchered.

fend their lives to the very laſt. They were ſoon after cloſely beſieged, and defended themſelves with ſurpriſing valour during three months, but were at length forced to yield to the ſuperior ſtrength of Taytokunni. The caſtle was taken on the 28th day of the ſecond month,

An end to Chriſtianity in Japan.

that is, on the 12th of April 1638, and all the beſieged put to death; ſo that the laſt drops of Chriſtian blood being ſpilt by this maſſacre, the perſecution ceaſed, and the empire was ſhut up againſt them for ever, not only againſt natives, but againſt all foreigners that profeſſed Chriſtianity, more eſpecially the Portugueſe, who, having made

ſome

ſome attempts to retrieve their footing in Japan, by means of an embaſſy ſent thither from Ma-cau, had the mortification to hear that the chief of them were all put to death.

This prohibition, however, did not extend to the Chineſe, who were, for ſome time, permitted to trade with them; only with this reſtriction, that they ſhould have liberty to come to Nanghazaki, and into no other port; ſo that they came thither not only from China, but from other parts of India, where vaſt numbers had ſettled after the conqueſt of that country by the Tartars: but this privilege, which was granted to them chiefly on account of the arts and ſciences, and ſome branches of heatheniſh ſuperſtition, which had been brought from China into Japan, was not long after taken away in a great meaſure, on account of their preſuming to bring with them Chriſtian books, ſent thither by the miſſionaries, with a view of reviving, if poſſible, the Chriſtian religion among them; a circumſtance which ſo exaſperated the government, that they reſolved to put them on the ſame footing with the Dutch, and to confine them much after the ſame manner.

Chineſe permitted to trade there.

Their liberty reſtrained.

Fide-tada reigned eighteen years, and was ſucceeded by his ſon,

34. Ijemitz, alias Ijemits-ko, and Ijeti-ru-ko. From this time we may look upon the empire of Japan as entirely ſhut up againſt all ſtrangers, and every thing that is done there as impenetrable, except that our author, who was there in 1692, and attended the Dutch ambaſſador to Yeddo, hath given us the bare names of two of his ſucceſſors, without any other particulars than the length of their reigns.

Ijemitz and his two ſucceſſors.

Ijemitz reigned twenty-one years, and was ſucceeded by his ſon,

35. Ijetznako, who, after a thirty years reign, left the crown to his ſon,

36. Tſinajos, alias Tſinajoſiko, who was at that time upon the throne, and in the forty-third year of his age, and thirteenth year of his reign. He was, we are told, a great and wiſe prince, and inherited all the virtues of his predeceſſors; eminent for his clemency, yet a ſtrict maintainer of the laws of his country. He was brought up in the politics and philoſophy of Confuſius, and his ſubjects lived in peace and amity under his mild government. If he debarred them from the benefit of a foreign commerce, and the liberty of viſiting other countries, he took care, at the ſame time, to promote a domeſtic communication

The character of the laſt.

The preſent condition of the Japaneſe.

munication between the ſeveral iſlands and provinces of his empire; which he thought ſufficient to make them happy, ſince his dominions are naturally provided with all the neceſſaries of life, improved by the ſingular induſtry of his ſubjects, and the bleſſings of peace and tranquility. Theſe are the advantages they enjoy of being forbid all commerce and communication with foreign nations.

SECT. V.

A Deſcription of the Land of Jedſo, and the Iſlands belonging to it.

The land of Jedſo deſcribed.

IT hath been much diſputed, whether the vaſt tract of land lying on the north ſide of the great iſle of Niphon, or Japan, is commonly conſidered as part of that empire, or ſubject to it, be contiguous or ſeparated from it by an arm of the ſea; and ſecondly, whether it be an iſland, or a large continent joining to Tartary on the weſt, or to America on the eaſt. As to the firſt, we have already ſhewn, from ſome of the lateſt diſcoveries of the Dutch, and of captain Saris, as well as from the Muſcovite and Japaneſe maps, that Jedſo, or Yeſſo, is divided from Japan by an arm of the ſea, or, to ſpeak more properly, by a double ſtreight, viz. of Sangaar on the Japan ſide, and of Jeſo, or, as ſome of our maps erroneouſly call it, Kamtſchatka, on the north, between which lies the iſland of Matſuma, or, as the Ruſſian maps call it, Matmanſka, and in thoſe of the Japaneſe, Matſumai, with about half a ſcore of others of leſſer ſize. The queſtion, whether it be a continent, or an iſland; and, if the former, whether it be contiguous to Tartary and America, or divided from them, is not yet determined [a].

Its extent.

Jedſo, or Yedſo (S), extends from 42 to 50 deg. north latitude, and whether, or how far beyond is not known.

[a] De hoc, vide int. al. Sum. of Diſcov. of the N. E. Paſſage, in Philoſ. Tranſ. No. 118.

(S) Several modern geographers have, after Mr. Strahlemberg, confounded this land of Jedſo with the peninſula of Kamtſchatka, lying between the gulf of its name, and the northern Japan ſea, on the eaſternmoſt borders of the Ruſſian empire; whereas, it is, in fact, different, and divided from it, at leaſt on the weſt ſide, by the ſea above mentioned, though, perhaps, contiguous to it on the north.

As

As for its breadth and figure from east to west, we are still more in the dark about it, the coasts being intersected by many deep and large gulfs, hitherto unvisited. The Japanese, who have been masters of it at least ever since the reign of Joritomo, their first secular monarch, call it Jeso-gasima, or the island of Jeso, and distinguish it from the northern part, called Oku-jeso, that is, the *Upper* or *Higher Jeso*, which they look upon as a continent; but how those two are divided from each other, or how far the former, or island, reaches northward, is not easy to guess, either from their maps, which are very obscurely drawn, and imperfect in that respect, nor from their report, their commerce with it reaching little farther than the southern coasts. However, though Mr. D'Anville had ventured to make two islands of it, yet the generality of geographers make the southern part of it an island, and the rest a continent of an unknown extent.

Called since Jesogasima.

The southern coasts of it lie just opposite to the most northern part of the isle of Niphon, and both together form the double streight, lately mentioned, of Sangaar and Jeso, which is divided by the island of Matsuma. The passage from one to the other coast is but one day's sail, and, in some parts, not above thirty miles; but the passage is often retarded by the currents, which run strongly, sometimes to the east, and sometimes to the west. The traffick carried on betwixt this country and Japan consists only in some fine furs, and a sort of fish, called karazakki, which is caught in great plenty about those coasts, and reckoned a great dainty among the Japanese.

Streight and passage hazardous.

The account which these give us of the natives of Jedso, is, that they are a strong, but savage people, wearing their hair, beards, and mustachos to a great length. They are said, by some, to be hairy all over their bodies, or, which is more probable, to cover their bodies with the skins of wild beasts, with the fur outward, which, together with their long beards, make them look frightful: but captain Saris had a much more favourable account of them from a Japanese, who had been twice amongst them, and told him, that they were a fair and civilized people; and that those of the south part understood commerce; that they were much of the same stature with the Japanese, from whom they had their clothing, rice, &c. and made payments in silver and gold-dust; that the emperor of Japan kept a governor and a garrison at the capital, called Matzimai, and received his tribute in furs, feathers, and silver;

Natives described.

ver; and that the natives came frequently over to the north part of Japan to trade, in veſſels made of boards, ſewed together with cordage. They are generally allowed to be very expert at their bows and arrows; and they are no leſs ſkilled in fiſhing and hunting.

Small veſſels. Fiſhing.

As to the country itſelf, it is repreſented as very rocky, mountainous, and full of large foreſts, for the moſt part uncultivated, and but thinly inhabited [t], producing but very few wild fruits and roots, and in ſome parts a ſort of barley, of which they make a coarſe kind of bread. They are affirmed to worſhip the heavens, but without obſerving any religious rites; to have their women in common, like the ancient Scythians and Britons, and to be much addicted to wine and ſtrong liquors.

Product.

Religion.

Father De Angelis, a Jeſuit, and native of Sicily, who ventured to penetrate into thoſe northern parts to preach the goſpel, ſays, "The natives of Jetſo are more ſtout and robuſt, taller and whiter, than the Japaneſe. They let their beards grow to a great length, but they ſhave commonly the fore part of the head. Both the men and the women have their ears bored, and wear ſome kind of ornament hanging to them; thoſe of the better ſort of ſilver; and thoſe of the meaner of ſome coloured ſilk. They make a kind of wine, which is very ſtrong, and very common amongſt them; and this they drink in great quantities, though they are ſeldom intoxicated; a circumſtance aſcribed by the Jeſuit to their uſe of the todo-noevo (T), a kind of oil drawn from a fiſh of the ſame name, with which they ſeaſon their rice.

The natives deſcribed.

Their diet and drink.

The dreſs, both of the men and women, is a long gown, of ſilk, cotton, or linen, embelliſhed with ſome ſort of needle-work. Their weapons are the bow and arrow, the lance, and a kind of ſcymetar, not much above

Dreſs of both ſexes. Weapons.

[t] Kæmpfer, ubi ſupra, lib. i. cap. 4. De Angelis apud Charlevoix. Hiſt. Japan. North. Voyages.

(T) Or rather, as it ſeems to us, todo-nuevo, which, in the Sicilian language, ſignifies *altogether new*, is the name or epithet which the author himſelf gave to this ſtrange fiſh, it being a ſmall hairy creature, with four feet, like thoſe of a hog, and yielding this ſweet kind of oil, which they not only ſeaſon their victuals with, but of which they made a conſiderable traffick and exchange with the Chineſe, Japaneſe, and Koreans, for rice, cotton, ſilks, and other commodities, of which their country is deſtitute, inſtead of bartering it for gold or ſilver, with which it abounds.

a cubit

a cubit in length, but exceedingly keen, and of an excellent temper; and they uſe poiſoned arrows on certain occaſions, being naturally choleric, quarrelſome, and revengeful. Inſtead of ſhield or cuiraſs, they wear coats of mail, made of ſmall thin laths. They are very courteous towards one another, and ceremonious to exceſs. They allow themſelves a plurality of wives, though only one of them has the pre-eminence, and bears the name and authority of conſort. If any woman be found guilty of the breach of conjugal fidelity, ſhe is condemned to have her head and body cloſe ſhaved, as a brand, or public mark of her incontinence: but her paramour is only puniſhed with a certain fine, ſuch as her huſband or parents ſhall agree to impoſe. If he refuſes to ſubmit to their deciſion, they have a right to ſtrip him, not only of his weapons, but of his cloaths, as often as they meet him, and to ſend him home naked. If he makes any reſiſtance, he only augments his guilt and fine, and they are impowered to call all that are within reach to their help, and are preſently ſurrounded by a croud, who flock readily to their aſſiſtance. Their notion of a Supreme Being is very crude and imperfect; though they worſhip the ſun and moon as the chief authors and diſpenſers of all good things. But this worſhip is not conſtant or regular; they have neither prieſts nor doctors, nor ſettled rites, nor indeed any kind of writing; and all they know of their own hiſtory, is only what is tranſmitted to them by tradition.

Courteſy.

Breach of conjugal faith, how puniſhed.

Religion very crude.

No writing among them.

As they do not appear to have any ſettled worſhip or religion, ſo neither do they ſeem to have any ſort of government, laws, or even ſubordination, except paying ſome kind of tribute to their reſpective lords, as theſe do to the emperors of Japan; but we do not find that they exerciſe any other authority over them. Some ſuperſtitious cuſtoms they were obſerved to practiſe: when they were drinking by the fire, they commonly ſprinkle ſome drops of their liquor upon the hearth; in the inſide and outſide of their houſes they likewiſe ſtick ſome cleft bits of wood into the ground, with a kind of ſmall flag of paper or ſilk.

Religion.

Given to drink.

The women, when ready to lie-in, are removed into ſeparate houſes, into which the men are not permitted to come, during the ſpace of three weeks. This decent cuſtom is the more eaſily obſerved amongſt them, as their houſes conſiſt of little elſe than four ſtumps of wood, which ſupport an ordinary thatch or covering, made of the

Women lie-in in ſeparate houſes, poorly built.

the bark of trees; and the walls, or rather ſides, formed of boards, faſtened together. The hearth is commonly in the centre; and on the top, and one or two of the ſides, are left ſome large apertures, to admit the light, and let the ſmoke out. Yet, though ſo plain and ordinary, they are generally very clean; the floor is always covered with mats, which are the manufacture of their females, and ſerve for beds, tables, and ſtools. Each houſe, or rather hut, hath a ſeparate apartment, or chamber, about ten or twelve feet long, and ſeven or eight in breadth, and divided from the reſt by a ſlight partition. The whole building is about twice the height of a man; but the entrance is ſo low, that one muſt ſtoop to go in and out.

Their children, when new born, are very white, but contract a browniſh complexion as they grow up: boys and girls go naked till about ten or twelve years of age; yet are brought up with ſo much modeſty, that when they meet with any ſtrangers, eſpecially an European, they always turn their faces towards them in a ſtooping poſture, and with their thighs croſſed; but, if they have time for it, they will hang ſomething like a ſhort apron before them.

Their modeſty.

They are far from being nice, either in their clothing or eating: their clothes they wear without ever waſhing, till they rot on their backs; and they ſeaſon their rice, fiſh, fleſh, roots, and herbs, with oil, which they extract from their whales, and their todo-nuevo. This food they eat out of diſhes made of brown earthen ware, nicely turned and glazed, and with a couple of ſticks, like thoſe uſed by the Chineſe and Japaneſe. They have likewiſe a ſort of fruit, not unlike in colour and bigneſs to our hips, but in taſte and ſhape like our medlars, which they chiefly lay up againſt winter. The poorer ſort make themſelves cloaths of a kind of hemp, which grows ſpontaneous in the woods: if they wear any thing better, they muſt have it from the Japaneſe and Chineſe, as they have their other ornamental trinkets, their rice, ſugar, ſpice, tobacco, pipes made of copper, knives, and other ſharp iron tools; in lieu of which they give their fiſh, oil, wool dried in ſmoke, furs, ſkins, and feathers of various fine birds. In bartering theſe commodities, they are affirmed to obſerve the ſame laudable exactneſs and honeſty on both ſides, without the leaſt fraud or diſguiſe. They eaſily traffic with one another, their language being originally the ſame.

Mean diet.

Exchange of commodities with Japan.

Language.

They

They have but few, if any, cities in this large tract of ground. Their capital, called by the natives Matz-may, which is alſo the reſidence of their prince, or chief governor under the emperor of Japan, is but an inconſiderable town in compariſon of thoſe of Japan and China. The reſt, ſtill inferior to it, are thoſe that follow: Sirarcha, Tocapſi, Cont-choori, Croen, Ootchoeira, Eſan, and Sirocani: but it is from Matz-may that the prince takes his progreſs once a year, or every other year, for the metropolis of Yedſo, where he is obliged to pay homage to the Japaneſe monarch, and to pay him the uſual tribute, which conſiſts chiefly in a large quantity of gold, ſome of the fineſt furs, and a great variety of feathers.

Chief prince's capital.

Other towns.

Tribute to the emperor of Japan.

Several geographers have ſuppoſed this land to be contiguous to America on one ſide, and to Tartary on the other. Others pretend, that Jedſo and America are divided by an arm of the ſea, which hath a communication with the northern ocean. This conjecture is ſupported by the current, which hath been obſerved to flow conſtantly from the coaſts of Jedſo directly towards the north, as if there was ſome paſſage not yet diſcovered which joins theſe two ſeas, an opinion farther confirmed, by what we have elſewhere hinted, of ſome whales caught in that ſea by the Koreans, which had Dutch fiſhing-hooks ſticking in their fleſh [d]: but that paſſage, if any ſuch there be, though often attempted, hath been found hitherto impracticable, on account of the vaſt mountains of ice which float on thoſe ſeas, and which ſeldom, if ever melt, even in ſummer.

The account which the Japaneſe give of the Oku, or Higher Jedſo, is only that it is three hundred of their leagues in length, but on what authority is hard to gueſs, ſince they do not pretend to have penetrated far, even into Jeſo-gaſima. However, we are told that a ſhip having been caſt, ſome years ago, upon the coaſts of that continent, found there, among the rude and ſavage inhabitants, ſome perſons clad in fine Chineſe ſilks; from which circumſtance it is conjectured, that they muſt have ſome communication with the neighbouring Daats, or Tartary, from which it cannot be very far diſtant [e]. This account was confirmed ſince, by an imperial jonk ſent thither from Japan, on purpoſe to make ſome farther diſcoveries, A. D. 1684, but without bringing any other particulars, though

Oku, or Higher Jedſo.

Attempts to diſcover it abortive.

[d] See the Voyages into the North Seas, vol. iv. [e] Kæmpfer, ubi ſupra, lib. i. cap. 4.

it

it spent three months on that expedition. Another was afterwards dispatched on much the same errand, which sailed from the east coasts of Japan, and after having endured many storms and hardships, between 40 and 50 deg. of north latitude, discovered a large continent, supposed to be America, where, having met with a good harbour, they staid till the next spring, and returned without any other account of the country and its inhabitants, than that it ran still farther to the north-west. Since that time, it was resolved at the Japanese court, that no farther pains or expence should be thrown away about the discovery of those countries.

The south part, when first conquered, murder the garrison.

The island, or south part of Jedso, which is the most northern part of the Japanese dominions, was first invaded and conquered by Joritomo, the first cubo, or secular monarch, who committed the government of it to the prince of Matsuma, or Matsumai, the large island lately mentioned in the streights of Sangaar. Some time after this conquest, the natives, weary of a foreign yoke, fell suddenly on the garrison, which that prince had left there, and butchered them all to a man. In consequence of this revolt, he sent over a powerful army to demand, and in case of refusal, to take ample satisfaction, and punish the rebels with military execution. The prince of Jedso, alarmed at these preparations, disclaimed all connexion with the rebels, and delivered up twenty of the ringleaders, who were executed. This act of submission pacified the prince of Matsumai for the present. However, the natives have been ever since looked upon as a stubborn and untractable people, that would not fail of taking every opportunity that offered to regain their liberty; to prevent any such attempt, strong garrisons have been constantly kept upon the southern coasts; and the Jedsoan prince hath ever since been obliged to send an embassy to that of Matsumai, with presents to a certain value.

Punishment and submission.

Kept under by strong garrisons.

The secular emperors of Japan style themselves lords of the land of Jedso, and the princes of Matsumai pay them homage for it; but it is likely that their dominion extends little farther than the southern coasts; and that the inhabitants of all the rest, both of the Lower and Upper Jedso, live under the government of their own princes, not only independent, but for any thing that appears to the contrary, unknown to the Japanese.

The gold and silver islands.

On the coasts of Oxiu, or Osiu, or Higher Jedso, to the east-north-east, are two small islands, to which the Japanese

paneſe alſo lay claim. The ſmaller and more remote they call Ginſima, or *the Iſland of Silver*, and the larger and neareſt, Kinſima, or *the Iſland of Gold*. Thoſe names have already tempted ſome Europeans to go in queſt of them, but hitherto without ſucceſs. Among the reſt, the king of Spain having been informed that they lie weſtwards of America, and conſequently in that part of the world which, by the pope's diviſion, was aſſigned to him, as all thoſe that lay to the eaſt were to the king of Portugal, ſent out an expert pilot to ſeek out for them, anno 1620; but his attempt proved abortive. The Dutch made the ſame attempt in the year 1639, and twice anno 1643; but all without ſucceſs, and the two laſt were unfortunate: the captain of one of thoſe ſhips having ventured to go on ſhore with ſome of his men in a port of Japan, under the 40th deg. of latitude, they were all ſeized, and confined in irons, and conveyed to Jeddo, where they were as ſeverely treated as if their intention had been to betray or invade the empire, though they pretended to have been only ſent from Batavia, to make ſome farther diſcovery on the coaſts of Tartary and America, and were driven upon that coaſt by ſtreſs of weather.

Unfortunate attempt of the Dutch.

CHAP. XXXI.

Hiſtory of the Commerce to, and the Settlements in the Eaſt Indies, by the ſeveral European Nations.

SECT. I.

The Methods of Communication between the Inhabitants of Europe and the Eaſt Indies, before the Diſcovery of a direct Paſſage by Sea round the Cape of Good Hope.

IN all probability the inhabitants of Arabia were the firſt that viſited India by ſea; as we know that the Iſhmaelites, who dwelt in the ſame country, were the firſt that carried ſpices by land into Egypt. It was, however, many

A ſuccinct account of the ancient commerce of the Eaſt Indies.

many ages before the Greeks had any diſtinct notions upon this head; and indeed till the time of Alexander, they were ſo corrupted by fables, or miſrepreſented by ignorant hiſtorians, that the wiſeſt men amongſt them could ſcarce diſtinguiſh between fiction and truth [f]. The deſire of magnifying the great actions performed by that conqueror, and the Grecians under his command, became a new ſource of errors, to which additions were continually made, after his conqueſts were abandoned. Of all his ſucceſſors, Ptolemy Philadelphus alone had a juſt ſenſe of the importance of theſe countries, and took care to be perfectly well informed about them; whence came the better part of thoſe memoirs that ſerve to give light to ſucceeding times [g]: but the love of the marvellous ſtill ſo much prevailed, that they alſo became corrupted. The figure of the earth, the diſpoſition of countries, and the true principles of navigation, were but very indifferently underſtood. It is indeed ſaid, that in very early times the Chineſe were a well informed, active, and enterpriſing people, and that they extended their conqueſts, or at leaſt their influence, as far as the Cape of Good Hope; and for this allegation there is a ſmall degree of evidence, yet nothing that can give the colour of truth to what ſome have fanſied upon this ſubject.

Some have aſſerted, that a paſſage by the north was not unknown to the ancients.

About two hundred years ago, when, from the diſcoveries of Vaſquez de Gama and Chriſtopher Columbus, intelligent perſons began to diſcourſe of the poſſibility of ſailing northwards into thoſe countries; ſome undertook to prove that this had actually been done above a thouſand years before, whether out of veneration for antiquity, or to caſt a ſort of reflection upon the moderns, is uncertain [h]: but upon whatever motive they proceeded, they appealed to authority in maintenance of what they ſaid. The chief fact they relied upon is thus related by Pliny: a ſmall veſſel, having ſeveral Indians on board, was ſhipwrecked on the coaſt of Germany, and all the perſons who eſcaped that misfortune were courteouſly received by the king of the Suevi, who preſented them to Metellus Celer, then the Roman proconſul in Gaul [i]. The writers who defend the notions before mentioned are very poſitive that theſe Indians came from Japan, or the land of Jedſo,

[f] Arrian. Expedit. Alexand. lib. v & Indic. [g] Plin. Hiſt. Nat. lib. vi. cap. 23. Strabon. Geogr. lib. iii. [h] Huet. Hiſtoire du Commerce & de la Navigation des Anciens, cap. xlvi.
[i] Hiſt. Nat. lib. ii. cap. 67.

through

through the ſtreights of Weygatz, and ſo into the northern ocean. But theſe Indians might be caſt upon the coaſt of Germany another way: they might be ſuppoſed to have embarked on the river Oxus, to have paſſed through the Caſpian ſea, thence up the river Volga, and ſo into the Dwina, which falling into the Baltic, might well enough have brought them to the coaſt on which they are ſuppoſed to have been ſhipwrecked. It is, however, very improbable that any ſuch voyage was ever performed.

It is much to be queſtioned whether theſe people were Indians, becauſe it is very certain the ancients frequently beſtowed that appellation upon very remote nations, merely becauſe they were at a great diſtance [k]. It is therefore much more probable that the people, thus caſt on ſhore on the coaſt of Germany, were Norwegians or Scritofinnians, the ſame that we now ſtyle Laplanders; or it may be they were Icelanders, if we credit the northern hiſtories ſo far, as to ſuppoſe that iſland was ſo early inhabited. The ſame explanation may be applied to another fact of the ſame nature, ſince it is affirmed, that under the reign of the emperor Frederic Barbaroſſa, A. D. 1160, certain Indians were again caſt away upon the coaſt of Germany; for there is no more proof that theſe were really Indians than the former.

Arguments by which this opinion is clearly and fully refuted.

From whatever country theſe people came, or by whatever route they might come, it is very certain that Pliny had not the leaſt notion of their arriving by any northern paſſage; on the contrary, he very plainly ſuggeſts their coming round the coaſt of Africa, which ſhews how long ago there was a ſuſpicion that there might be a paſſage that way to the Indies [l]. Yet, how reaſonable ſoever that ſentiment might be, moſt certainly the conſequence drawn from it, that the Indians thrown upon the German coaſt might come this way, is very hard to conceive; or, to ſpeak plainly, is not to be conceived at all, any more than that the Molucca beans, which are thrown upon the coaſts of the Shetland iſlands, ſhould make their way thither by the ſame paſſage [m]. The truth certainly is, that whatever the ancient hiſtorians might collect from the genuine writings of Hanno the Carthaginian, which

[k] Huet. Hiſtoire du Commerce et de la Navigation des Anciens, chap. iii. [l] Plin. Hiſt. Nat. lib. ii. cap. 67. [m] Ellis's Voyage to Hudſon's Bay, p. iii.

they had in their hands, or whatever ſome learned men amongſt them might conjecture, they had no knowlege of a paſſage by ſea; for if there ever had been ſuch a thing known, accounts of it would at leaſt have been preſerved, even if the paſſage had been neglected [n]. The moſt judicious critics among the moderns are unanimouſly of this opinion, for which they alſo aſſign another reaſon; that not having the uſe of the compaſs, it was impoſſible they ſhould make any voyage of this kind, ſince the Portugueſe found ſuch difficulty, while they continued to creep along the coaſt of Africa, and were afraid of keeping far enough out to ſea, in order to double the Cape with ſafety [o] (U).

It is not impoſſible that the commerce between the Chineſe and the northern nations is of great antiquity.

The intercourſe between the people of Ruſſia and the inhabitants of China is a thing now commonly known to be extremely practicable, ever ſince the embaſſy ſent by the czar in the year 1659, when his miniſter paſſed to the north of the kingdom of Boutan or Tibet, through the deſerts of Great Tartary [p]. But there is no reaſon to believe that this paſſage is by any means a new diſcovery, or that it had not been as much frequented of old as in the preſent times; for it was in the very early ages of the world that the Chineſe and Indian empires were in their moſt flouriſhing condition, and carried on their moſt extenſive commerce; whence we may conceive it highly

[n] Vindication of Modern Improvements, againſt the fabulous Suggeſtions of the Idolaters of Antiquity. [o] J. de Barros, Galvano, Maffæus, and in general all who have recorded the firſt Diſcoveries by the Portugueſe. [p] Huet. Hiſtoire du Commerce des Anciens, p. 392.

(U) There is in the Philoſophical Tranſactions an account given by Mr. Joſeph Moxon, of a Dutch ſhip employed in the Greenland fiſhery, that actually ſailed two degrees beyond the north pole (1); which relation he had from the mouth of the ſteerſman of that very ſhip, who affirmed that they had an open ſea, and as warm weather as at Amſterdam, during the ſummer-ſeaſon; which fact, if true, as Mr. Moxon teſtifies his perſuaſion that it really was, is deciſive as to this point, and ſhews that there is a ſhort paſſage to the Indies, with which it is not eaſy to believe, that after ſuch an experiment as this, the Dutch ſhould be unacquainted; but as it neither is, nor in all probability will be, their intereſt to make uſe of it, there is no wonder that they conceal it.

(1) Philoſophical Tranſactions, No. 108, p. 417.

probable

probable that they made use of caravans on this side, in the same manner as they do now; and it is not impossible that it was by the passage of these caravans through the northern Indies, the ancients came to hear of the Seres; since it is very certain that the country in which they placed them is not very far distant from the route these caravans must have taken, supposing such a passage to have been then used: but that there must have been some passage on the north appears also from hence, that the ancients were fully persuaded that the Indian ocean communicated with the Caspian sea; a notion that could never have gained credit if they had not been informed that there was some kind of commerce carried on between the northern parts and the Indies [q]; and it is not easy to comprehend how any commerce of that kind should be carried on, unless by the method which we have mentioned, which was always practicable, and which therefore there is no improbability in supposing formerly practised.

No good grounds to rely on what the ancients have told us concerning those nations between China and Russia.

The only plausible objection that can be made is, the fierceness and barbarity of the nations inhabiting between China and Russia; and therefore this deserves some consideration. Let us in the first place observe, that the ancients had no distinct account of these people at all, and therefore, whatever they have advanced, ought to make no impression to the disadvantage of these nations. In the next place, what they have told us of the Seres does not appear to agree in any manner with the Chinese history; and though we are very far from asserting that we ought to give an implicit credit to all that is advanced in that history, yet we think there is nothing absurd in supposing, that the Indians or the Chinese might be as intelligent, and as industrious in commerce as we know, with the utmost certainty, the Chaldeans and the Ishmaelites were in times much earlier than those in which we conceive this commerce to have been practised. It appears, even from the reports of the Greek historians, that the Indians, from the earliest accounts they had of them, were as well governed a people as any in the world [r].

Other nations have inhabited these countries.

It is very far from being improbable, that those people who now inhabit the greatest part of these far-extended countries, are not the descendents of those who were possessed of them in past times; neither is this supposition al-

[q] Plin. Hist. Nat. lib. vi. cap. 17. [r] Diodorus Siculus, lib. xix. cap. 2. Arrian. Indic.

together grounded upon the hints received from such as have studied the Chinese and other Oriental memoirs, but upon the concurring testimonies of other writers. We are well informed, that even in those places now styled deserts, there are evident remains not only of former inhabitants, but of inhabitants very different in their dispositions and manners from those of the adjacent nations [s]. Tombs have been found, in which were the relics of persons well cloathed, and with whom gold rings and other precious ornaments had been interred. So lately as 1721 there was found in the midst of the great desert, on the banks of the river Tzulim, a needle, or obelisk, sixteen feet in height, of very beautiful white stone, surrounded by several hundred monuments of the same kind, but of a much smaller size, upon which were inscriptions, much effaced by time, in characters that bear not the least resemblance to those that are at present in use amongst any of the nations that inhabit the north-east of Asia [t]. As farther discoveries are made on this side, we may very probably receive greater lights; but in the mean time these are certainly sufficient to convince us, that various changes have happened in these parts; and that we should run a great hazard in deceiving ourselves, if we should form our idea of the state of things in past ages from the appearance of those countries at present [u].

A correspondence between the Indies and Spain practicable without entering the ocean.

The next communication between the Indies and the north was by Samarkand, the capital of Transoxana, that is, the country beyond the river Oxus or Amû. It was by this river, which runs at no great distance from Samarkand, that a trade was anciently carried on by sailing down it into the Caspian Sea, and so to the mouth of the Volga [w]. Bishop Huet very justly observed, that, by this route, there was no great difficulty in passing from the Indies to Spain, without ever entering the ocean; for, if after passing the Caspian Sea to the mouth of the Volga, and sailing up that river as high as the country of the Cossacks, the merchandize was transported by land for no greater space than six German leagues, they might then be conveyed down the Tanais into the Black Sea, and passing the streights of Constantinople, proceed by the Mediter-

[s] Recueil des Voyages au Nord. tom. x. p. 116. [t] Van Strahlenberg Descr. of the N. E. Parts of Asia and Europe. [u] Arrian. de Exped. Alex. lib. v. cap. 4. Plutarch in Alex. Quint. Curt. lib. viii. [w] Strabo, Geograph. lib. xi.

ranean

ranean to those of Gibraltar [x]. But the learned Strabo has pointed out another route by the Caspian Sea, still shorter than that of the Volga, which was, by turning towards Albania, entering the river Cyrus, sailing up as far as that is navigable, and then proceeding by land directly to the Black Sea [y]. This might be a shorter way than the former, but not so commodious, nor at that time so practicable. However, the account he has given of it is a plain indication that all these things had been very well considered by the ancients, who knew the importance of this commerce, and managed it as well as they could, making such alterations from time to time as the revolutions, to which all countries are liable, rendered necessary.

These passages no new discoveries in the time of the Romans.

Pompey the Great, during the war against Mithridates, had actually a design of opening such a commerce on this side. He was informed that it was but seven days journey from the frontiers of India, through the country of the Bactrians, to the river Icarus, which falls into the Oxus; so that the merchandize of India might be transported by that river into the Caspian Sea, and from thence carried up the river Cyrus, within five days journey of Phasis in Pontus, which might very easily be performed over land [z]. The earliest and best way of carrying on this commerce would have been the execution of a scheme formed by Seleucus Nicator, for cutting a canal from the Cimmerian Bosphorus to the Caspian sea, which would have shortened the passage extremely, and would, besides, have enabled the merchants to have conveyed their goods by water all the way [a]. The scheme itself, which must be acknowleged truly great, was originally that of Alexander, who ordered the Caspian sea to be carefully surveyed, with this very intention of finding some communication between that and the Pontus Euxinus, that he might thereby open a passage from the Indies to his hereditary dominions of Macedon.

The great magazines of Oriental commodities at Bogar in Great Bukharia.

Some writers inform us, that the city of Samarkand became large, rich, populous, and a place of great trade, at the expence of that of Bogar, the capital of Great Bukharia, which, in earlier times, served as a magazine, to which the love of gain attracted nations very far removed from each other by nature. Thither resorted merchants from all parts of India, from the different countries inhabited by the Tartars, from Persia, and even from the

[x] Histoire du Commerce des Anciens, p. 394. [y] Strabo, Geogr. lib. xi. [z] Plin. Hist. Nat. lib. vii. cap. 17. [a] Idem lib. vi. cap 11.

dominions of the Grand Signior on one side, and from Russia and Poland on the other; so that in the warehouses and markets here, might be seen a large variety of Oriental and European merchandize [b]. The strongest argument for the antiquity of this commerce, was the extent of the city, and the beauty of its buildings. Anthony Jenkins, an Englishman, visited it about the middle of the sixteenth century; and his account of this mart has been esteemed so curious and important, that it has been translated into other languages, and copied by the best writers; but if it was injured by the neighbourhood of Samarkand in those days, it has since had its revenge, as it is now become the seat of the khân of the Usbek Tartars, who is master also of Samarkand, which he visits only in the summer season [c]. In consequence of this new change of fortune, the commerce of Bogar is revived, and, as it is situated in a fruitful and pleasant country, the resort of merchants is as great there as ever; a circumstance which sufficiently proves, that notwithstanding the fluctuations of commerce, when once the situation of a place is found to be extremely convenient, it is seldom ruined to such a degree as not, some time or other, to lift up its head again.

A like correspondence established at Cabul.

Another city, still more famous for the same commerce, is Cabul, or Gaboul, seated in the latitude of 34 deg. north, on the frontiers of Great Bukharia, on the south side of the mountains which divide the territories of the Mogul from that part of Great Tartary. This city of Cabul is the capital of a little province, called from thence Cabulistan; it is one of the finest places in that part of the world, large, rich, and very populous. As it is considered as the key of the Great Mogul's dominions on that side, great care is taken to keep its fortifications in constant repair, and a numerous garrison is maintained for its security [d]. This city is very ancient, and has been always famous for being the prime resort of merchants from India, Persia, and Great Bukharia. The Usbek Tartars drive there a great trade in slaves and horses, of which, it is said, that no fewer than sixty thousand are sold every year. It stands on a little river which falls into the Indus, and thereby affords a short and speedy passage for all the rich commo-

[b] Huet Histoire du Commerce des Anciens, p. 396. [c] Abulghazi Bayadur Khan Histoire Genealogique des Tartares, lib. iii. cap. 14. Jenkins's Travels, in Hakluyt's Collection, p. 355. [d] Abulghazi Bayadur Khan Histoire Genealogique des Tartares, part iii. cap. 16.

dities

dities in the country behind it, which, when brought to Cabul, are there exchanged for slaves and horses, and then conveyed, by merchants of different countries, from thence into other parts of the world. The neighbourhood of this city is one of the pleasantest and most fertile regions that can be imagined, the climate temperate and wholsome, well watered, producing fruits of all kind in plenty and perfection [b]. The inhabitants are most of them Indian Pagans, though the officers of the Mogul, and most of the garrison, are Mohammedans. In time of war, and public distractions, such as have long reigned in Persia, no doubt the trade here is much lessened, and often interrupted; but as things return again to their old channels, merchants resume their former occupations; and from hence it is, the Armenians frequently bring silk, and other rich commodities, by the way of the Caspian sea, into Russia, where hitherto they have generally disposed of them to the Dutch for manufactures, with which they return the next season to the same market.

Candahar the greatest of all these marts till its commerce was lessened by the European settlements.

But the most considerable road lay through Candahar, for many ages the center of commerce between Persia and the Indies. This city is seated in 33 deg. 10 min. north, and by nature as well as art, rendered one of the strongest places in the East. There are good reasons to believe, from the comparison of our modern maps with the old Tables of Ptolemy, that this city either arose out of the ruins, or was built very near the place where Alexandria stood; which is a proof of the wisdom of Alexander the Great, in the choice of proper situations for the colonies he intended in this part of the world [c]. This city and province have been exposed to many revolutions. It was long an independent principality, preserved in that condition, not so much by the strength of the place, and the power of its princes, though both were anciently very considerable, as by its advantageous situation on the frontiers of the two great empires of Persia and the Indies, which secured it a powerful protector on one side, whenever it was attacked on the other. It has been since sometimes in the hands of the Mogul, sometimes in those of the Persian, where it now remains. It is not very large, but was, before the last wars, well built and peopled [d]. The cara-

[b] Recueil de Voyage au Nord, tom. x. p. 157. [c] Tavernier, Chardin, Bernier, &c. [d] Abulghazi Bayadur Khan Histoire Genealogique des Tartares, part iii. chap. 16.

vans

vans from Iſpahan and Agra paſſed conſtantly through it, and even continued there ſome time, for the conveniency of merchants of all nations, who reſort thither to barter the commodities of their own countries for thoſe of the Eaſt; and in few places of Aſia or Europe trade roſe higher than here. The ſettlements of the Europeans in the Indies have very conſiderably leſſened this commerce by Candahar, as well as all the inland trade of thoſe parts. But it is, notwithſtanding, a thing of conſequence ſtill, and muſt always continue ſo from the natural conveniency of the place, which renders it the ſtaple of Perſian as well as Indian commodities, for the ſake of which there is, from ſeveral countries, a great reſort.

Tadmor, or Palmyra, an ancient mart for theſe commodities.

The city to which Oriental commodities were carried in ancient times, from any of thoſe marts before mentioned, was originally built by king Solomon, after he had conquered the king of Hamath-zoba, a little Syrian prince, within whoſe dominions the country lay in which this city was afterwards erected [f]. It was called by Solomon, Tadmor, and, from its ſituation in the midſt of a ſandy deſert, which ſurrounded it on all ſides, Tadmor in the Wilderneſs. As the ſingularity of its ſituation was ſufficient to charm whoever attentively conſidered it, ſo, upon the decline of the Macedonian empire in the Eaſt, it became a free city, or rather the head of a ſmall principality, under the name of Palmyra, from whence the country under its juriſdiction was called Palmyrene. This ſmall ſtate lay between the two mighty empires of Rome and Parthia, when the diſputes between them were at the higheſt, having the Parthian on the eaſt, and the Roman territory on the weſt [g]. So that it ſeemed to be perpetually in danger; and yet, though exceeding rich, it was ſo wiſely governed, as to eſcape any great loſs during all thoſe confuſions, and never ran any imminent hazard except from Mark Antony, who being diſtreſſed for money to pay his army, ſent a body of horſe to plunder it; but the inhabitants, having notice of his intention, removed their effects, and ſo prevented that deſolation with which they were threatened. The ſource of its great wealth was the ſhare it had in the commerce of the Indies [h]. The merchandize was brought by ſea to the mouth

[f] 2 Chron. viii. 4.

[g] Philip Cluverii, Introd. ad Geog. lib. v. cap. 22.

[h] Appian. de Bell. Civil. lib. v. Dion Caſſius, lib. xl.

of

of the Euphrates, and perhaps a little higher; and thence ſent by land, in caravans, ſome hundred miles through the deſerts, to Palmyra, which ſtood one day's journey from the Euphrates, a hundred and twenty-ſeven miles from Damaſcus, and about two hundred and three miles from the maritime coaſt of Syria, by the ports of which it diſperſed thoſe goods to all the different parts of the Roman empire, that did not immediately correſpond with the port of Alexandria [l].

When Trajan overturned the Parthian empire, the principality of Palmyra declared for the Romans; and they ſubmitted to Adrian, who was then marching with his army from Syria into Egypt. He was ſo well pleaſed with the ſituation of the place, and the behaviour of the people, that he granted them the privileges of a colony, and adorned the city with ſo many beautiful ſtructures, that the inhabitants, in compliment to their benefactor, called it, for ſome time, Adrianople. From the time of Adrian to that of Aurelian, which comprehended the ſpace of one hundred and forty years, this city, and the territory under its juriſdiction, ſo flouriſhed and increaſed, that, when Valerian was taken priſoner by Sapores king of Perſia, Odenathus, who then governed Palmyra, was able to bring a powerful army into the field, to recover Meſopotamia from the Perſians, and even to penetrate as far as their capital city Cteſiphon. This ſervice was ſo acceptable to the Roman empire, then governed by Gallienus, a lazy and inactive prince, that, with the conſent of the ſenate, he took Odenathus into partnerſhip with him, and gave him the title of Auguſtus; which incident by a ſtrange turn of affairs, proved the cauſe of the utter ruin and ſubverſion of the place [k]. For his conſort Zenobia, in right of her ſon Wabalathus, then a minor, aſſumed the government of the Eaſt; which ſhe managed with ſo much diſcretion, that, after the death of Gallienus, ſhe made herſelf miſtreſs of Egypt, and held it during the ſhort reign of Claudius. She might have enjoyed this proſperity longer, if ſhe had held it with greater moderation; but refuſing all terms of accommodation offered by the emperor Aurelian, ſhe obliged him, againſt his will, to employ in a manner the whole force of the Roman empire for her deſtruction, which, as we have elſe-

A. D. 130.

The riſe and ruin of that little ſtate.

[l] See the learned Dr. Halley's Account of Palmyra.

[k] Pollio in Vit. Gallien.

where

where ſhewn, he fully completed. Having diſperſed her troops, he exhauſted her treaſures, reduced her country, and carried her away priſoner to Rome, where ſhe was led in triumph.

Notwithſtanding which, this commerce is ſtill carried on by the way of Aleppo.

The ſweets of a lucrative commerce, as they come to be diffuſed, have as ſtrong an influence upon the minds of private people, as upon thoſe of princes; and, in fact, the pride of riches is commonly more apparent in the former than in the latter; ſo that it is not at all aſtoniſhing if it proved ſo here. If the inhabitants of Palmyra could have forgot the figure they made under her reign, or, from her example learned to bear a change of fortune with diſcretion, they might have eſcaped, without ſuffering much by this unlucky accident; but believing, after Aurelian had once returned into Europe, that there was no danger of his coming back, they maſſacred the ſoldiers he had left in garriſon; an outrage which ſo much incenſed him, that he took an inflexible reſolution of marching to chaſtiſe them; and executed it accordingly. Having made himſelf maſter of the place, he cauſed the inhabitants to be deſtroyed, without mercy, and gave the pillage of the city to his ſoldiers. This deſtruction of Palmyra put an end to the principality: but it is not probable, that the city was ruined entirely, becauſe we find it mentioned in hiſtory as a very conſiderable place after this period, though not as the ſeat of government as in times paſt, when there were no leſs than ſixteen cities under its juriſdiction. The ruins of Palmyra itſelf are allowed, by all who have viſited them, to be equal, if not ſuperior, to any thing of the ſame kind yet ſubſiſting in the world, and conſequently ſtill remain a proof of the wealth and magnificence of its ancient maſters. As for the courſe of that part of the Indian traffic which paſſed this way, it has, after ſome variation, been in a great meaſure fixed to Aleppo; particularly that part of it which is the conſequence of an intercourſe with the Perſians, ſome provinces of that empire being, within this period, always regarded by the weſtern nations as part of the Indies [1]. Hence Aleppo is conſidered as the third city in the Turkiſh empire, in point of ſize, Conſtantinople and Cairo being the

A. D. 272.

[1] See a Deſcription of theſe Ruins, and an account of the ancient State of this City, in the Miſcellanea Curioſa, vol. iii. p. 120, 160. Vide the Ruins of Palmyra, exhibited in elegant Cuts from Drawings made on the Spot, by Mr. Wood. Cod. Theodoſ. lib. xiii. tit. 5. leg. 7.

two

two first. Standing as it does, about seventy miles from the sea, and having Alexandretta for its port, it reaps the double advantage of serving for a magazine of oriental commodities, for the use of the English, French, and Dutch merchants, and, in the same manner, supplying the Indian, Tartar, and Persian traders, with all the goods and manufactures of Europe. This commerce finds employment for upwards of twelve thousand Armenian merchants, who live in the city, and are employed as brokers [m].

A. D. 636.

The Arabians endeavour to fix this trade to their empire very early.

The Arabian empire had not been long established when their princes began to entertain a design of attracting the Indian trade from the country of Persia, where it was then carried on, as near as they could bring it to the capital of their dominions. With this view Omar, the second khâlif, in the fifteenth year of the Hejra, caused the city of Bassora, or Balsora, to be built a little above the entrance into the Persian gulf. There never, perhaps, was any city more happily erected, or a place which sooner answered the end for which it was designed [n]. The khâlifs did not, indeed, make it the place of their residence; but they always sent thither a person of distinction as governor, and made it the chief port of their extensive dominions. It became, by the privileges allowed to all merchants that settled there, exceeding rich, as well as populous, in a surprising short space of time. It was, for several ages, a place of the greatest concourse, and of the greatest trade, in the known world. The richest commodities in the East, but more especially spices, precious stones, drugs, silk, and cotton manufactures, were brought hither, and dispersed from hence, by caravans, till the Portuguese became masters of the city and island of Ormuz, on the coast of Persia, a circumstance which, for a long time, sunk the commerce of Bassora, and brought it to decay [o]. But after Shâh Abbas, with the assistance of the English, made himself master of that island, and rendered it almost desart, he raised the famous emporium of Bander Abassi, or Gambroon, on the opposite coast of Persia, by which means the trade of Bassora began very speedily to revive, and has been ever since considered as beyond comparison the greatest mart of this part of the world, ingrossing all the trade of the Persian gulf. The

[m] Dr. Leonard Rauwolff's Travels, published by Mr. Ray, p. i. chap. 8. [n] Voyage de Jean Baptiste Tavernier, premiere parte, liv. ii. chap. 8. [o] Abraham Peritsol Itiner. Mundi, cap 26.

situation

ſituation of the place, its wealth, and importance, has made it a bone of contention between the Turkiſh and Perſian empires. At preſent it is, and has been long, in the poſſeſſion of the Turks, who, though ruder and leſs poliſhed, are, notwithſtanding, allowed to be the better maſters of the two. But the late famous Achmet, baſhaw of Bagdat, who knew ſo well how to preſerve himſelf againſt the Grand Signior and the Shâh Nâdir, that the latter ſaid he was the greateſt prince of the three, kept always a governor in Baſſora, where the Engliſh and Dutch have long, and the French have lately, had a conſul, to regulate their trade, and protect their ſubjects [p].

[p] Voyage en Turquie et en Perſe, par Monſ. Otter, tom. ii. chap. 6.

END OF THE SEVENTH VOLUME.

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